J. Wingfield
Kingston
Somerset.

ΠΑΝΣΕΒΕΙΑ:
OR,
A Vievv of all Religions
IN THE
WORLD:

With the ſeverall Church-Governments, from the Creation, to theſe Times.

Alſo, a Diſcovery of all known *Hereſies* in all Ages and Places: And choice Obſervations and Reflections throughout the whole.

The ſecond Edition, Enlarged and Perfected,
BY
ALEXANDER ROSS.

To which are annexed, The Lives, Actions, and Ends of certain Notorious *Hereticks*. With their Effigies in Copper Plates.

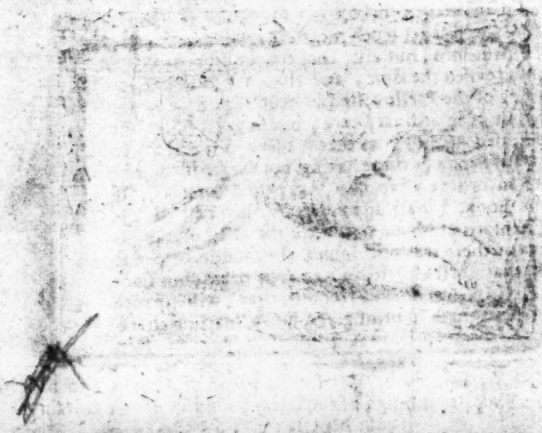
1. Theſſ. 5. 21. *Omnia autem probate: quod bonum eſt, tenete.*



LONDON, Printed by *T. C.* for *John Saywell*, and are to be ſold at his Shop, at the ſign of the Grey-hound in Little-Britain, without Aldersgate. 1655.

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The Bookſellers Advertiſement to the Reader.

IT is the greateſt juſtice in the world to be juſt to the dead, ſince they, if injured, cannot be their own Compurgators, and that is it hath obliged me to uſe that tenderneſſe to this great Author, who, to the regret of all learned, hath ſo ſuddenly left this world. His great pains in the dilatation of this Book, are eaſily ſeen by the bulk of it, nor had the Epiſtle and Preface eſcaped his ſecond thoughts, had not the leaſe of his life expired ſo ſoon as it did. And therefore I have not (which is the arrogancy of too many) preſumed to make any diverſion, or alterations in either, but rather have thought it juſt to let them paſſe in this, as they did in the firſt Edition, that is to ſay, in his own words.

For had I been unjuſt to the Author in this reſpect, I had withal been guilty of as great an injury to the worthy Gentleman (though not of my acquaintance) to whom he was, when alive, pleaſed to dedicate it; ſince I cannot but hope that he will continue the ſame tenderneſſe & indulgence towards the Orphan, as he was pleaſed to expreſs when he firſt received it an infant. I ſhal further ad, that it wil render it ſelf to the Reader much more acceptable, not only for its Additions, but alſo, that the Author had thoroughly reviſed the ſame; and that the care and ſupervifing of the Preſſe reſted ſo much upon me, (not onely out of an ordinary care, but ſingular reſpect to the deſeaſed Author) as that I think it needleſſe to prefix an *Errata*, there having nothing paſſed, but what an ordinary capacity may eaſily correct. As for the Book, I ſhall adventure it the Teſt of the moſt cenſorious Mome; and for the Author, in his life time; there was not found the mouth or pen ſo black, that durſt aſperſe his name, or parts; but ſince his death, One (ſo much a Hobbiſt, that I wiſh he turn not Atheiſt) hath in print given him a ſnarling chara-

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ster, whom leaving to his folly, I shall only desire that this short sentence, *de mortuis nil nisi bonum*; may be his remembrancer for the future.

Besides the Authors endeavours in his Παναρετα, It is hoped ere long, that thou mayest see a Volume of his Sermons in print, such as will convince the world of the calumny of that Cynick, but continue his own memory while there shal be found either lovers of learning, or the learned.

The Reader may likewise take notice of an Appendix, wherein he is entertained with a strange Tragedy of modern, and some ancient Hereticks, acting their parts in their own proper persons, as neer as the skil of the Graver could represent them. And what could more properly have been annexed? for now having seen their Foundations or Principles, behold also their Ends: and take Christs own counsel, *Matth.* 7. 15. to *beware of false Prophets*, &c. with our Saviours direction also, *verse* 20. *by their fruits ye shal know them.* All which are tendered to the serious perusal of the Reader: whereof that he may make his temporal and eternal advantages, shall be the constant prayer of

I. S.

To

To the Worſhipful

ROBERT ABDY,

Eſquire.

SIR,

AS Michael *and the Devil ſtrove for the dead body of* Moſes; *and as ſeven Cities conteſted for* Homer *when he was dead, whom none of them cared for, whileſt he lived; even ſo doth it fare with* Religion; *for the Carkaſs or Skeliton of which, for the bare ſound whereof (being now made a meer* Eccho, Vox, prætereaque nihil) *there is ſo much conteſting, and digladiation in the World; whereas few or none care for the life and ſubſtance of Religion, which conſiſteth in works, not in words; in practicing, not in prating; in Scripture duties, not in Scripture phraſes: She is as our Saviour was, placed between two Theeves; to wit,* Superſtition *on the right hand, and* Atheiſm *on the left. The one makes a puppit of her, ſets her out in gaudy accoutrements, bedawbs her native beauty with painting, and preſents her in a meritricious not in a Matron-like dreſſe; but the* Atheiſt *ſtrips her naked of her Veſti-*

ments, robs her of her maintenance, and ſo expoſeth her to the ſcorn and contempt of the world. But let theſe men eſteem of her as they liſt, ſhe is notwithſtanding the fair daughter of the Almighty, the Queen of Heaven, and beauty of the whole Earth. Religion is the ſacred Anchor, by which the the Great Ship of the State is held faſt, that ſhe may not be ſplit upon the Quick-ſands of popular tumults, or on the Rocks of Sedition. Religion is the pillar on which the great Fabrick of the Microcoſm *ſtandeth. All humane Societies, and civil Aſſociations, are without Religion; but ropes of Sand, and Stones without Morter, or Ships without Pitch: For this cauſe, all Societies of men in all Ages, and in all parts of the Univerſe, have united and ſtrengthened themſelves with the Cement of Religion; finding both by experience, and the light of nature, that no human Society could be durable, without the knowledge and feare of a Deity, which all Nations do reverence and worſhip, though they agree not in the manner of their worſhip. All their wayes and opinions in* Religion, *I have here preſented to the publick view; but to you Sir, in particular, as to one, whom I know to be truely religious, not being carried away*

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with the fine flowers and green leaves, but with the solid fruits of Religion, consisting in righteousnesse, peace, and holinesse, without which no man shall see the Lord; *this is that which will embalm your name here, and crown your soul with true happinesse hereafter, when all humane felicities shall determin in smoak: in this book are set before you, light and darknesse, truth and falshood, gold and drosse, flowers and weeds, corn and chaff, which I know you are able to discriminate, and to gather honey with the Bee, out of every weed, with* Sampson *to take meat out of the eater, with* Virgil *to pick gold out of dung, and with the* Physitian *to extract antidotes out of poyson: Thus beseeching God to encrease your knowledge and practice in Religion, and your love to the afflicted professors thereof, I take leave and will ever be found*

Sir, your humble

Servant to command

ALEX. ROSS.

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The Preface to the Reader, concerning the use of this Book.

Christian Reader,

I Understand that some *Momes* have already past their verdict upon this Book, affirming that, (seeing the world is pestered with too many Religions) it were better their names and Tenets were obliterated than published. To whom I answer, that their assertion is frivolous, and the reason thereof ridiculous; for the end wherefore these different opinions in Religion are brought into the light, is, not that we should embrace them, but that we may see their deformity and avoid them. Shall Logick be rejected for setting down all the waies of fallacious arguments? Or Philosophy for teaching what are the different poysons in Herbs, Roots, Minerals, &c. The Scripture nameth many sins, idols, and false gods, must it therefore be reproved of impertinency? the Sea Coast is pestered with many Rocks, Shelves, and Quick-Sands, must they therefore be past over in silence in the art of Navigation? Were *Irenæus*, *Epiphanius*, S. *Austin*, *Theodoret*, and other eminent men in the Church, *fooles*? for handling in their Books, all the hereticall opinions that infested Christianity, both before, and in their times? Do not these Censorious *Momes* know that truth though comly in it selfe, is yet more

more lovely, when compared with falſhood? how ſhould we know the excellency of light, if there were no darkneſſe; the benefit of health, if there were no ſickneſſe; and the delights of the ſpring, if there were no winter; *Oppoſita juxta ſe poſita clarius eluceſcunt: The Swans fethers are not the leſſe white, becauſe of their black feet; nor* Venus *the leſſe beautiful, becauſe of her Mole.* The Stone is ſet out by the file, and the picture by its ſhadow. To infer then, that becauſe the world is peſtered with too many *Sects* and Hereſies, therefore we muſt not mention them, is as much as if they would ſay, the way to heaven is beſet with too many theeves, therefore we muſt not take notice of them. But how ſhall we avoid them, if we know them not; and how ſhall we know them, if concealed; its true the world is peſtered with too many Religions, and the more is the pitty; yet this Book made them not, but they made this Book. He that detects errors makes them not. They that informed the *Iſraelites* there were Gyants in the Land, did not place thoſe Gyants there. But now I will let theſe men ſee the ends for which I have undertaken this task, of preſenting all Religions to their view; and they are grounded on the divers uſes that may be made thereof. 1. When we look upon the multitude of falſe Religions in the world, by which moſt men have bin deluded; are not we ſo much the more bound to the goodneſſe of Almightie God, who hath delivered us out of darkneſſe, and hath cauſed the

the day Star of his truth to ſhine upon, and viſit us; who having ſuffered the World round about us, to ſit in the Valley of the ſhadow of death, and to be overwhelmed with worſe than *Egyptian* darkneſs, hath notwithſtanding in this our *Goſhen* abundantly diſplayed the light of his truth; but how ſhal we ſeriouſly weigh or conſider this great mercy, if we do not as wel look on the wretched condition of other men as on our own happineſſe, which we cannot do, if we know not the errors which make them wretched. What comfort could the *Iſraelites* have taken in their Land of light, if they had not known that the reſt of *Egypt* ſate in darkneſs. 2 When we look upon the different multiplicity of Religions in the world how that in all times, and in all places, men though otherwiſe barbarous, have notwithſtanding embraced a religion, and have acknowledged a Divinity; I ſay when we look upon this, do we not admire the impudency of thoſe *Atheiſts* in this age, who either inwardly in their hearts, or outwardly in their mouths dare deny the Eſſence, or elſe the providence of God; and count all Religions but inventions of humane policy. How can thoſe *Atheiſts* avoid ſhame and confuſion when they read this book, in which they ſhall ſee, that no Nation hath been ſo wretched as to deny a Deity, and to reject all Religion; which Religion is a property no leſſe eſſential to man, and by which he is diſcriminated from the Beaſts, than rationality it ſelfe. 3. In the View of

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all Religions, we may obſerve how the Children of this world are wiſer in their Generation than the Sons of God; for they ſpare no paines and charges, they reject or ſlight nothing commanded them by their Prieſts and Wizards; they leave no meanes unattempted to attaine happineſſe: See how vigilant, devout, zealous, even to ſuperſtition they are; how diligent in watching, faſting, praying, giving of almes, puniſhing of their bodies, even to death ſometimes; whereas on the contrary we are very cold, careleſſe, remiſſe, ſupine, and luke-warme in the things that ſo neere concerne our eternal happineſſe. They thought all too little that was ſpent in the ſervice of their falſe gods, wee think all is loſt and caſt away which wee beſtow on the ſervice of the true God. They reverenced and obeyed their Prieſts, wee diſhonour, diſobey and ſlight ours; they obſerved many Feſtivall daies to their Idols, we grudge to give one day to the ſervice of the true God. They made ſuch conſcience of their Oaths taken in preſence of an Idol, that they would rather looſe their lives, than falſifie theſe Oaths: But wee make no more ſcruple to take the name of God in vaine, to ſweare and forſweare, than if we worſhiped *Jupiter Lapis*, meer ſtocks and Stones; ſuch reverence and devotion they carried to their Idols, that they durſt not enter into their Temples, nor draw near their Altars, till firſt they were purified; they did not onely kneel, but fall flat on the ground before their feigned Gods; they knock their breaſts, beat their heads to the ground, teare

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their skines, wound and cut their flesh, thinking thereby to pacifie their false gods: Whereas we will not debarre our selves of the least pleasure or profit to gaine Heaven; and so irreverent is our behaviour in the presence and house of Almighty God, *Before whom the* Cherubims *and* Seraphims *dare not stand, but with covered faces:* as if he were our equal, and not our Lord or Father, for (to speak in the Prophets words) *Malach.* 1: 6. *If hee bee our Father, where is his honour? and if hee bee our Lord, where is his fear?* Doubtlesse these false worshippers shall stand up in judgement against us, who know our Masters will, but doe it not; is not their zeal in the practice of religious duties, to be preferred to our carelessnesse; and their ignorance, to our knowledge; which without practice, will but aggravate our damnation, *for he that knoweth his Masters will, and doeth it not, shall be beaten with many stripes;* Wee are in the right way to Heaven; they are in the wrong way: but if we stand still, and walk not, they will be as neer their journies end as we. They worship Idols, we commit sacriledge: But is not a sacrilegious theefe as hateful to God as an ignorant Idolater? 4. When we look upon the confused multitude of Religions in the world, let us learne to tremble at Gods judgements, to make much of the light whilest we have it, to hold fast by the truth, to embrace it with all affection, and the Ministers thereof; for if once we forsake the right way, which is but one, we shall wander all our daies after in by-paths, and crooked lanes of error,

error, which are innumerable: if we reject the thread of Gods word presented to us by the Church: a thread I say, surer than that of *Ariadne*, we shall be forced to ramble up and down, through the inextricable *Labyrinth* of erronious opinions. It stood with the justice of God, to suffer men who in the begining were of one language and religion, to fall into a Babel and confusion, both of tongues and false religions, for not retaining the truth; to dig to themselves broken Cesterns, which would hold no Water, for rejecting the fountain of living Waters; to surfet upon the poysonable flesh of quails, who grew weary of the bread of Angels; and with the swine to eat husks, who would slight the wholsome food of their Fathers house. If the *Jewes* put Gods word from them, and judge themselves unworthy of Eternal Life, Loe, *Paul* and *Barnabas* will turn to the *Gentiles*, Act. 13. 46. 5. In reading this Book we shal finde, that the whole rabble of vain, phantastical, or prophane opinions, with which at this day, this miserable distracted Nation is pestered, are not new revelations, but old dreams, of ancient Hereticks, long agoe condemned by the Church, and exploded by the publick authority of Christian Magistrates; but now for want of weeders, these Tares spring up again in the Lords field, and are like to choak the good corne; unlesse the Lord of the Harvest send forth labourers into his Harvest. 6. The reading of this Book, may induce us to commiserate the wretched condition of a great part of the World buri-

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ed as it were, in the darkneſſe of ignorance, and tyranny of ſuperſtition; "To bleſſe "God for the light and freedom we enjoy, "whereas they are not greater ſinners than "we; but except we repent, we ſhall all like-"wiſe periſh; let us not then be too high-"minded, but fear, and when we think we "ſtand, let us take heed leaſt we fall: God hath already permitted divers of thoſe old, obſolet, and antiquated hereticall opinions to break in amongſt us; "the times are now "come, that men will not ſuffer wholeſome "Doctrine; but having itching eares after "their own luſts, get them an heap of teach-"ers, turning their eares from the truth, and "giving themſelves unto Fables. 2 *Tim.* 4. *Thus is the Lord pleaſed to deal with us, he ſuffers Hereſies to repullulate, that they who are approved among us, may be manifeſted.* He permits Prophets and Dreamers amongſt us, but it is as *Moſes* ſaith, to prove us, and to know, whether we love the Lord our God *with all our hearts, and with all our ſoul*, Deut. 13. To conclude, whereas all men are deſirous of happineſs, and immortality, but few walk in the right way that conduceth to it, being there are ſuch multitudes of by-waies, as we may ſee by this Book, let us follow the counſel of the Prophet, *Jer.* 6. 16. *Stand in the waies, behold and aſk for the old way and walk therein, and yee ſhal finde reſt for your ſouls.* And thus good Reader having ſhewed thee the true uſe of this book, I leave it to thy peruſal, beſeeching God to keep us from the by-waies of error, and to lead us into the way of truth.

A. R.

The desire of some Friends hath occasioned the publishing of this list of Books, compiled by the Author.

1. *Rerum Judaicarum*, or the Jewish affairs in four Books.
2. An Exposition on the first fourteen Chapters of *Genesis*.
3. *Rasura Tonsoris*.
4. *Mel Heliconium*.
5. *Mystagogus Poeticus*.
6. *Virgilius Evangelisans*.
7. *Christiados* Lib. 13.
8. *Chymera Pythagorica*.
9. The New Planet no Planet.
10. Meditations on Predestination.
11. *Medicus medicatus*.
12. The Philosophical Touch-stone.
13. The picture of the Conscience.
14. *Colloquia Plautina*.
15. *Wollebius* Christian Divinity transl. lated, cleered, and enlarged.
16. *Gnomologicum Poeticum*.
17. *Enchiridion Oratorium & Poeticum*.
18. *Isagoge Grammatica*.

19. *Arcana Microcosmi.*
20. A Caveat for reading the *Alcoran.*
21. A Refutation of Doctor *Brownes* vulgar errours.
22. A Refutation of the Lord *Bacon*, Doctor *Harvey*, and others.
23. Sir *Walter Raleigh*, History Epitomised.
24. Observations on Sir *Walter Raleigh.*
25. The Second part of the History of the World.
26. *Leviathan* drawn out with a hook.
27. HANZEBEIA, or, A View of all Religions, *&c.*

Books not yet published, but ready for the Presse, viz.

1. DIvine, Moral, Natural, and Historical exercises on the whole Book of *Genesis.*
2. *Melissomachia.*
3. *Religionis Apotheosis.*
4. *Paraphrasis Virgiliana.*
5. *Virgilius Triumphans.*
6. *Psychomachia Virgiliana.*
7. *Epigrammata Romana.*

COL-

COLLOQUIA.

1. *Culinaria.*
2. *Convival.*
3. *Cubicularia.*
4. *Tertullianicum.*
5. *Apuleanum.*
6. *Sidonianum.*
7. *Petronianum.*
8. *Persianum.*
9. *Terentianum.*
10. *Ciceronianum.*

&c.

THE Reader may please to take notice that this Book, being the 27. in order, also the 15. in order, and the 25. which is the second part of the History of the World, Corrected by the Authors own Hand, and by him owned as the best, and perfectest Copy, are to be sold by *John Sawell* at the Grey-hound in Little Britain. *LONDON.*

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These Books are to be sold by *John Saywel* at his shop, at the Signe of the *Grey-Hound* in *Little-Britain*, *London*. viz.

THe History of the World, the second part, being a continuation of the famous History of Sir *Walter Raleigh* Knight, together with a Chronology, &c. by *A. R.* The true Copy whereof is distinguished by the *Grey-Hound* in the Frontispice, from any other whatsoever, though coloured by a pretended representation of the Author in the Title page.

An exact collection of the choicest secrets in Physick & Chyrurgery (both Chymick and Galenick) by *Leonard Phioravant* Knight, Doctor *Edwards*, and others.

Speedy help for Rich and Poor, as to the Curing of the Gout, Cure of the Gout, &c. by *Hermanus Vanderheyden* an experienc'd Physitian.

Mr. Charles Hoole's Grammar in Latine, and English the shortest, orderliest, and plainest book for Master and Scholar, of any yet extant.

Also his *Terminationes* or *exemplo declinationum & conjugationum*, and *Propria quæ maribus*, *Nouns Gender*, and *As in præsenti*, englished and explained, for the use of young Grammarians.

And there is now lately printed a new Primer, entituled, Mr. *Hoole*'s Primer; more easie and delightsome for the learner then any yet extant, having also several representations of Persons, Beasts, Birds, &c. answering the several letters of the Alphabet on a copper plate, laying also the surest foundation for true spelling, the defect whereof (in the ordinary teaching) is so much complained of.

The practice of Quietisme, by Bishop *Wes*.

The Revelation of certain notorious advancers of Heresie, with their effigies, and an account of their Lives, Actions, and Ends: usually annexed to HANΣEBEIA, or the view of all Religions, &c.

The Contents of the first Section.

Of the Church-Discipline, Sacrifices, Ordinances, Publick places, [Buildings first erected for Divine Service,] and days of Divine Service before Moses. 2. Of the Church Government under Moses; difference of the High Priest from other Priests. 3. Of the Church Government from him till Solomon. 4. Of the Government after Solomon, till the division of the Tribes. 5. Of Solomons Temple, and the outward splendor of the Jewish Religion. 6. Of the office of the Levites, of the Prophets, Scribes, Pharises, Nazarites, Rechabites, Essenes, Sadducees, and Samaritans. 7. Of the ancient observation of their Sabbaths, of the observation of their Passover, of the feast of Pentecost, Tabernacles, new Moons, of Trumpets, and of expiation; of their Sabbatical year, and their Jubilee. 8. Of their ancient Excommunications, how God instructed them of old, and of the maintenance allowed by the Jewes to their Priests and Levites. 9. Of the Government after the Jewes were carried captive into Babylon. 10. Of the Jewish Church-Government at this day, their Prayers, Sabbaths, Feasts, Book of the Law, Passovers, what observable thereupon, and whether to be permitted (among Christians) in the exercise of their own Religion, and wherein

not to be communicated with by Christians. 11. *Of the Iewish preparation for morning prayer, Fast in August, Beginning of their new year, Feast of Reconciliation, Ceremonies in reading of the* Law. 12. *Their Church officers, Feast of Dedication, and of* Purim, *Fasts, Marriages, Divorcements, Circumcision, Redemption of the first born, their duty toward the sick, and Ceremonies about the dead.*

The Contents of the second Section.

THe *Religions of the ancient* Babylonians; *of the making, worshipping of images, & bringing in Idolatry.* 2. *Of* Hierapolis, *and gods of the* Syrians. 3. *Of the* Phœnicians. 4. *Of the old* Arabians. 5. *Of the ancient* Persians. 6. *Of the* Scythians. 7. *Of the* Tartars, *or* Cathaians *and* Pagans. 8. *The Religions of the Northern Countries neer the Pole. Three ways whereby Satan deludes men by false Miracles. The fount of his Stratagems whence it proceeds: His illusions many, our duty thereupon.* 9. *Of the* Chinois. 10. *Of the ancient* Indians. 11. *Of* Siam. 12. *Of* Pegu. 13. *Of* Bengala. 14. *Of* Magor. 15. *Of* Cambaia. 16. *Of* Goa. 17. *Of* Malabar. *Pagan Idolaters believe the immortality of the soul.* 18. *Of* Narsinga, *and* Bisnagar. 19. *Of* Japan. 20. *Of the* Philippina *Islands.* 21. *Of* Sumatra, *and* Zeilan. 22. *Of the ancient* Egyptians. 23. *Of the modern* Egyptian *Religion.*

The Religions of *Africa* and *America*.

The Contents of the third Section.

Of *the old* African *Religion*. 2. *The Religion and Church Diſcipline of* Fez. 3. *Of* Morocco. 4. *Of* Guinea. 5. *Of the ancient* African Æthiopians. 6. *Of the modern* Abiſſins. 7. *Of the Lower* Æthiopians. 8. *Of* Angola *and* Congo. 9. *Of the northern neighbours of* Congo. 10. *Of the* African *Iſlands*. 11. *The Religion of* America. 12. *Of* Virginia. 13. *Of* Florida. 14. *Of the Religions by weſt* Virginia, *and* Florida. 15. *Of* New Spain *and* Mexico. 16. *Idolaters, their cruelty and coſt in their barbarous ſacrifices*. 17. *Of the* Americans, *their ſuperſtitious fear, and Tyranny thereof*. 18. *Of* Jucatan, *and the parts adjoining*. 19. *Of the ſouthern* Americans. 20. *Of* Paria *and* Guiana. 21. *Of* Braſil. 22. *Of* Peru. 23. *Of* Hiſpaniola.

The Religions of *Europe*

The Contents of the fourth Section.

THe *Religion of the ancient* Europæans. 2. *The Roman chief Feſtivals*. 3. *Their gods*. 4. *Their Prieſts*. 5. *Their Sacrifices*. 6. *Their Mar-*

riage Rites. 7. Their Funeral Ceremonies. 8. The old Grecian Religion. 9. Their chief gods. 10. Of Minerva, Diana, Venus. 11. How Juno, Ceres, and Vulcan were worshipped. 12. The Sun worshipped under the names of Apollo, Phœbus, Sol, Jupiter, Liber, Hercules, Mars, Mercurius, Pan, &c. 13. The Moon worshipped under divers names and shapes. 14. The Earth and Fire, how worshipped and named. 15. The Deity of the Sea, how worshipped. 16. Death, how named and worshiped. 17. The Grecian Sacrifices and Ceremonies. 18. Their Priests and Temples of old.

The Contents of the fifth Section.

THe Religion of the old Germans, Gaules, and Britains. 2. Of the Saxons, Danes, Swedes, Moscovites, Russians, Pomeranians, and their neighbours. 3. Of the Scythians, Getes, Thracians, Cymbrians, Goths, Lusitanians, &c. 4. Of the Lithuanians, Polonians, Hungarians, Samogetians, and their neighbours. 5. Of divers Gentile gods besides the above named. 6. The ranks and armes of their gods. 7. With what creatures their Charriots were drawn. 8. Of peculiar gods worshipped in peculiar places. 9. The Greek chief festivals.

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SECT. I.

Quest.

WAs there any Religion, Church Government, or Discipline in the beginning of the World?

Answ. Yes: For then was the Word preached, and Sacraments administred. We read of

ASIA, *the religions there-*

read of Sacrifices offered by *Cain* and *Abel*; and likewise the distinction of clean and unclean beasts. By Faith *Abel* sacrificed, *Heb.* 11. *Noah's* sacrifice was pleasing to God, *Gen.* 8. This could not be will-worship, for such is no wayes pleasing to God; it was therefore according to his Word and Commandement. There was also Excommunication; for *Adam* and *Eve* for their disobedience were excommunicated out of Paradise, which was then the type of the Church; and every soul not circumcised the eighth day, was to be cut off from the people of God, *Gen.* 17. The Word then being preached (for God preached to *Adam* in Paradise, and doubtlesse he preached to his Children out of Paradise) the Sacraments administred, and Excommunication exercised, which are the three main points of Church discipline, it follows there was then a Church and Church Government.

Q. Was there then any Ordination?

Ordination in the beginning of the World.

A. Yes doubtlesse; for God is the God of order; nor was it fit, that he who mediated between God and the people, by preaching, prayer and sacrifices, should thrust himselfe into that office without ordination; therefore God ordained *Adam*, he some of his Children, as *Cain* and *Abel*; and whereas *Gen.* 4. we do not read that *Cain* and *Abel* did sacrifice, but only brought their Offerings; to wit, that *Adam* might offer them up to God for them: it argueth, that as yet they had not received ordination: and its likely that ordination then was performed by χειροθεσια or Imposition of hands; which custome the Jewes retained in ordaining their Levites, *Num.* 8. 10. and after them, the Christians in ordination of Ministers, *Act.* 6. 6. 1 *Tim.* 5. 22. which ceremony the Gentiles used in Manumission of their servants, and the Jewes in ordination of their Synedrion or the Judges imposed their hands; so *Moses* and *Joshua* laid their hands upon the 70. Elders: and *Moses* is commanded by God to lay his hands upon *Joshuah* the Son of *Nun*, *Numb.* 27. 18.

Q. Was there then any publick place of Sacrificing?

Churches.

A. Yes upon the same ground, that God, who is the God of order, will have all things done in his Church with order and decency; the meeting also together in one

one place to hear, and pray, and offer ſacrifice, did maintain amity amongſt Gods people. Beſides we read *Gen.* 25. 22. that *Rebecca*, when the children ſtrugled in her womb, did not ſtay at home, but went, to wit, to the publick place where Gods worſhip was, to enquire of the Lord; and becauſe in this place God uſed to ſhew his preſence to his people, by ſome outward ſigne, it was called Gods preſence; therefore *Gen.* 4. 16. *Cain* went out from the preſence of the Lord, that is, he was excommunicate out of the Church: but we muſt not conceive, that as yet there were any material buildings for Gods ſervice; for in the beginning men conceived it unfit to include God within the narrow bounds of a material Temple, whom the Heaven of Heavens cannot contain; therefore they worſhipped him in the open air, either upon hills, for they thought low places were unbeſeeming the moſt High God: hence they called every hill Gods hill; or elſe if they were neceſſitated to ſacrifice on the ſea ſhore, or in ſome low plain, they made their Altars ſo much the higher; which from their altitude, they called *Altaria*; and theſe places of Divine worſhip they named *Templa* from contemplation. The very Gentiles thought it unfit to confine the Sun their chief God to a narrow Temple, ſeeing the whole world was his Temple: and after they had built Temples for their Deities, they would have them for a long time to be ὐπαίθρια, or open-rooſed.

Q. *Why were the Groves and high places condemned in Scripture?*

A. Becauſe they were abuſed both by Jewes and Gentiles to ſuperſtition, idolatry, and all uncleanneſſe; therefore God commands them to be cut down, *Exod.* 34. 13. *Deut.* 7. 5. & 12. 3. & 16. 21. *Joſiah* deſtroyed them, 2 *Kings* 23. 8. 14. Againſt their idolatry under green trees the Prophet *Iſaiah* complaineth, *chap.* 57. 5. God by *Ezekiel* threatneth deſtruction to the idolaters on the high hills, and under green trees, *chap.* 6. 13. ſuch are alſo reproved by *Hoſea*, *chap.* 4. 13. its true that in the beginning the people of God had no other Temples but hills and groves; *Abraham* ſacrificed upon an hill; *Gen.* 22. he planted a grove to call upon the name of the Lord, *Gen.* 21. *Gideon* is commanded to build an

Groves and high places condemned in Scripture.

Altar upon the top of the rock, *Josh.* 6. 26. Notwithstanding, when these places were abused to idolatry, God would have them destroyed, *Levit.* 26. 30. *Hos.* 10. 8. *Amos* 7. 9. *Ezek.* 6. 3, &c. because he would not have his people to give the least countenance to the Gentile idolatry; for suppose they had not upon those places erected any idols, yet they must be destroyed, because such places were abused to idolatry; besides God had given them a Tabernacle and Temple in which he would be worshipped, and to which they should repaire from all parts to call upon his name. This Temple also was built upon a hill; they should therefore have contented themselves with the place that God assigned them, and not follow their own inventions, or the wayes of the Gentiles, who afterward in imitation of the Jewes built their Temples on hills, as may be seen by the Samaritans and others: Neither would God be worshipped in groves, because these were places fitter for pleasure and dalliance then devotion; they were dark and obscure places, fitter for the Prince and workes of darkness, then for the God of light, or children of the day.

Q. *When were buildings first erected for Divine Service?*

Buildings first erected for divine service.

A. About the building of *Babel*, as *Lactantius* and some others think: for then *Ninus* erected statues to the memory of his Father *Jupiter Belus*, and to his Mother *Juno*; these statues were placed over their Sepulchres, and divine honours assigned them; and at length inclosed within stately buildings, which were their Temples; these they built within consecrated groves; such was the Temple of *Vulcan* in *Sicily*, of *Cybele* in the grove of *Ida*, of *Jupiter Hammon* in the grove of *Dodone*, of *Apollo* in the grove of *Daphne*, &c. these dark groves were fit to strike a terror in the worshippers, and to perpetrate their works of abomination; and because they had continual lights burning in them, they were called *Luci* a *Lucendo*, afterwards they became *Asyla*, Sanctuaries or places of refuge; which some think were first erected by *Hercules* his children, to secure themselves from those that he had oppressed. We read that *Theseus* his Temple and *Thebes* built by *Cadmus* were

Asyla,

Asyla or Sanctuaries; in imitation of whom *Romulus* made one. *Aen.* 8.

Hunc lucum ingentem quem Romulus acer Asylum
Rettulit.

Christians also in the time of *Basil* and *Sylvester* the first, made their Temples places of refuge; which so increased, that Monasteries and Bishops palaces became Sanctuaries; but the exorbitancy of these was limited by *Justinian*, *Charles* the Great and other Christian Princes, who were content there might be Sanctuaries, because God had appointed Cities of refuge; but the abuses they removed.

Q. *Was there any set day then for Gods worship?*

A. Doubtless there was, though we doe not read which day of the week it was; for though God blessed and sanctified the Sabbath day, because of his own rest, and in that it was afterward to be the Jewes Sabbath; yet we read not that it was ever kept before *Moses* his time. However it is likely this day was observed before the Law among the Hebrews, for *Exod.* 16. as much Manna was gathered on the sixth day as served for two days. *Set day of worship.*

Q. *What sacrifices were used in the beginning?*

A. Burnt offerings, *Gen.* 8. & 22. Peace offerings also, *Gen.* 31 54. For upon the peace made between *Jacob* and *Laban*, *Jacob* offered sacrifice. First fruits also were offered, *Gen.* 4. 4. and Tithes, *Gen.* 14. 20. & 28. 22. The burnt sacrifice called *Gnolah* from *Gnalah* to mount upward (because it ascended all in smoak) was burned to ashes, except the skin and entrals. In the peace offering also which was exhibited for the safety of the offerer, the fat was burned, because it was the Lords, the rest was divided between the Priest and the people; the breast and right shoulder belonged to the Priest; to shew that he should be a breast to love, and a shoulder to support the people in their troubles and burthens: For this cause the High Priest carried the names of the twelve Tribes on his breast and shoulders. The first fruits were an handful of the eares of corn as soon as they were ripe; these they offered to God, that by them the whole might be sanctified. Tithes were payed before the Law, by the light of nature; because by *Sacrifices.*

that light men knew there was a God, to whom they were bound in way of gratitude to offer the tenth of their encreaſe, from whoſe bounty they had all. They knew alſo that the worſhip of God and Religion could not be maintained, nor the Prieſts ſuſtained, nor the poor relieved without Tithes.

Jewes, their Church government from the beginning till their deſtruction.

Q. *What form of Church Government was there among the Jews till* Moſes?

A. The ſame that was before the flood, to wit, praying, ſacrificing, preaching in publick places, and ſolemn days; to which *Abraham* added circumciſion. In every family the firſt born was Prieſt; for this cauſe the deſtroying Angel ſpared the firſt born of the Hebrews in Egypt.

Under Moſes.

Q. *What government had they under* Moſes?

Prieſts among the Jewes.

A. The ſame that before, but that there was choſen by Moſes a Chief Prieſt, who was to enter the Sanctuary once a year with his Ephod, to know the will of God. This was *Aaron*, whoſe Breeches, Coat, Girdle, and Myter were of Linnen; when he entred into the Sanctuary, the High Prieſt had his ſecond High Prieſt to ſerve in his abſence. There were afterward appointed by *David* four and twenty Orders of Prieſts, every one of which Orders had a Chief, or High Prieſt; the Prieſthood was entailed to the houſe of *Levi*, becauſe the Lewites were choſen in ſtead of the firſt born, becauſe they killed the worſhippers of the Golden Calf, and becauſe *Phinehas* killed *Zimri* and *Cosbi*. The Prieſts are ſometimes called Levites, and ſometimes they are diſtinct names; for we read that the Levites paid tithe of their tithes to the Prieſts, their common charge was to pray, preach, ſacrifice, and look to the Sanctuary, in which they ſerved with covered heads and bare feet; their Office was alſo to debar lepers, and all other uncleane perſons from the Tabernacle for a certaine time. Secondly, to excommunicate great offenders, which was called cutting off from the people of God, and ἀποσυναγωγὴν, to caſt out of the Synagogue. Thirdly, to anathematize obſtinate and perverſe ſinners, who being excommunicate would not repent. *Alexander* the Coppersmith was anathematized by *Paul*, or delivered to Satan, 1 *Tim.* 1. 20. 2 *Tim.* 4. 14. The office of the

Levites among the Jewes.

Levites

Levites also was to help the Priests in gathering of tithes, and to carry water and wood for the Tabernacle.

Q. *Wherein did the high Priest differ from other Priests?*

Difference of the high Priest from other Priests.

A. The high Priest only had power to enter into the Sanctuary; he only wore a blew robe with bells, a golden Ephod, a breast-plate, a linnen Myter, a plate of Gold on his head: by the Crown or plate was signified Christs Kingly office, by the breast-plate his Priestly, and by the bells his Prophetical office: the high Priest also was only anointed, after the order of Priesthood was setled; but before this, every Priest was anointed, he also wore about his paps a broydred girdle, to signifie that his heart should be girt and restrained from the love of earthly things. They that took Sanctuary, were not to be set at liberty till the death of the high Priest; to signifie that by the death of our High Priest Jesus Christ, we are made free. The high Priesthood was tied to the line of *Aarons* first born, the other Priests were of *Aarons* other children; the Levites were of *Levies* other posterity; the high Priest might marry none but a Maide; other Priests might marry a Widow, *Levit.* 21. The high Priest might not mourn for the death of his kindred; other Priests might mourn for their Father, Mother, Son, Daughter, Brother, and husbandlesse Sister; in other things they agreed; For all Priests must be without blemish, all must be presented to the Lord at the door of the Tabernacle, all must be washed, all must be consecrated by offering certaine Sacrifices; all must have the blood of the Ram put on the tip of the right eare, the thumb of the right hand, and great toe of the right foot, *Exod.* 29.

Q. *What Church government was there after* Moses?

Church govern-ment after Moses.

A. In the Desart *Eleazer* succeeded his Father *Aaron*, and substituted under him *Phinees* to be chief of the Levites. After the *Israelites* entred the Land, the Tabernacle staied some years at *Silo*; then did *Joshuah* divide the Land, and designed certain Cities of refuge, which with some other Cities he assigned to the Priests and Levites. The Priesthood did not continue long in the house of *Aaron*, but after the death of *Eleazer*, and three

Priests his Successors, this office devolved to *Eli*, of the family of *Ithamar*; who being careless, suffered divers abuses to creep into the Ecclesiastical Government, till God raised *Samuel*, who reformed both the State and Church, by appointing Schools of Prophets, and Consistories of Levites. From *Silo* the Tabernacle was translated to *Nob*, from thence to *Gibeon*, when *Nob* was destroyed by *Joab*, and at last it rested in *Jerusalem*. So that all this time there could be no setled Church discipline among the Jewes. The Ark also was oftentimes removed, to wit from *Canaan* to the *Philistines*, from thence to the *Bethshemites*; afterward it stayed twenty years at *Kiriathjearim*; after this it remained three moneths with *Obed-Edom*, and at last it was brought by *David* into *Jerusalem*. All this time neither Tabernacle, nor Ark, nor Priesthood were setled, till *David* assembled the Levites; and out of them chose *Abiathar* for High Priest, and *Tsadoc* for chief of the inferiour Priests, who were to deliver the Ark to the Levites to be carried on their shoulders, and withal appointed Singers, and other Musitians: in all 68. of the Levites. He appointed also for the service of the Tabernacle in *Gibeon*, *Tsadoc* and his Brethren. At last, *David* being assured by *Nathan* that his Son *Solomon* should build the Temple, he ordered that 24000. Levites should be set apart for the service of the Temple: to wit, 4000. door-keepers, and as many Singers, and 6000. Judges and Governors, and the rest for other Offices. *Abiathar* is made high Priest, to wait on the Ark at *Jerusalem*. *Tsadoc* is chief of the inferior Priests to serve in the Tabernacle at *Silo*. *Tsadoc* was *Sauls* high Priest, descended from *Eleazer Aarons* first born; *Abiathar* of the stock of *Ithamar*, and *Eli* fled to *David*, who entertained him for his high Priest; after the death of *Saul*, *David* retained them both, thinking it did not stand with his honour and piety to reject *Sauls* high Priest. This *Tsadoc* under *Solomon* was anointed the second time Priest, as *Solomon* was the second time anointed King, 1 *Chron.* 29. 22. and *Abiathar* is deposed for the sins of *Eli* and his Sons; and so in *Tsadoc* the Priesthood is translated from the house of *Ithamar*, to *Aarons* family again. There were also Treasurers ordained, some for the first fruits and tenths, and others

Under David and Solomon.

others for the moneys that were given to the Temple towards the redemption of vows, first born, and sins: The Priests and Levites were maintained out of the first fruits and tithes; the other treasure was for maintaining the daily sacrifices and other charges of the Temple; the Gibeonites, with others, appointed by *David* and *Solomon*, did help the Levites in their Ministration: the Priests, and in their absence, the Levites did administer justice, both in *Jerusalem*, and in the Cities of Refuge, and ordered Ecclesiastick affairs. There were also sometimes Extraordinary Prophets, besides the Ordinary. Its probable that the ordinary Prophets were of the Tribe of *Levi*, because the administration and care of holy things belonged to them; but extraordinary Prophets were of other Tribes; these medled not with sacraments and sacrifices, which was the Priests office, nor had they their calling by succession, as the Priests; nor was the gift of Prophecy only tied to the man, as the Priesthood was: for we read of *Miriam*, *Hulda*, and divers other women Prophets: and in the Primitive Church, though women must not speak in the Church by preaching, praying, or exhorting in an ordinary way as the Ministers use, yet they were not debarred to utter their extraordinary prophesies, if so be their heads were covered in sign of modesty; but otherwise the Apostle will not have women to speak in the Church, because they must be in subjection to their Husbands; and this punishment is laid on them for being deceived in *Eve*, and harkning to the counsel of Satan. For, if women did preach, they might be suspected to speak by that Spirit that deluded *Eve*.

Q. *What was the Ecclesiastick Government after* Solomon?

After Solomon.

A. The renting of the ten Tribes from the other two under *Roboam*, did much impair the beauty and magnificence of the Ecclesiastick state. Besides that, it was much defaced by idolatry; but reformed by *Hezekias*, *Josias*, and *Jehosaphat*, who took away the high places. Under *Athaliah* it was almost extinguished, had not *Jehojada* the high Priest anointed *Joash*, who again reformed Religion. He being denied all aid from the Levites out of their treasure towards the repairing of the Temple, caused a Chest to be made, into which mony given

given in that kinde ſhould be put, and imployed by the high Prieſt, or by the chief of the inferior Prieſts, and the Kings Scribe or Secretary, towards the reparations of the Temple, whereas before it was collected by the Levites. King *Uzziah* would have burnt incenſe on the Altar, but was prohibited by *Azariah* the high Prieſt, and eighty other Prieſts. This *Uzziah* named alſo *Azariah*, though a King, yet was juſtly reſiſted by the Prieſts for his pride, ſacrilege and ambition, in medling with their function; whereby he violated the Laws of Politick government which a King ſhould maintain; for confuſion muſt ariſe, where offices are not diſtinct, but where men are ſuffered to incroach upon each others function. 2. He had no calling to the Prieſthood; and no man taketh upon him this office but he that is called of God, as was *Aaron*. 3. He violated the Law of God, who confined the Prieſthood to the houſe of *Aaron*, and Tribe of *Levi*, excluding from that all other Tribes. 4. He was injurious to Chriſt, whoſe type the high Prieſt was, in offering ſacrifices and incenſe, repreſenting thereby our high Prieſt Chriſt Jeſus, who offered up himſelf a ſacrifice, of a ſweet ſmelling ſavour unto God. So *Jehojada* the high Prieſt did well to depoſe *Athaliah*, who was a ſtranger, an idolater and uſurper; this was lawful for him ſo to doe, being high Prieſt, whoſe authority was great both in civil and eccleſiaſtick affaires; but this is no warrant, for any private man to attempt the like. Beſides *Jehojada* was bound to ſee the young King righted, both as he was high Prieſt, and as he was his kinſman. *Hezechias* reſtored all according to King *Davids* inſtitution; he raiſed great Taxes towards the maintenance of Gods worſhip, and permitted the Levites to flea the burnt offrings, which before belonged only to the Prieſts office, and cauſed the people to keep the Paſſover in the ſecond moneth, whereas by *Moſes* his inſtitution it ſhould be kept the firſt moneth. He permitted alſo many that were not ſanctified or cleanſed, to eat the Paſſover againſt *Moſes* his Law, which were innovations in Religion. *Joſias* reformes all abuſes, aboliſheth idolatry, repaireth the Temple, readeth publickly the Law of *Moſes*, which was found by *Hilkiah* the high Prieſt, and

and makes a covenant with God to keep the Law. Under King *Eliakim* or *Joachim* Religion was ſo corrupted, that the Prieſts, Levites, Prophets or Scribes with the Elders of the people condemned the Prophet *Jeremy* to death. Under *Zedechiah* both the Church government, and ſtate fell together in *Judea*.

Q. *In the mean while what Church government was there among the Ten Tribes?*

A. The Kings of *Iſrael*, out of policy, leaſt the people ſhould return again to *Jeruſalem*, and the two Tribes, defaced their Religion with much Idolatrous worſhip, for executing of which they had their Prieſts and inferior Miniſters anſwering to the Levites; but they ſuffered no Prieſts or Levites of the order of *Aaron* to live amongſt them. Yet they had their Prophets alſo and Prophets Children or Scholars: Their two chief Prophets extraordinary, were *Eliah* and *Eliſha*. They had alſo their Elders, who had power of Eccleſiaſtical cenſures, but both Elders and people were ruled by the Prophets, who recided in the chief Cities: at laſt the ten Tribes loſt both themſelves and Church diſcipline, when they were carried away by the *Aſſyrians*. When *Salmanaſſer* carried away the *Iſraelites* into *Aſſyria*, ſome remainders of them ſtayed behinde in their own country; but being overpreſſed with multitudes of ſtrangers ſent thither to new plant the country, the ſmall number of the Ephramites left behind, were forced to comply with the new inhabitants, in their idolatrous religions; now that the Iſraelites were not quite driven out of their native country, may be ſeen in the Hiſtory of *Joſiah*, 2 *Chron.* 34. 6, 7, 33. & 2 *Chron* 35. 18. & 2 *Kings* 23. 19, 20. *Church government among the ten Tribes.*

Q. *Wherein did the outward ſplendor of the Jews Religion conſiſt?*

A. In the wealth and magnificence of their Temple, which for the beauty, riches, and greatneſſe thereof, was one of the wonders of the world; for beſides the abundance of Iron work, there was in it an incredible quantity of braſſe, ſilver, and golden materials. The great Altar, the Sea or Caldron, the Baſis, the two Pillars before the Temple, the twelve Oxen, the ten Lavers, the Pots, the Shovels, the Baſins, and other Utenſils *Solomons Temple, and the outward ſplendor of the Jews Religion.*

tinſels of the Temple were all of braſſe, 1 *Kings* 7. as for ſilver, *Joſephus* tells us *lib.* 8. *&* 9. that there were in the Temple ten thouſand Candleſticks whereof moſt were ſilver, wine Tankards eighty thouſand, ſilver Phials ten thouſand, two hundred thouſand ſilver Trumpers, forty thouſand Snuffers or pot-hooks, which he calls muſical inſtruments; beſides incredible numbers of ſilver Plates and Diſhes, ſilver Tables, and the Doors of ſilver. This we know, that *David* left ſeven thouſand talents of refined ſilver for the Temple, beſides what *Solomon* added, 1 *Chron.* 29. as for gold, we read that the Oracle and Altar were overlayed with gold, ſo were the Cherubins, and the whole houſe overlaid with gold, and the very floore alſo, 1 *Kings* 6. beſides the golden Altar. *Solomon* made the Table whereon the ſhewbread was of gold; the Candleſticks alſo, with the flowers, and lamps, and tongs, with the bowls, ſnuffers, baſons, ſpoons, cenſers, and hinges, all of pure gold, 1 *Kings.* 7. I need not ſpeak of the rich woods and pretious ſtones in the Temple. The Contriver of this Fabrick was God himſelfe; the form of it was four ſquare; the Courts four; one for the Gentiles, another for the Iſraelites, the third for women, and the fourth for the Prieſts: the Gentiles might not enter into the Iſraelites court; for that was counted a prophanation of the Temple; yet our Saviour who was frequently converſant in the court of the Gentiles, accounted that a part of his Fathers houſe and the houſe of prayer, and it was out of this Court that he whipped the buyers and ſellers; this was called *Solomons* porch, *John* 10. *Acts* 3. becauſe in that place *Solomon* ſtood when he dedicated the Temple and uſed there to pray, or becauſe it ſtood undemoliſhed by the *Chaldeans*, when the reſt of the Temple was deſtroyed. In the Prieſts Court ſtood the Altar of burnt offerings and the braſen Sea. In the Sanctuary called the Oracle (becauſe there God delivered his Oracles) ſtood the Ark, the Cenſer, Propitiatory and Cherubines; it had no light nor window in it; hither the high Prieſt only had acceſs, and that but once a year, where he burned incenſe, ſo that he neither could ſee nor be ſeen. In the holy place which was alſo without windows, there burned lights perpetually, to repreſent the

the celeſtial lights; but in the moſt holy there was no light at all, to ſhew that all outward light is but darkneſſe, being compared with that light which God inhabiteth, and which no man can approach unto. Within the Ark were the two Tables of the Law, the pot with Manna, and *Aarons* rod. The Tables and the rod repreſented Chriſts active and paſſive obedience; the golden pot with Manna, his two natures. The Temple was built after the manner of the Tabernacle; but that did far exceed this in ſtability, magnitude, glory, and continuance: In the Tabernacle were but two Cherubins, in the Temple four; in the Tabernacle there was but one golden Candleſtick, and one brazen Laver, but in the Temple there were ten of each. So this Temple of *Solomons* far exceeded the other built by *Zerobbabel*, wherein was wanting the Cloud, the celeſtial fire, the Ark and the holy Oyl; beſides in number of Prophets, magnifick ſtructure, and wealth, it was far inferiour to the firſt, and yet in reſpect of Chriſt the ſecond did far exceed the firſt, who ſupplyed the want of the Cloud, fire, oyl, Propheſie, *Urim*, and *Thummim*. He being all theſe in a more excellent manner; but wee muſt note that though the pot with Manna and *Aarons* rod were kept in *Moſes* his Ark; yet in *Solomons* Ark were only the two Tables of the Law, 1 *Kings* 8. 9. In the Womens Court ſtood the *Gazophylacium* or treaſury, containing the Almes or Gifts that were offered.

Q. *What elſe may we obſerve of* Solomons *Temple?*

A. That this Temple was to the Jewes as their Cathedral or Metropolitan Church, the Synagogues which were not in *Jeruſalem* till after the captivity, did reſemble our Pariſh Churches; in which the Scribes taught, as the Prieſts in the Temple; and as there was a high Prieſt for the Temple, ſo there was for the Synagogue a high Ruler called *Archiſynagogus*. In the Synagogues alſo they had their diſtinct Courts, as in the Temple, and an Ark for the book of the Law; and the ſame holineſſe aſcribed to the one as to the other, but that they could ſacrifice nowhere but in the Temple upon the brazen Altar in the Court of the Prieſts; which Altar was called *Ariel* or the *Lyon*, becauſe like a Lyon it devoured the fleſh of the ſacrifices. Upon the gol-

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den Altar incenſe was offered; Chriſt was repreſented by both Altars; his humanity and paſſion by the brazen; his divinity, reſurrection and aſcenſion by the golden Altar, and the incenſe thereof mounting towards Heaven. In the Court of the *Prieſts* called the holy place, ſtood the Table of Shew-bread, on which were twelve loaves, which repreſented the twelve Tribes; upon each loaf was a diſh of franckincenſe, ſhewing Chriſts interceſſion for his people. The Candleſtick and *Pin*cers or Snuffers repreſented the doctrine and diſciplin of the Church. Some divide the Temple but into three parts, excluding the Court of the Gentiles; to wit, into the outward Court of the Iſraelites, the holy or Court of the *Prieſts*, and the holieſt of all, into which the high *Prieſt* entred once yearly with blood, incenſe and ſmoak. It was death for any other to enter there, and even for the high *Prieſt* himſelfe, if he entred above once in a year; yet *Pompey* and *Heliodorus* took the boldneſs to enter thither; but the one never proſpered after, and the other fell mad; ſo dangerous a thing it is to be too bold with Religion. The brazen Laver and the Shew-bread in the *Prieſts* Court repreſented the two Sacraments of the Church, to wit, Baptiſm and the Euchariſt. The Women ſhewed their devotion in beſtowing their looking-glaſſes (which were not of glaſs, as ours are, but of poliſhed braſs) upon the brazen Laver, *Exod.* 38.8. a looking-glaſs ſheweth us the ſpots of our faces, but Baptiſm waſheth away the ſpots of our ſoules. Two other Temples were built in oppoſition to that of *Jeruſalem*; namely, the Temple of *Samaria*, built by *Sanballat* upon mount *Garizim*; the other at *Heliopolis* in *Egypt*, by *Onias* the fourth, whom *Antiochus* had put from the high *Prieſthood*. The ſecond Temple of *Jeruſalem* built by *Zerobbabel*, was begun in the ſecond yeare of King *Cyrus*, *Ezra* 3. 8. and was finiſhed in the ninth year of *Darius Hiſtaſpes*, which was 46. years in all; whereas the firſt Temple was begun and finiſhed in ſeven years. *Herod* ſpent eight years, whether in repairing of the old, or in building of a new, is uncertain; yet *Joſephus* tells us that *Herod* pulled down the old temple; and built a new one; which was ſix and forty years in adorning and perfecting.

of

of which the Jewes are to be understood, *John* 3. 20.

Q. *What did the Temple and the Utensils thereof represent to us?*

A. As the flitting Tabernacle shadowed out the Church militant, so the fixed Temple resembled the Church triumphant; the three Courts represented the threefold estate of mankind; to wit, his state in time before the Law, by the outward court of the Gentiles; his state under the Law by the inward court of the Priests; and his state under grace by the holy of holies. The Temple as it was built by *Solomon* a peaceable Prince, resembleth the Christian Church erected by Christ the Prince of peace. The one was built without noise, so was the other. The Temple was built upon a hill; and the Church, saith Christ, is like a City built upon an hill. In the Oracle or most holy place, was neither the light of Sun, Moon nor Candle, resembling the new *Jerusalem* in the Revelation, having the glory of God, and the Lamb for the light thereof, *Rev.* 21. 23. In this place stood the Ark and golden Censer, with the Tables of the Law, *Aarons* rod, and the pot with Manna; the mercy Seat covered the Ark, whereon were the golden Cherubins; Christs Kingly Office was represented by the Ark crowned with gold; his Priesthood by the censer, and his Propherical office by the mercy seat, whence God spake to the high Priest; the Tables of the Law and *Aarons* rod shadowed out his active and passive obedience; the Cherubins looking on the Ark, did signifie Jews and Gentiles looking on Christ their King. The pot with Manna did adumbrate his divinitie by the one, and his humanity by the other. The Propitiatory covered the Law, and so hath Christ hid and concealed the condemning power thereof; in the Sanctuary or holy place was the Table with the twelve Loaves representing the Twelve Tribes, and in them all true Israelites, or Church of Christ; on the one side having the golden Candlestick, on the other the Altar of incense, besprinkled yearly with the blood of the Sacrifice: and representing the preaching of the word and prayer, which by the death of Christ are made acceptable to God. In the same place also stood the

What represented by Solomons Temple and Utensils thereof.

the brazen Altar of burnt offrings and the brazen Sea the one resembled Christ, by whom we are justified the other holiness of life, by which we are sanctified or the Altar of burnt offrings did signifie our Eucharist and the brazen Sea our Baptisme. The fire that burne continually on the Altar did signifie Christs divinity for our God is a consuming fire, saith the Apostle. Th holy Oyl with which the *Priest* was anointed, shadowed the graces of the Spirit poured out on Christs humanity; with this oyl of gladness Christ was anointed above his fellows.

Q. *What was the office of the Levites?*

Office of the Levites.

A. Besides that they helped the Priests in gathering of Tithes, some of them did carry wood and water for the Tabernacle, which they were bound to carry up and down with its Utensils, to pitch and take it down whilest it was movable; they were distinguished according to *Levies* three sons, into the *Gershonites*, *Cohathites*, and *Merarites*; the first carried the hangings and coverings. The second, the chief things of the Sanctuary: the third had the charge of the wood-work. In *Davids* time some were Judges, some Treasurers, some Singers, and some Porters, 1 *Chron.* 23. 26. The Singers and *Porters* were divided into 24. orders, 1 *Chron.* 25. & 26. The elder Levites were to oversee and teach the younger, Who from the thirtieth year of their life, till the fiftieth did bear about the Tabernacle. Under them were the Gibeonites or Nethinims, whose office was to draw water and hew wood for the house of God.

Q. *What were the Prophets, Scribes and Pharises?*

Prophets.

A. Not only were they called *Prophets* to whom God revealed himself and his purposes in an extraordinary way, but those also that expounded the Scripture they were also called Fathers, Doctors of the Law Disputers, Wise men and Rabbies from their greatness in knowledge; Which title the *Pharisees* did appropriate to themselves; their Scholars were called children and sons of the *Prophets*. The name of Scribes was

Scribes.

given to Scriveners, and publick Notaries; these were called Scribes of the people, *Mat.* 2. 4. and likewise those that did write and expound the Law; such a Scrib

Scribe was *Esdras*, *Esdr.* 7. 6. these were called Doctors of the Law. The *Pharisees* were so called from separation, and by the Greeks ἀφορισμένοι, that is, Separatists, for they separated themselves to a strict kind of life, and to the study of the Law, having no commerce with other people, nor communicating with them in dyet, apparrel, nor customs. They held a fatal necessity with the Stoicks, and transanimation with the Pythagoreans; hence they thought that either the soul of *John Baptist*, or of *Elias*, or of *Jeremy* had animated Christs body. They preferred Traditions to the written Words and placed most of their holiness in washing, counting it a less sin to commit fornication, then to eat with unwashed hands; from their daily washings they were named *Hemero-Baptists*; they always washed when they returned from the market, thinking themselves polluted with the touch of other people. They are noted *Mat.* 9. 11. for holding it unlawful to eat with sinners; and *Mark* 7. 4. for their superstitious washing, of cups, pots, brazen vessels and tables, and *Luke* 18. 12. for fasting twice in the week; and *Mat.* 23. 5. for their broad *Phylacteries*, which were scrolls of parchment, wherein the law was written, so called from φυλάττειν, to keep or reserve, for by these they kept the Law in their memory; they are noted also for their large borders and fringes, *Mat.* 23. 5. they wore their *Phylacteries* on their foreheads and left arms; and *Hieram* observeth in *Matth.* 23. that they used sharp thorns in their fringes, that by the pricking thereof they might be put in minde of the commandements. *Pharisees.*

Q. *What were the* Nazarites, Rechabites, *and* Essenes?

A. The *Nazarites* were votaries, *Numb.* 6. so called from *Nazar* to separate; for they separated themselves from wine and strong drink from coming neer the dead, and from the rasor; some were *Nazarites* for their life, as *Sampson*, *John Baptist*, &c. others only for a time, to wit, thirty days, as *Absalom* who cut his hair the thirtieth day of his vow, such a *Nazarite* was *Paul*, *Act.* 21. 24. *Nazareth* was a village in *Galilee* where Christ was conceived and bread, and therefore was cal- *Nazarites*

led a *Nazarite*, *Mat.* 2. 23. and his Disciples *Nazarites*, *Acts* 24. 5. but indeed he was the onely true *Nazarite*; because he was pure, holy, and separate from sinners, but he was no legal *Nazarite*, for he drunk wine and went neer the dead. These Hereticks were also called *Nazarites*, who taught that with the Gospel should be joyned the Law of *Moses*, *Acts.* 15. 2. Of the *Rechabites*, so called from *Rechab* their Father, We read *Jerem.* 35. 2, 3, 4, &c. these neither drunk wine nor sowed seed, nor built houses, nor planted vineyards, but like strangers lived all their days in Tents. The *Essenes*, so called from their skill in curing of diseases, (for they were much given to the study of Physick) in their opinions were *Pythagoreans*, ascribing all things to fate, offering no sacrifices but of inanimate things, shunning oathes, pleasures, and wine, contenting themselves with water only, and mean apparrel; their garments were white, and had all things in common amongst them. They worshipped towards the East, observed the Sabbath more strictly then others; kept seven *Pentecosts* every year, to wit, every seventh week one, and generally they abstained from marriage; yet some did marry for procreation. They were superstitious in preserving the names of Angels: they were much given to silence with the *Pythagoreans*, chiefly at table: none were admitted into their Society without four years probation: there were some of these *Essenes* contemplative only, and lived in gardens, or remote villages, who contented themselves with bread and salt, others were active, and gave themselves to manual labours; these lived in Cities, and fared better, and eat twice a day.

Rechabites.

Essenes.

Q. *What were the* Sadducees *and* Samaritans?

Sadducees.

A. The *Sadduces* were so called either from *Tsedek* justice, because they would be accounted the onely just men in the world, or from *Sadock* the Author of their Sect, who was the scholar of *Antigonus Socheus*: these rejected all Traditions and Scriptures, except the five books of *Moses*, denied the Resurrection, paines or rewards after this life, Angels and spirits, fate likewise or destiny, ascribing all to mans freewill. They held also that the soul died and perished with the body.

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The *Samaritans* held with the *Sadduces*, that there was no Scripture but the Pentateuch, that there was no Resurrection nor life Eternal, nor any Traditions to be admitted, yet they dissented from the *Sadduces* in acknowledging Angels; in worshipping only upon mount *Garizim*, whereas the *Sadduces* worshipped also in *Jerusalem*, and kept faire correspondency with the other Jewes: whereas the Samaritans and Jewes did so hate and abhor each other, that there was no commerce between them, but did curse and excommunicate each other. Of these Jewish Sects see *Josephus*, *Philo*, *Druſius de trib. Sect. Munſter*, *Sigonius*, *Buxtorfius*, and others. *Samaritans.*

Q. How did they anciently observe their Sabbath?

A. The day before was the preparation of the Sabbath, called παρασκευη, which began about the ſixth hour, that is our twelfth. That day they might not travel above twelve miles, leaſt by comming home too late they might want time for preparation to the Sabbath, which began in the evening, and which for the excellency thereof, was called the Queen of Feaſts, and gave denomination to the whole week; on the Sabbath they muſt not travel above two thouſand paces or cubits, for ſo far was the diſtance of the Ark from the Camp. They were ſo ſuperſtitious in the keeping of their Sabbath, that they would not fight that day, and ſo ſuffered *Jeruſalem* to be taken twice. Whereas they knew that God commanded them to encompaſs *Jericho* ſeven times that day; and that works of charity, neceſſity, and of Religion were to be done that day, the preparation for the Sabbath was proclaimed by ſound of trumpet, and to ſhew their zeal to that day, they would keep ſome more hours then were enjoyned, which addicment they called *Sabbathulum*. They would not dreſſe meat that day, becauſe then it did not rain Manna in the deſart beſides the ſeventh day, which was the Sabbath or reſt for men and beaſts; they had every ſeventh yeare a Sabbath, wherein the ground reſted, and their great Sabbath in the end of ſeven times ſeven, called the *Jubilee*, in which debters, priſoners, and morgagers of lands were made free; when the Paſſeover fell upon the Sabbath, this was called the *Jews, their ancient obſervation of their Sabbath.*

great Sabbath, *John* 19. 31. and then there was a preparation for the Paſſover, *John* 19. 14. but there was no preparation due to the *Paſſeover* but in reſpect of the Sabbath; which had this priviledge above all other feſtivals; becauſe God had particularly ſanctificed this day for his ſervice; being both a memorative day of Gods reſt from the works of creation, and figurative of our reſt in Heaven; this day is aboliſhed in reſpect of the ceremonial and judicial part thereof; but in reſpect of the morality it remaineth ſtill.

Their obſervation of their Paſſeover.

Q. *How did the Jewes obſerve their Paſſover?*

A. They eat the firſt *Paſſeover* ſtanding with their loyns girt, ſhooes on their feet, and ſtaves in their hands, to ſhew they were in haſte to be gone; but afterward when they were ſecure out of danger, they eat the Paſſeover ſitting, or leaning after the Roman manner: which poſture our Saviour obſerved when he eat the Paſſeover. The beaſt that muſt be eat was a Lamb or Kid, as being cheapeſt; and becauſe it muſt be eat up at one time, this Lamb was to be kept four dayes, to wit, from the tenth day till the fifteenth, that they might have the longer time to think on their deliverance, by looking on the Lamb, and withall to ſearch if any defects were in it; for the Lamb muſt be without blemiſh; but this cuſtome did not hold long: it muſt be alſo a male, and not above a year old. There muſt not be fewer then ten at the eating of the Lamb. it was killed between the two evenings, that is, between three of the afternoon till ſun-ſetting, which was the firſt, and from thence till day light was quite ſpent, which was the ſecond evening. This killing of the Lamb was rather a Sacrament, then a Sacrifice, as not being performed by a Prieſt, but by private men, and not in the place appointed for ſacrifices, but in private houſes. The blood of the Lamb was ſprinkled on their threſholds; this ceremony was uſed but only the firſt *Paſſeover* as I can find; the Lamb was roaſted, not boiled, for the more expedition; and nothing of it muſt be left, leaſt it ſhould hinder them in their journy; and it muſt be eat with ſower herbs, to put them in minde of their bitter ſervitude in *Egypt*: the bread that was eat with it was unleavened, to ſhew their

haſte

haſte in removing thence; the whole ſolemnity from this was called the feaſt of unleavened bread, and likewiſe the *Paſſeover*: Albeit properly the *Paſſover* was only the firſt day, yet the whole eight days were ſo named. This ſacrament was a true repreſentation of Chriſt the immediate Lamb of God, *that takes away the ſins of the world*; who is the true *Paſſover*, becauſe the devouring Angel of Gods wrath hath paſt over our ſins; he was killed and roaſted by the fire of his Fathers wrath; he is our true food, whom we muſt eat with ſowr herbs, and our loyns girt, to ſhew how ready we muſt be to undergo the bitterneſs of affiictions, and to ſubdue our carnal luſts; we muſt eat him without leaven, that is, without pride and hypocriſie; now is the time to eat him by faith: for this is the evening of the world, in which our *Paſſover* was ſacrificed for us. The firſt and laſt day of this feaſt, were the two great days; but the days between them were only half holy days. Other ceremonies of this feaſt we will ſee anon in the obſervation of Eaſter by the Moderne Jewes.

Q. *What were the feaſts of Pentecoſt and Tabernacles?*

A. *Pentecoſt* was kept in memory of the Law given on *Sinai* fifty days after the *Paſſover*. The firſt day of the *Paſſover* was called πρώτη, the ſecond δευτέρα, the firſt Sabbath after this ſecond day, was called δευτερόπρωτον, that is the ſecond firſt Sabbath, Luk. 16. 1. and becauſe their harveſt began at Eaſter, and ended at Pentecoſt, therefore they are commanded Levit. 23. 10. to offer a ſheaf of the firſt fruits of their harveſt, upon the morrow, or ſecond day of their great feaſt, and on the Pentecoſt to offer two wave-loaves; the firſt offering was to ſanctifie their harveſt, the ſecond was in token of thanks to God for the finiſhing of their harveſt. The feaſt of Tabernacles was kept in memory of their fourty years abode in the wilderneſs, when they lived in Tents, and by day were ſhadowed by a cloud. The firſt and laſt days were the chief days, eſpecially the laſt, called therefore the great day of the feaſt, *John* 7. 37. and in theſe long feaſts the firſt and laſt days are called Sabbaths. In this feaſt their cuſtome was to hold in their hands branches of trees

Their feaſt of Pentecoſt.

Their feaſt of Tabernacles.

which they called *Hoſanna*; with this *Hoſanna* they honoured Chriſt; they made booths (therefore the feaſt was called σκηνοπηγία) in the open air, in which they lived ſeven days together, except in time of rain; weak and impotent perſons were excuſed and exempted from theſe booths, which were made up of Citrine trees, Palmes, Mirtles, and Willows. The next day after the feaſt, they compaſſed the Altar ſeven times with Palmes in their hands, in memory of the encompaſſing of *Jericho*. During the time of this feaſt, many bullocks were offered, as may be ſeen *Numb.* 29. on the laſt day of the feaſt they read the laſt Section of the Law, and began the firſt, and drew water out of the river *Siloah*, which in the Temple they delivered to the Prieſts, who poured it with wine on the Altar, the people ſinging, [*with joy ſhall you draw water out of the wells of Salvation*] *Iſa.* 12. 3. This feaſt was kept the fifteenth day of *Tiſri* the ſeventh moneth; but *Jeroboam* kept it the fifteenth day of the eighth moneth; ſome think that this feaſt was kept as a thanksgiving to God for their Vintage, and *Plutarch* calls it θυρσοφορίαν, a bearing about of *Thyrſi*, that is, of Spears wrapped about with Ivy in honour of *Bacchus*. But of theſe paſſages ſee *Hoſpinian de orig. feſt. Munſter in Calendar.* and on *Leviticus*, *Fagius* on *Leviticus*, the *Thalmud tract. de tabern. Scaliger de emend. temp. Joſephus in antiq. Buxtorfius*, *Tremellius*, *&c.*

Q. *What were their new Moons and Feaſts of Trumpets and Expiation?*

Their new Moons.

A. Every new Moon was a feſtival among the Jews, in which as on the Sabbath people repaired to the Prophets for inſtruction, 2 *Kings* 4. 23. then it was not lawful to buy or ſell, *Amos* 8. 4 yet the firſt new Moon in the beginning of their ſeventh moneth called *Tiſri*, according to their Eccleſiaſtical account, but the firſt moneth in their civil computation, was called particularly the Feaſt of Trumpets; for though at other feaſts they ſounded trumpets, yet at this feaſt there was more ſounding, to wit, all the day, not ſo much in memory of *Iſaacs* deliverance from death on mount *Moriah*, nor for the Law given with ſound of trumpets on mount *Sinai*; for the feaſt of Pentecoſt was inſtituted

Their feaſt of Trumpets.

for

for that, but for the greater ſolemnity of the new year, from whence they reckoned their Sabbatical years and Jubiles, and dated all their deeds and bargains. This ſounding then of trumpets was a ſolemn promulgation of the new year, and a preparation for the three enſuing feaſts that moneth; to wit, of Expiation the tenth day, of Tabernacles from the fifteenth to the one and twentieth, and the great feaſt on the two and twentieth day; but I think this was no particular feaſt, but the concluſion of the feaſt of Tabernacles. Of the ſacrifices to be offered in the new Moons read *Numb.* 28. 11, 15. as forthoſe words of *David*, *Pſa.* 81. 3. *blow the trumpet in the new Moon*, they are moſt likely to be meant of the firſt new Moon or feaſt of Trumpets. The feaſt of Expiation was kept the tenth day of *Tiſri*; and it was ſo called becauſe the high Prieſt then entred into the Oracle, to expiate his own and the peoples ſins; for himſelfe he took a young Bullock and a Ram; for the people he took a Ram for a burnt offering, and two hee Goats for a ſin offering; the two Goats he preſented at the door of the Tabernacle before the Lord; one of theſe (lots being caſt) was ſent into the wilderneſſe; this was called the Scape-Goat, upon whoſe head the Prieſt laid all the ſins and evils of the people, to be carried away by the Goat into the wilderneſs: The other Goat was ſacrificed. On this day was their great faſt, *Act.* 8. 9. wherein they abſtained from all kind of work and delights, ſo that they might not kindle fire, nor dreſſe meat; notwithſtanding their afflicting themſelves, the joyful Jubile was this day proclaimed. Of the rites uſed at this day by the Modern Jews, we will ſpeak hereafter. *Their feaſt of Expiation.*

Q. *What was their Sabbatical yeare and their Jubile?*

A. Every ſeventh year was a Sabbath or reſt: for then the land did reſt from plowing and ſowing; then poor debtors that were native Jewes and not Proſelytes or ſtrangers, were releaſed, if they were not able to pay: by this God would exerciſe the charity of his people to the poor, and have them rely on his providence: who gave ſuch increaſe to the ſixth year that it brought forth proviſion enough for three years, and therefore all things were this time held in common, *Jews their Sabbatical year.*

and they lived as *Adam* did in Paradise, or as people in the golden age, when the earth *sponte sua* of its own accord brought forth all things; *omnia tulit omnia tellus*. Of this years fertility see Levit. 25. 20. The Hebrew servants were this year to be set free, Exod. 21. 2. and the Law to be read publickly, Deut. 31. 10. The Jubilee so called from *Jobal* a Ram, because of the sounding of Rams horns at that time was instituted Levit. 25. 8. for the comfort of prisoners, servants, and debtors; for then all things were brought back to their former estate; and therefore perhaps it is called Jubilee from *Jobbel*, to deduce or bring back; all lands that had been sold or morgaged, were restored to the right owners, by which meanes Families and Tribes were preserved entire without commixtion or confusion, and their ancient inheritances remained whole. This feast was kept every fiftieth year, but was proclaimed the forty ninth, on the day of expiation; and was a type of that great liberty and delivery we have by Christ which is begun in this world, and consummated in that which is to come, where we shall enjoy eternal rest and shall obtain remission of all our debts, and the possession of that ancient inheritance prepared for us before the foundation of the world. This year of Jubilee also was to put them in minde of their deliverance from the captivity of *Egypt*. As in the Sabbatical year so likewise in this all things were common: the servant whose ear was bored, is now set free, and the slave that was sold for six years, is now dismissed, although those six years were not yet ended. The beasts also had liberty to feed where they pleased. But as the Jewes did keep no Jubilee in the captivity of *Babylon*; neither have they kept any since Christ. *As* for their feasts of *Purim*, and dedication, or renovation, called therefore in Greek ἐγκαίνια, we will speak anon. These were all the Festivals kept by the Jewes; the three chief besides the Sabbath, were the Passover, Pentecost, and Tabernacles in commemoration of three great benefits without which no Society or Common-wealth can subsist, to wit, Liberty, Laws, and Defence or Protection. Now for diverse reasons God instituted so many festival days. First, because he would have his people keep

Their Jubilee.

i

in mind the benefits he bestowed on them. Secondly, to give him thanks; which they solemnly did chiefly at Easter, by offering their first fruits; at Pentecost by offering Loaves; at the feast of Tabernacles by sacrificing in that they had now gathered in all their fruits. Thirdly, by these festivals the love and amity of Gods people were the more preserved in their often meetings. Fourthly, and so was their devotion the oftner exercised in sacrifices, by which the Levites and poor were relieved. Fifthly, unity of Religion was also by this means preserved. Sixthly, and their obedience also in this was tried. Seventhly, but chiefly Christ the promised Messiah was in these Feasts represented; for every sacrifice and oblation did shadow forth his death and passion, by whose blood alone, and not by the blood of Goats and Rams, we have obtained eternal redemption.

Q. *What sorts of Excommunication was used among the Jews.*

A. At first they excluded the delinquent out of their Synagogue, John 9. 22 but not quite out of the Temple, for he might stand in the gate in time of Divine service; this censure lasted thirty days and more, if the party repented not; and if he died without repentance, he wanted the ceremonies of common burial, and a stone was laid on his coffin, signifying he deserved stoning. They had a higher degree of excommunication, which Saint *Paul* calls [*a giving over to Satan*] 1 Cor. 5. 5. by the Greeks the partie so excommunicate was called ἀνάθεμα, and such were not permitted to come neer the Temple. Curses also were denounced against them; *Hymenæus*, *Alexander*, and the incestuous person are those excommunicated. Their highest degree was *Maran-atha*, that is, the Lord cometh, 1 Cor. 16. signifying that the Lord was comming with vengeance against such; these were totally secluded from the people of God, which is called a cutting off from the people, and a blotting or razing of their names out of the book of life; answering to those three degrees, the Greek Church had; their ἀποσυναγωγοὺς, 2. Ἀφορισμοὺς. and 3. προσκαίρους. So the Latine had their *Abstenti*, *Excommunicati*, and *Anathemata*, the reason why God would

Their excommunications of old.

would have this strict discipline used in his Church. First to terrifie the evil doers; Secondly, to preserve the sound sheep from bein g infected by the scabbed. Thirdly to keep up the reputation of his Church, which otherwise might be scandalized for conniving at sin. Fourthly, that Gods judgements may be either diverted or prevented, for he is just, and will not wink at sinne. Fifthly, that the excommunicate person by this severity may be brought to repentance and amendment of life. They had a peculiar way in excommunicating the Samaritans, to wit, by sound of trumpet, and singing of the Levites, who first by word of mouth pronounced a curse against the Samaritans, and those that eat or conversed with them; shewing that they shall never be Proselytes in *Israel*, nor have any part in the resurrection of the just. Then they wrote this curse, and caused it to be read add pronounced in all parts of *Israel*.

Q. *How did God instruct the Jews of old?*

Jews, how instructed by God of old.

A. Sometimes by visions and dreams, sometimes by secret inspiration, sometimes by a voice from Heaven; sometimes by *Urim* and *Thummim*, that is, light and perfection, which were the precious stones on the breast plate of the high priest; but ordinarily he taught them by his word, either written by his holy Pen-men, or unwritten, namely by Tradition; for God delivered his will this way to *Moses*, and he to *Joshuah*, who imparted this to the Elders, and they to the Prophets. From the Prophets the great Synagogue received these Traditions, till at last they were committed to writing, for the benefit of those Jewes which dwelt in *Judea*, about the year of Christ 230. This was called the *Thalmud* of *Jerusalem*; but 500. years after Christ, the Jews at *Babylon* made a more exact collection, and this they called the *Thalmud* of *Babylon*, which contains all their Canon and civil Laws, and is with them of no lesse authority then the Scripture. They have besides this, their *Kabbala*, which is a mystical kind of learning, consisting most in certain letters and syllables, out of which they raise many mystical whimsies. The *Thalmudists* expect a temporal kingdom, the *Kabbalists* a spiritual, who also hold that there was an invisible world created

sed 2000. years before this, because the first word in *Genesis* is *Bereshith*, and the first letter thereof is *beth*, which stands in their Arethmetick for 2000. *R. Jonathan* compiled the *Thalmud* of *Jerusalem*; the other of *Babylon* was made up by *R. Asse*; which is divided into six parts, sixty Books, and five hundred thirty and two Chapters. It's thought that *Ezra* deliverd this *Thalmud* to *Simon* the High Priest, and he to his successors, till at last it came to old *Simeon*, (who took up Christ in his arms) and from him to his scholar *Gamaliel*. It's most likely that *Pythagoras* had his *Kabbalistical* Philosophy from the Jewish Rabbies; but of these passages see *Galatinus de arcanis*, *Munster*, *Fagius*, *D. Kimchi*, and the *Thalmud* it selfe.

Q. *What maintenance did the Jews allow their Priests and Levites?*

Their maintenance or allowance to their Priests and Levites.

A. Besides certain Cities and shares in their sacrifices and oblations, they allowed them the first fruits and tithes, the first fruits of the threshing floore, Num. 15. 20. comprehending the first fruits in the sheafe, offered at the Passeover in the beginning of harvest; and the first fruits of loaves at Pentecost in the end of their harvest, besides the first of the dough, Numb. 15. 20. Nehe. 10. 37. Rom. 11. 10. these first fruits were called heave or wave-offerings, because they were shaken up and down, to shew that God was Lord of Heaven and Earth; or else from hand to hand to all corners of the earth, to signifie that the whole earth was the Lords. The firstlings of man and beast God challenged as his own, *Exod.* 13. because he spared the first born of the *Israelites*, when he smote those of *Egypt*. The firstlings of clean beasts were sacrificed, the fat whereof was burned, but the flesh was given to the Priest. But the firstlings of men and unclean beasts were redeemed for five silver shekels of the Sanctuary, paid to the Priests for each of them, *Numb.* 18. 15, 16. when they carried up their first fruits to *Jerusalem*, they had a pipe playing before them, and a bull with gilded hornes, and a garland of Olive branches on his head. As for their tithes, the husbandman according to *Scaligers* reckoning, out of 6000. bushels in one year, paid for his first and second tith and first fruits 1121. bushels, which

which is above a sixth part of the whole, besides the tith of their cattel, and fruit of their trees; and so strict were the Pharisees in the payment of their tiths that they tithed mint, *anise & cumine*, *Matth.* 23. 23. out of the first tith payed to the Levites, by the husbandman, was payed a tith to the Priest by the Levites. The second tith was payd by the husbandman, either in kine or in money as he pleased. This tith was not so great as the first; for if he paid 590. bushels for his first tith, he paid but 531. for his second tith: but this second tith every third year was spent by the husbandman at home upon the poor, and not in *Jerusalem* on the Levites. This year was called the year of tiths, *Deut.* 26. 12. and though at this day the Jews have no lands, yet they pay carefully the tenth of their encrease.

Q. What Church government had the Jews after they were carried captive into Babylon?

Church government in, and after the captivity of Babylon.

A. They had no setled government in *Babylon*, being then in misery and captivity; yet they had some Elders and Prophets, as may be seen in *Ezek.* 8. 1. After the captivity, they reformed all things according to King *Davids* institution; but the number of singers, door keepers and other officers came far short of the former. This government continued in some measure, till the time of *Antiochus Epiphanes*, who sold the Pontificate to *Jason* the brother of *Onias* the high Priest: he by degrees brought in the Greek government, and so did the third brother *Menelaus*; at last it was totally subverted in the eighth year of *Antiochus*, and again restored by *Matathias*, and more fully by *Judas*, *Jonathan* and his brother *Simon*; in *Jonathan* the Priesthood was translated from the family of *Tsadoc* to the posterity of *Joiarib*, who came of *Eleazer*. And the government held out in some sort till *Herod* the first overthrew it, by thrusting out the lawful Priests, and substituting at his pleasure unworthy men. The like was done by the Roman Governors; then were the Levites deprived of their tiths by the chief Priests. The singers were permitted by *Agrippa* the younger, to wear a linnen garment as well as the Priests; they retained then some Priests and Levites; they had also Scribes and Lawyers, who exercised Ecclesiastick Jurisdiction with the Elders of the peo-

people. They had alſo Synagogues of their profeſſion abroad in *Alexandria*, *Cilicia*, and other places, *Acts* 6. 9. and in *Judea* too, whither the people met to pray, and hear the Law and Prophets read. The Synagogues had their Rulers, *Acts* 13. 15. who did interpret the Law; they were alſo called Prophets, Scribes, and Lawyers: but the Government of the Jewiſh Church was much peſtered by the Samaritans, Eſſeans, Sadducees, and Phariſees: Nazareans who rejected the books of *Moſes*, Hemerobaptiſts, who waſhed themſelves daily, and the *Herodians*, who held that *Herod* was Chriſt: the Eſſeans contemned marriage, and thought themſelves holier then other men, therefore called ἅγιοι, Saints, they would have had all things equal. The Samaritans rejected all Scripture, except the Pentateuch, and were the ſworn enemies of the *Jews*. The Phariſees were ſo called from Separation, for they ſeparated themſelves from other men, accounting all profane but themſelves; They placed all Sanctimony in outward ſhews. The Sadducees, ſo called from Juſtice, denied providence, ſubjected all things to our will, denied the ſouls Immortality, Angels, and the Reſurrection. The Scribes perverted all by their ſophiſtical gloſſes on the Law. Of theſe things, ſee *Sigonius*, *Bertram*, *Joſephus* and others.

Q. *But what Church government have the Jewes at this day?*

Jews their Church government at this day.

A. In *Rome*, *Venice*, *Worms*, *Mentz*, *Frankford* on the Moen, *Fridburg*, *Amſterdam*, and in divers places of *Poland*, *Bohemia*, and elſewhere, they have their Synagogues, where they uſe to pray together, and to hear the Law read. Before they come thither, they waſh themſelves, and ſcrape their ſhooes with an iron faſtened in a wall before the Synagogue. They enter with great reverence, bowing themſelves towards the Ark, where their Law is kept, and are tied to a ſet form of prayer, which they muſt read in their books; they that cannot read muſt hearken diligently, and ſay Amen, though they underſtand not what is read; for their Liturgy is the old Hebrew, which they generally underſtand not. They utter divers brief benedictions, and after them ſome ſhort prayers; and becauſe they cannot

not sacrifice, being banished from *Jerusalem*, the place appointed for sacrifice, therefore in stead thereof they read the Law concerning sacrifices and offerings; and some Expositions thereof out of the Thalmud, which they understand not. They pray in particular for the rebuilding of *Jerusalem*, and their return thither, which they dayly expect, for which they expresse great joy and vociferation. Then they read a long prayer, collected out of the Psalms, with some part out of the first Book of the *Chronicles*, ch. 30. Then they conclude with singing these words of *Obadiah*, vers. 17. *But upon mount Sion shall be deliverance, and there shall be holinesse; and the house of Jacob shall possesse their possessions*, &c. *And the house of Esau shall be stubble*, &c. *And Saviours shall come upon mount Sion to judge the mount of Esau, and the Kingdom shall be the Lords.* Other Songs also they sing, much to this purpose; and when they sing or say these words, [*Hearken O Israel, the Lord our God is one God*] they turn their heads to the four corners of the world, intimating thereby that God is every where King. There be some of their prayers which they are bound to say every day twice, standing strait, thinking that thereby they shall merit. But when they utter these words of *Isai.* 6. 3. [*Holy, Holy, Holy, Lord God of Sabbath, the Earth is full of thy Glory*] they leap three times. They hold, that whosoever doth speak whilest they are praying, shall eat burning coales when they are dead. After this, they utter an execrable prayer against all Christians and baptized Jews. Then they pray for peace, bowing their head to the left, then to the right hand, and depart out of the Synagogue with their faces still towards the Ark, like crabs going backward. They are also to go slowly out of the Synagogue, lest by making haste, they might seem to be weary of praying. When they mention the detestation which is given to Christ by Christians, they spit on the ground in detestation thereof.

Q. *What circumstances do the Jews now observe in praying?*

Jews the manner of prayer.

A. They pray being girt, standing upright, with their faces toward *Jerusalem*, laying their hand on their heart, and bowing their head. They hold it a great sin in praying to belch, yawn, spit, or break wind, because

cause they hold the Angels to be there present; but if any be necessitated to break wind, he must beg pardon of God, who hath made him a body so full of holes; he that prays must make no interruption, though a Serpent should bite him, or the King of *Iran* speak to him. They are bound to utter an hundred blessings every day. In praying they must not touch their naked skin. They hold sneezing in prayers to be a good signe, but breaking wind to be ominous; and they believe, that whosoever saith heartily Amen to their prayers, hastens the their Redemption.

Q. *What is the time and order of their Evening prayer?*

Their times of prayer.

A. About five in the afternoon the Door-keeper of the Synagogue with a hammer knocks at their doores, warning them to repair to Evening prayer. When they are come, they sit down, and begin their service with these words of the 84. Psalm [*Blessed are they that dwell in thy house*] Then the Precentor, having said or sung some Psalms, and half that holy prayer called *Kaddesh*, the whole Synagogue saith eighteen prayers, according to the number of bones in a mans back. And then the Precentor comes down from his Pulpit, and falls upon his knees before the Ark, after the example of *Joshuah*, *Josh.* 7. 6. and layeth his left hand under his face, because it is said, *Cant.* 2. 6. *His left hand is under my head.* This the people do likewise, and with their faces covered, and towards the ground, they say the sixth Psalm. Having ended their Evening Prayer, and paused a while, they begin their night prayers, which they should say after Supper; but because it would be inconvenient to return late to the Synagogue, and many times they are drunk after supper, therefore before they depart they say some prayers; but if any have a quarrel with his neighbour, he cals the Liturgy-book and shuts it, clapping his hand upon it, intimating hereby that he would pray no more, till his neighbour were reconciled to him.

Q. *Why do the Jews, beside the Sabbath, keep holy the Monday and Thursday?*

Jews hear the Law three times a week.

A. *Ezdras* appointed that the people should meet three times in the week, to be taught the Law, because in the Desart of *Sur* the people wandred three dayes without

without water, that is, say they, without the Law. And because *Moses* went up the mountain the second time to renew the Tables of the Law, and to pacifie Gods anger for the peoples worshipping the Golden Calf on Thursday, and returned thence on Monday; therefore the devoted Jews use to fast these two days, as the Pharisee did in the Gospel.

Q. *What Ceremonies observe they about the Book of the Law?*

Their ceremonies about the book of the Law.

A. In every Synagogue the Book of the Law is kept within a Chest; this Book is the Pentateuch, written on parchments in great Characters, and carried to and fro on two staves, fastened at each end of the parchment. Before the door of the Ark or Chest, hangs a piece of Tapestry, on which divers birds are figured, because birds were pictured upon the Ark of the Covenant. This book is wraped in linnen, which is covered with Silk, Velvet, or Tissue. The office of carrying the Law, is sold to him that gives most, and the money is bestowed on the poor. The two staves are called the trees of Life. When the Precentor brings the book out of the Ark into the Pulpit, then they all sing these words, *Numb.* 10. 35. *Let God arise, and let his enemies be scattered, &c.* After some Anthymns are sung, one comes between the Chasn or Chief Singer, and him who bought the Office of carrying the Law, and kisses (not the parchment, for that were too great presumption) but the cloaths in which it is wrapped; then with a loud voice he blesseth God, who hath chosen them before all others, and given them a Law. Then the chief Singer reads a Chapter, and the Book is kissed again, with blessing of God for giving the true Law. Then is it elevated on high, the whole Congregation shouting, *This is the Law that Moses gave to Israel.* The Women in the mean time being in a distinct Synagogue by themselves, are not permitted to kisse the Book, nor to be there with the men, to shew what modesty ought to be there; but if he who carrieth the Book, should by chance stumble with it, a long fast must be enjoyned: that fall being held ominous, and a privilege of great calamities. When the Book is wrapped up again with all its coverings, young and old kiss it, touching it only with

with their two fingers; and whileſt it is carried back to the Ark, they all ſing again, *Return Lord to the many thouſands of Iſrael*, Num. 10. 36. So prayers being ended, as they are going out of the Synagogue, they ſay, *The Lord preſerve my going out, and comming in, from henceforth and for ever*, Pſal 5. 9.

Q. *What is their manner of obſerving the Sabbath at this day?*

Their manner of obſerving the Sabbath.

A. Becauſe *Moſes* commanded the Iſraelites to gather as much Manna on the ſixth day as might ſerve them alſo the ſeventh, therefore all that they eat and drink on the Sabbath, is prepared and dreſſed on the Friday; and if the ſervants work be more then they can perform before the Sabbath, their Maſters, be they never ſo great and rich, muſt help them, that the Sabbath be not broken; yet they have three Feaſts that day, one in the Evening when they begin their Reſt, the ſecond at Noon, and the third in the Evening when they conclude their Sabbath. All that day their Tables remain covered; If they do not waſh their heads, hands and feet; If they pair not their nailes, beginning at the fourth finger on the left hand, which pairings muſt not be trod upon, but either burned or buried; if they change not their cloaths; if the men cut not their beards, and the women if they combe not their heads; if they ſharp not their knives, and make every thing clean in their houſes on the Friday, they eſteem the neglect of any of theſe circumſtances a violation of their Sabbath. Before the Sun go down, the women kindle their Sabbatarian lights, which is an ancient cuſtome, as may be ſeen in *Perſius*, *Satyr* 5.

Herodis venere dies, unctáque ſenestra
Depoſit a pinguem nebulam vomuere lucernæ.

Except we underſtand here by *Herods* dayes, *Herods* birth-day, which was carefully obſerved by the *Herodian* Sect. Now the reaſon why the women kindle the lights, is becauſe the firſt woman extinguiſhed the light and glory of man by her diſobedience. They alſo uſe to haſten their Sabbath, and to enlarge it, by adding a part of the work day, that the ſouls in Purgatory may have the more liberty and refreſhing, who all that time cool: and refreſh themſelves in water, ſo

which cauſe the Jews are forbid by their Rabbins to draw all the water out of any place, but to leave ſome for refrigeration of theſe ſcorched ſouls. They beleeve that a good and evil Angel ſtand before their Synagogues, obſerving who pray and hear moſt diligently. Theſe Angels wait upon ſuch to their houſes, where finding all clean and neat, they depart joyfully, though the evil Angel be not concerned, but is forced to ſhew a ſeeming content. They do not put out their lights all that day, nor muſt they ſnuff them, leaſt they ſhould thereby break their Sabbath, nor muſt they that day catch a Flea, or kill a Louſe. If a *Jew* in his journey be overtaken by the Sabbath, he muſt ſtay, though in the midſt of a Field or Wood, though in danger of theeves, ſtorms, or hunger, he muſt not budge. They begin their feaſting on the Sabbath with conſecrated Wine, and two loaves of Bread, in memory of the double portion of Manna they gathered for the Sabbath: which day they think is not ſufficiently obſerved, except they eat and drink largly in the day time, and kiſs their Wives often in the night. In their Synagogues they have read to them ſeven of their Chapters by ſeven ſeveral men, who come in at one door, and go out at another. Theſe Lectures are out of *Moſes* and the Prophets, *Act.* 13. 27 & 15. 21. they pray for the ſouls of thoſe who have violated the Sabbath, who being in Hell, have ſo much eaſe by their prayers, as to turn from one ſide to the other. But their Service laſteth not above the ſixth hour, which is our noon; for by their Law they muſt neither pray nor faſt beyond this hour. If any dream of ſuch things as they count ominous, ſuch as the burning of the Law, the falling of their houſes, or teeth, they muſt faſt till the evening, and ſo they muſt faſt the next day, as a puniſhment for faſting on the Sabbath. After dinner the moſt of their diſcourſe is about their uſe-money, and other worldly buſineſſe. In the evening they repair to their Synagogues againe, and thence to their third feaſt. They conclude their Sabbath with ſinging, or caterwaling rather, which they continue as long as they can, for eaſe of the defunct ſouls: And withal they pray that *Elias* would haſten his comming, even the next Sabbath if he pleaſe, that he

he might give them notice of the Messias his comming. Then the richer sort lighting a torch, taking a silver box full of spices with one hand, and a cup of wine in the other, they say certain blessings to God for the benefits of Light, Wine, Spices, and the Sabbath, and with some ridiculous ceremonies they end the Sabbath, and begin their week. Some wash their eyes and face with that consecrated wine, counting it medicinable: others sprinkle it about their houses against all Charms, and Witchcraft. They smell to the spices, that they may not faint when one of their soules departeth, which it doth at the end of every *Sabbath*, and returneth at the beginning of the same, so that every Sabbath day they have two souls; besides they think that Hell fire stinks in the week days, but not in the Sabbath, therefore they smell to the spices when the *Sabbath* is ended. They pour out some of their consecrated wine on the ground, to refresh *Core* and his complices, who live yet under the ground in fire. On the *Sabbath* they will not light their Candles, make their fires, milk their Cows, snuff their Candles, dresse their Meat themselves, but have Christians to do such trivial things, and then they brag that they be the Lords of the world, and the Christians be their servants.

Q. *How do the modern Jews keep their Passover?*

A. The richer sort spend thirty dayes in preparation, and buying of the purest wheat for their unleavened bread, with which also they furnish the poorer sort, who cannot buy. Their first-born onely fast the Eve before. The *Sabbath* which immediatly precedeth the Passover, is very holy among them. In this they have long *Sermons* concerning the *Passeover*, and use thereof; this they call the great *Sabbath*. They are very curious in cleansing their houses, and washing their utensils three dayes before *Easter*, being more carefull with the *Pharisees* to wash the outside of the platter, then to purge out the rapine and intemperance that is within. The night before the Passeover they take great pains to finde out all the Leavened bread that is in their houses. They search and sweep every corner and Mouse-hole for crums with wax candles; if they finde none, they purposely fling down some,

Modern Jewes, how they keep their Passeover.

that they might not seem to have prayed and laboured in vain: All the crums they finde, they lay up carefully against the next day, and burn them. They are very curious about the grinding, kneading, and baking of the unleavened bread; the corn must be ground three dayes before it be baked. The Mill stone must be cleansed from all former Meal, and so must the Chest that holds it. The water that is used, must be brought in consecrated vessels, about the going down of the Sun, covered. The Master of the Family must draw the water himself. The form of their unleavened cake is round, and full of holes to let in aire, least it should swell. No other ingredient is permitted in the flower, but water. About ten or eleven they dine, but soberly, that they may with the better appetite eat their unleavened bread in the Evening. But first they repair to their *Synagogues*, where they sing and pray; onely the women stay at home to cover the tables, to hang the walls with Tapestry, and to expose their cupbords of Plate, and other riches to be seen, to put them in minde of that wealth which was in the Temple when it was robbed and demolished. Each Master of the Family, if he be rich, hath his chair of state, wherein he sits like a *Prince*, to shew that they were now redeemed from the bondage of *Egypt*. The poorer sort sit majestically also in their seats.

Their manner of eating the Paschal Lamb.

Q. *What is the manner of eating the Paschal Lamb at home?*

A. When it begins to grow dark, they run home from the Synagogue; a platter is uncovered, wherein are three *Cakes*, the uppermost representing the High Priest, the middle the Levite, and the lowermost the people of *Israel*; in another dish is a roasted leg of Lamb or Kid, with an hard egge; there is also a dish of Pap or thick stuff, made of divers fruits with wine spiced, and chiefly Cinnamon, representing the straw and brick of *Egypt*: in another platter there are Lettice, Parsley, Ivy, Raddish, and such like herbs with another dish of vinegar, to represent the sower herbs eaten heretofore with the Lamb. Every one hath his draught of wine. The middle cake is broken into two pieces, the one whereof the Master hides in a Napkin, to shew how the *Israelites* fled with their dough unleavened out of

Egypt

Egypt. Then laying hold on the other peece of Cake, they ſing, *Such was the bread of affliction our Fathers eat in Egypt. Here we are now, the next year we ſhall be in Canaan.* The platter with the Cakes is carried from the Table to the Children, that they might demand what that is, as we read *Exod.* 12. 26, 27. When the Cakes are ſet down again, they ſing a ſong of their deliverance; and drink another glaſſe of Wine, leaning like Princes in their chairs. Then ſome of the Cakes are eaten with thankſgiving, and ſome of the Herbs dipped in the Pap. And at laſt the third Cake is broken, and ſome more of the herbs are eaten.

Q. *By theſe paſſages it ſeems that the Jews do not obſerve the Paſſover, as they were commanded by* Moſes.

Their Modern Ceremonies are Rabbinical.

A. Its true; for the moſt of their modern Ceremonies are Rabbinical rather then Moſaical. They ſay that now they are not tied to the Rites of *Moſes*, becauſe they are not in their own Land, but live amongſt profane Gentiles, for ſo they call Chriſtians. But indeed, the true cauſe why they keep not the old Paſſeover, is, becauſe Chriſt our true Paſſeover is ſacrificed for us, who hath put an end to all the old Ceremonies; and it is obſerveable that thoſe Jews who now live in *Canaan*, even in *Jeruſalem*, do uſe altogether the ſame Rabbinical Rites, and do not ſacrifice at all, ſeeing Chriſt the Lamb of God, who taketh away the ſins of the world, is the only perfect and ſatisfactory ſacrifice.

Q. *What may we obſerve concerning the Jews at this day?*

Obſervations concerning the Jews at this day.

A. That they are a blind, hard-hearted, ſtiff-necked people, who, as the Apoſtle ſaith, have always reſiſted the Holy Ghoſt, and are given up to a reprobate ſenſe; they will not yet part with the vaile of *Moſes* which is over their eyes; who after ſo many miracles wrought by Chriſt and his Apoſtles, after the accompliſhing of all propheſies and types in him, after the finiſhing of the time preſcribed by *Daniel*, of ſeventy weeks, after ſixteen hundred years expectation of a Meſſiah, ſince the end of thoſe ſeventy weeks, after ſo many calamities which they have ſuffered for their obſtinacy and blaſphemies againſt the Son of God; after ſo many

deluſions by *Ben Cozbah*, *David*, *Moſes*, and other falſe Prophets, who gave themſelves out to be the Meſſiah, after ſo many teſtimonies and confeſſions of their own writers that Chriſt Jeſus was the true Meſſiah, yet they will not acknowledg it, but continue ſtill in their obſtinacy and cruelty againſt Chriſt and his members; they brag themſelves to be the ſeed of *Abraham*, and glory in their ſeal of circumciſion given to him; but if they were of *Abraham*, they would do the works of *Abraham*; they would beleeve with *Abraham*, who ſaw the day of Chriſt and rejoyced; they can claim no ſhare in the covenant made with *Abraham*, becauſe they deny and perſecute him who is the foundation of the Covenant; they condemn Chriſtians for making and honouring of the image of Chriſt and of his Saints; which is not ſo much out of zeal againſt images, for they allow the images of the Cherubins which were in the Tabernacle and Temple, but rather out of ſpight againſt Chriſt and his Saints. They count it idolatry to honour Chriſt in his picture or image, and yet they conſider not that themſelves are the greateſt Idolaters in the world, in worſhipping God according to their own fanſie, and not according to his word, which teacheth us that he is to be worſhipped in the unity of Eſſence, and Trinity of perſons, which they deny; thus they worſhip though not images, yet their own imaginations: how often have their Progenitors attempted to reeſtabliſh their antient government, but ſtill in vain, and to their own deſtruction? witneſſe what they ſuffered under *Veſpaſian* and *Titus*, what under *Julian*, when by his permiſſion they began to rebuild their Temple; what under *Hadrian* when they rebelled, and attempted to ſet up their earthly Monarchy; what under *Trajan* and *Marcus Antoninus*; what under King *Philip* called *Longus* in *France*, when they poyſoned the Wells; what ſhall I ſpeak of their barbarous cruelties, and inhumane ſavageneſſe under *Andrew* their Captain, in the time of *Trajan*, when they murthered many thouſands of people, eating their fleſh, wearing their skins, and girding themſelves with their guts yet bleeding: of theſe paſſages we may read in *Sozomen*, *Dio*, *Marcellinus*, *Paulus Æmilius* the French Hiſtorian, and others; as they have ſtill beeſ

the

the greateſt enemies that ever Chriſtianity had, ſo doe they continue their harred againſt us at this day; but being kept under they dare not do the miſchief they would; yet they curſe us ſtill, and hold that the beſt of Chriſtians is no better then the Serpent, whoſe head deſerved to be trod upon. They think they do God good ſervice if they can cheat a Chriſtian; and they make no conſcience to forſwear themſelves, when they take an oath upon any of our Bibles, thinking they are bound to keep no oath but what they take upon their own *Torah* or book of the Law which is read in their *Synagogues*. Neither will they ſwear willingly, but in the Hebrew tongue, counning all other languages profane, eſpecially the Latine which they hate, becauſe the Romans and Latin Church have been their greateſt ſubduers and conquerers. They call us Gentiles, Edomites, and Devils, and Anathematiſe us daily. They will not call *Mary* the Mother of Chriſt, but in deriſion, *The mother of him that was hanged.* They are mercileſſe Extortioners, and cunning in the Art of poyſoning Their Religion conſiſteth moſt in needleſſe and ridiculous ceremonies, in Rabbinical fables, Cabaliſtical whimſies, Thalmudical Traditions, large Fringes, and Phylacteries, and in a meer outſide; whereas mercy and juſtice, and weighty things of the Law are neglected and ſlighted.

Q. *May Chriſtian Princes, with a ſafe conſcience permit Jews to live within their Territories?*

A. Yes; conditionally that they communicate not in Religion, nor marry together, nor be too familiar; and that theſe Jews be obedient to the civil power, quiet, modeſt, diſtinguiſhed by ſome outward badge, and not to be admitted to any publick office or charge; for they have been tolerated both by the Civil and Canon Law. 2. The Jews in the old Teſtament had leave to commerce with the Gentiles. 3. We ought to permit them, upon hope we may convert ſome of them to the knowledge and love of Chriſt. 4. We ought by all meanes to commiſerate their condition, becauſe *to them pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the ſervice of God, and the promiſes; whoſe are the Fathers, and of whom as concerning the fleſh*

Jews, whether to be permitted to live among Chriſtians.

flesh Christ came, &c. *Rom.* 9. 4. 5, we must consider, *that by their fall salvation is come to the Gentiles; and if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulnesse?* Rom. 11. 12. let us not then insult over their miseries, *nor boast against the branches; for we are but wild Olives grafted upon them; and if God spared not the natural branches, take heed least he also spare not thee,* Rom. 11. *For blindnesse is happened but in part upon* Israel, *untill the fulnesse of the Gentiles do come in,* Rom. 11. And then *all Israel shall be saved*; that is, most of them according to the Scripture phrase; For the Angel tells *Daniel, that every one of his people shall be delivered, whose names shall be found in the book*, Dan. 12. 1. so then all the Jews before the last judgement shall be saved, and shall acknowledge Christ the true Messiah; yet not all without exception; but all whose names are written in the book of life: this restriction sheweth, that some will not be saved. 5. By suffering the Jewes to live amongst us, we shall be the more induced to acknowledge the goodnesse of God towards us Gentiles, in receiving us to mercy, when he cast off his own people. By this also we are taught to fear and tremble at Gods judgements; *because for unbelief they were broken off; we stand by faith; let us not be too high minded but fear; for if we continue not in his goodnesse, we shall also be cut off,* Rom. 11. Lastly, from the Jewes we have our Scriptures; they can be our witnesses to the Gentiles, that our Scriptures are not devised and compiled by us, but by our enemies; out of which Scripture, even to the great grief of the Jewes, we can clearly prove that Christ is the true Messiah; therefore it is convenient that we permit them to live amongst us.

Q. *May Christian Princes permit the Jewes to exercise their own Religion?*

Whether to be permitted amongst Christians to exercise their own Religion.

A. They may, if so be they dishonour not Christ, nor traduce or molest his Church: For they were better exercise their Religion, then turn Atheists; principally seeing they worship the same God with us, though not in the same manner, and read the same Scriptures though not in the same sense. For this cause the Primitive Church, and the Imperial Laws suffered them;

and

and Christ himself permitted their Doctors to sit in the chair of *Moses*, and to teach his Doctrine, and counselled the people to obey the same; besides, by permitting the Jews to use their Religion without molestation, by using them courteously, they may be the sooner induced to embrace Christ; and indeed our cruelties against them, and the wickednesse of our lives have been, and are still great obstacles to their conversion. But Christian Princes must be carefull that they be not suffered to blaspheme Christ, or abuse his Church; for they are keepers of both Tables, and they do not carry the sword in vain; they should also use all the gentle means they can, to bring them to the knowledge and love of Christ, by instructing them in the grounds of Christian Religion; but violence must be avoided; for faith cometh by perswasion, not by compulsion; neither must their infants be forcibly baptized against their Parents consent, but when they come to years of discretion they should cause them to be instructed in the principles of Christianity, nor must their Parents be suffered to hinder them; but whilest they are infants, they must not be baptized against their Parents will, because that were to take away the right of paternity, which parents have over their children both by the Laws of God, of Nature, and of Nations; besides the children of Jewes who are enemies of Christ, cannot be comprehended within the Covenant, and therefore are not capable of the sign of the Covenant, till they be of years; and if then they embrace Christ, they are included in the Covenant, and so made capable of the seal thereof. Besides, the forced baptism of Jewish children would be a great scandal to Christian Religion, which would be traduced as a violent way to force infants to receive that of which they had no knowledg nor could give their consent to; and so these children when they come to years of discretion, might justly repudiate that Religion, which was forced on them, when they had neither knowledge of it, nor gave consent to it.

Q. *In what things must not Christians communicate with Jews?* *Wherein Christians are not to communicate with Jews.*

A. They must not eat, nor drink, nor bath, nor cohabit

habit together, nor entertain friendſhip and familiarity, leaſt by theſe means Chriſtians ſhould be infected with their errors and ſuperſtition, or leaſt they ſhould ſeem to countenance their wicked opinions. 2. Chriſtians muſt not ſerve Jews in any kind of ſervice; for then they will brag that they are the Lords of the world, and Chriſtians their ſlaves: beſides, it is unſeemly that the children of the free born (for ſo we are, being made free by Chriſt) ſhould ſerve the ſons of the bond woman; for they are true Iſraelites, and the ſons of *Abraham*, who have the faith and do the works of *Abraham*: who are Iſraelites not after the fleſh, but after the ſpirit. 3. Chriſtians muſt not employ Jews for their Phyſitians; for this were to engage them: beſides, we know out of Hiſtories how dangerous ſuch Phyſitians have proved to Chriſtians, who by reaſon of their inveterate malice, make no conſcience to poyſon them, but rather think they are bound to do ſo. 4 Chriſtians muſt take heed how they traffick with Jews, leaſt they be cheated by them, or leaſt they partake of the ſins and ſuperſtition of the Jews, by ſelling them ſuch wares as they know they will abuſe to their ſuperſtitious worſhip. 5. Let not Chriſtians borrow money of Jews, except they mean to be undone by them; for they have ever been, and are to this day, unconſcionable Extortioners. 6. Chriſtians ought not to read their blaſphemous books, but to ſuppreſs and burn them; for by them our bleſſed Saviour in his perſon, offices, preaching, & miracles is highly diſhonoured, and his Church traduced: therefore Pope *Gregory* the ninth, about the year of Chriſt 1230. cauſed the *Thalmud* in which Chriſtian Religion is ſo much blaſted, to be burned; which was performed accordingly by the Chanceſſor of *Paris*; and about the year 1553. Pope *Julius* the third, commanded that all the Jewiſh blaſphemous books, with both the *Thalmuds* ſhould be ſearched out, and flung in the fire: and that their eſtates ſhould be confiſcated who did harbour or read, print or write ſuch wicked books, or bring them from forraign parts into Chriſtian Territories.

Q. *How many days do the* Jews *ſpend in their* Eaſter *ſolemnities?*

A. Eight;

A. Eight; the two firſt, and the two laſt are wholly kept with great Ceremony, the other four are but half holy days; all this time they ſup plentifully, and drink ſtrenuouſly, till it be midnight, but they drink up four conſecrated cups of Wine, two before ſupper, and two at, or after ſupper: each of theſe cups is accompanied with a prayer, and the laſt with execrations againſt Chriſtians; at ſupper they eat the other halfe Cake; and keep open all night their doors and gates, as being perſwaded that then they are ſafe and ſecure from all danger, and that they are ready to entertain *Eliah*, whoſe comming they expect then. During this time they eat up the whole three cakes mentioned before, and have divers diſputations about what work is fit to be done that time, full of ridiculous ſubtilties. If during this time they find any leaven in their houſes, they touch it not, but cover it till they burn it. Now becauſe they are not certain which is the true fourteenth day of the Moon, when they begin their Eaſter, they keep the ſecond day as ſolemnly as the firſt; and becauſe they know not the true ſeventh day, therefore leaſt they ſhould miſtake, they obſerve alſo the eighth day, after which day they bring leaven into their houſes again: the men faſt three times after, to expiate for their intemperance during the feaſt; and for the ſpace of thirty days, they neither marry nor bath, nor cut their hair, becauſe *Rabbi Akibha* loſt by death all his Diſciples, being eighty thouſand, between Eaſter and Pentecoſt.

Jews ſpend eight days in their Eaſter ſolemnities.

Q. *How do they now obſerve their Pentecoſt?*

A. Pentecoſt, ſo called in the new Teſtament, from the fifty days between Eaſter and that feaſt, in the old Law it is called the feaſt of Harveſt, and of firſt fruits, *Exod.* 23. 16. becauſe then their Harveſt began, and the time they offered their firſt fruits of the Earth. The Jews are very exact in numbring each week and day from Eaſter to Pentecoſt, praying continually that God would bring them home againe to *Jeruſalem*, that in their own Land they might offer to him their firſt fruits as *Moſes* commanded them. They keep two holy days at Pentecoſt, becauſe they know not which is the true day. They produce their Law twice: and by five men

Their Pentecoſt.

men they read so much as concerneth that festivity. They strow their Houses, Synagogues, and streets with grass, fil their windows with green boughs, and wear on their heads green Garlands; to shew that all places about mount *Sinai* were green, when they received the Law. They eat that day altogether white meats of milk, to shew the whitenesse and sweetnesse of the Law. They make a Cake, or Pye having seven Cakes in one, to signifie the seven Heavens into which God ascended from mount *Sinai*.

Q. *How do they keep the feast of Tabernacles?*

Their feast of Tabernacles.

A. This third great feast, which was kept anciently in Booths or Tents made up of green boughs, in memory of the forty years peregrination in the Desart, is now observed by the Jews eight days together. The two first and two last are solemnly kept; the other four are but half festivals. They first repair to their Synagogues; then after some praying and singing, they run home to their Tents, but do not stay there all night, as their Ancestors were wont to do. They use to take in one hand boughs of Palme, Olive, and Willow, and in the other a Pome-citron; then they bless God, and shake the boughs towards the four cardinal points of Heaven: then having placed the Law upon the Pulpit, they go round about it seven times in seven days, in memory of the Walls of *Jericho*, encompassed seven times. Then having shaken the branches in their hands, they pray against Christians. This feast is kept about the middle of *September*; in which moneth they beleeve shall be fought the great battel between *Gog* and *Magog*, in which *Gog* shall be slain, and the Jews restored to their own Land. About night they go abroad in the Moon light, believing that God doth reveal to them by the shadows of the Moon who shall live or die that year, for then they begin the computation of their year. The shaking of the branches towards the four corners of the world, signifies the destruction of the four great Monarchies, (to wit) the *Assyrian*, *Persian*, *Grecian* and *Roman*. They make great use of Citrons in this feast, for they send sixteen men every year into *Spain* to bring with them as many of these as they can: for by the Citrons, they say, are represented just men, who are

as

as full of good their workes, as this fruit is full of seeds.

Q. *How do they keep their new Moons?*

A. Their new Moons are but halfe holy days with them; for in the morning they go to their Synagogues, the reſt of the day they ſpend in eating, drinking, and gaming: The day before the new Moon they uſe to faſt; when they firſt ſee her, they utter a Benediction, and leap three times towards her, wiſhing that their enemies may come no neerer to hurt them, then they are able to come neer and hurt her. The women have more right to keep this day holy then the men, becauſe they would not part with their Ear-rings and Jewels towards the making of the Golden Calf; but willingly parted with them towards the building of the Temple. They give a ridiculous reaſon, why ſacrifices were commanded every new *Moon*; becauſe, ſay they, the *Moon* murmured againſt God in the beginning; therfore he took her light from her, and appointed ſacrifices to expiate her crime. *Their new Moons.*

Q. *Why do the Jews faſt in the moneth of* Auguſt?

A. Becauſe they hold the world was made in *September*, therefore they make that moneth the beginning of their year; and believe, that about that time God will come to judge the world; for this cauſe they faſt and pray divers days before, and baptize themſelvs in Lakes and Rivers; and where theſe are wanting, they make pits, which they fill with water; in theſe they dip themſelves over head and ears, thinking this a meanes to expiate their ſins; they frequent their Synagogues and Church yards, deſiring God to pardon them for the good Jews ſake who are buried there, and in the ſame they diſtribute large Alms to the poor. In ſome places there they cauſe Rams horns to be ſounded when they go to their Synagogues, to put the greater terrour in them, when they conſider their ſins, and the horror of Gods Judgements. Their faſting ceremonies being ended, they ſhave and bath themſelves, and begin their year with much mirth and jovialty. *Faſt in Auguſt.*

Q. *What ſolemnity uſe they in beginning their new year?*

A. Becauſe they are commanded by *Moſes, Lev.* 23. 24. to keep holy the firſt day of the ſeventh moneth, there- *Their ſolemnities in beginning the new year.*

therefore they begin their Civil year from that day, which after evening peayer in their Synagogues they initiate with a cup of wine, wiſhing to each other a good year. The younger ſort repair to the chief Rabbi for his bleſſing, which he beſtoweth on them by prayer and impoſition of hands. Being returned home, they fall to eating, drinking, and making merry. On the Table is ſet down a Rams head, to put them in minde of that Ram which on this day was ſacrificed in *Iſaacs* ſtead, and to ſignifie that they ſhall be the Head, and not the Tail of Chriſtians. They feed that night plentifully on fiſh and fruit, to ſhew that they will encreaſe and multiply in good works, as the fiſh do in the Sea; and that their enemies ſhall be cut off from all help, as the fruit is plucked off from the tree. In the morning they go betimes to their Synagogues to ſing and pray; the Law is taken twice out of the Ark, and ſome Leſſons read; after which, one ſoundeth a Rams horn on the Pulpit; if he ſounds clear, its a good ſign; if otherwiſe, they hold it ominous, and a ſign of a bad year. This horn-trumpet is alſo in memory of *Iſaacs* delivery by the *Ram* this day, as they hold. The reſt of the day they ſpend in good cheer and mirth. After dinner they go to the waters, there to drown their ſins. If they ſee any fiſh in the water, they ſhake their cloaths, that their ſins falling upon thoſe fiſhes, may be carried away by them into the Sea, as of old they were by the ſcape-goat into the wilderneſs. At night they feaſt again, and ſo initiate the year with two days mirth.

Q. *How doe they prepare themſelves for Morning prayer?*

Their preparation for morning prayer.

A. They hold it neceſſary that every Jew from the fifteenth of *June*, till Pentecoſt, ſhould riſe before day, becauſe then the nights are long, but from *Pentecoſt* till the fifteenth of *June*, they may riſe after day; their riſing will be the more acceptable to God, if they have weeped in the night, for with ſuch the ſtars and planets do weep; they muſt let their tears fall down their cheeks, becauſe then God is ready with his bottle to receive them; theſe tears may ſerve them for good uſe, becauſe when at any time, the enemies of *Iſrael* ſend out Edicts to deſtroy the Jewes, God is ready with theſe bottles to pour them out upon theſe writings, and to blot

blot not the Edict that the Jews may receive no hurt thereby. They hold the morning the beſt time to enter into the houſe of God, becauſe *David* ſaith, *Thou wilt hear my voice betimes in the morning.* In the evening they ſay God commands all the gates of Heaven to be ſhut; which are guarded by certain Angels, who are ſilent till after midnight, then a great noiſe is heard in Heaven, commanding the gates to be opened: this noiſe is heard by our cocks here below, who preſently upon this clap their wings and crow, that men thereby may awake; then the evil ſpirits who had leave to wander up and down in the night, whileſt Heaven gates were ſhut, loſe all power of doing hurt: as ſoon as they hear the cock crow, they muſt ſay this prayer as they are taught by their Rabbins: *Bleſſed be thou O God, Lord of all the World, who haſt given ſuch underſtanding to the cock.* When they change their ſhirts, the walls and bed-poſts muſt not ſee their nakedneſs; but they muſt change within the bed-cloaths. They muſt not in the morning put on the left ſhoe before the right; but at night they ſhould put off the left ſhoe firſt. As they are going out of their chamber in the morning, they muſt with a ſubmiſſive mind bow their head to the ground, in remembrance of the devaſtation of the Temple at *Jeruſalem*; but no man muſt offer to ſay his prayers till firſt he hath eaſed himſelf at the ſtoole, and waſhed his hands, becauſe upon them evil ſpirits ſit in the night time; and his face alſo, becauſe it was made after the image of God; but they muſt be careful that the right hand with which they touch the Law, and write the name of God, may no waies be defiled. And when in private they are eaſing of themſelves, they muſt not then think of God, or of his Law, for that will ſhorten their life, as their Rabbins ſay. If any man touch his eye in the morning with unwaſhed hands, he ſhall be blind; if his ears, deaf; if his noſtrils, they ſhall ſtill be dropping; if his mouth, it ſhall ſtink; if any part of his skin, it ſhall be ſcabbed; they muſt not preſume to pray but in their four cornerd cloak, from which hangs certain borders, laces, or Phylacteries, which they call *Zizim*; they muſt alſo have their *Tephillin* tied to their heads and hands; theſe are ſcrowls or bundels of prayers,

ers; but of these and many more of their superstitious ceremonies, see *Buxtorfius* in *Synagoga Judaica*.

Q. *How do they prepare themselves for the feast of Reconciliation?*

Their feast of Reconciliation, and Ceremonies therein.

A. The first ten days after the beginning are penitential, in which they fast and pray. The ninth day every man, young and old, takes a Cock in his hand; every woman and maid a Hen. After some impertinent sentences pronounced out of Scripture, each one whirls the Cock about the Priests head, saying, This Cock shall die for me; then the Cocks throat is cut, his body flung to the ground, and at last roasted: His guts are cast upon the top of the house, that the Ravens may carry them away, and their sins together. They labour much for white Cocks, which they hold to be pure from sin; red Cocks they detest, as being full of sin. The reason why they sacrifice a Cock, is, because the Hewbrew word *Gheber* signifieth a man, and in the Thalmud a Cock; so to them the death of a Cock is as much as the death of a man. After this, they go to the Church yard, confesse their sins, and give to the poor the price of their Cocks, because of old they used to give their cocks to the poor. In the afternoon they dip themselves again in water, and prepare lights for their next days service in the Synagogue, where, in the evening they meet, and reconcile themselves to each other, where hath been any offence; he that seeks to be reconciled, is sufficiently satisfied, though the other be obstinate; and thinks himself acquitted, in seeking for that the other hath refused. If the party wronged die, he that did the wrong goeth to his grave, and before ten witnesses confesseth his fault; they confesse also their sins to each other, in some secret place of the Church: they go two and two; the one boweth his body, turning his face to the North; whilest he is confessing and beating of his breast, receiveth thirty nine stripes on the back of his fellow with a leather thong, whom he repayes in the like manner. Having done, they return home, and make merry with their roasted cocks and hens. Over their cloaths they put on a white shirt or surplice, to shew that now they are white and pure from sin.

Q. *What*

Q. What other Ceremonies use they with the feast of Reconciliation?

A. The ninth day the men in the Synagogues, the women at home, about evening, light wax candles, over which they pray, stretching out their hands towards the lights; which if they burn clear, they take it for a good sign that their sins are pardoned, and that they shall be happy: if the lights be dim, or the wax melt, it's ominous. Then they fast, goe bare-footed, abstain from oyl, bathing, and carnal copulation: they spend much of the night in singing and praying, and most of the next day, while the *Priest* extendeth his hands to blesse them, they all lay their hands on their faces, as not daring to look on those sanctified hands of the *Priest*. At this time they fast 48. hours together, and some have been observed to stand upright and pray above 24. hours without intermission. Some write that they use at this time to bribe Satan, that he may not accuse them for their sins.

Q. What Ceremonies use they when they have read over the Law?

A. They divide the *Pentateuch* into 52. Sections, according to the 52. Sabbaths of the year. The last Lesson, which falls out on that day that immediately follows the feast of Tabernacles, about the 23. of *September*. is accompanied with singing, and the Priests dancing. All the books are this day brought out of the Ark with dancing about it; in the interim, whilest the books are out of the Ark, a candle burns within it, to shew that the Law is a Light. In the Synagogue they fling Nuts, Peares, and other fruit to the Youth, who, in scrabling for the same, fall often times together by the ears. That day their Ecclesiastick Offices are proposed to sale, which occasioneth much strife and malice among them. The money raised on the Offices, is for the repair of their Synagogues, and relief of the poor. At last they conclude all with good cheer and wine at supper, and are merry, if while the Law was carried about, he did not stumble that carried it, for that is held very ominous.

Their Rites after the Law is read over.

Q. What are these Church offices which they sell yearly?

A. First, the Office of lighting the candles. Secondly, Of furnishing the consecrated wine, which is spent in their Sabbaths, and other Festivals. Thirdly, the Office

Church Offices sold among the Jews.

fice of folding and unfolding the Book of the Law. Fourthly, of lifting up, and carrying about the ſaid Book. Fifthly, of touching the ſacred ſtaves on which the Book or Parchment is rowled. Young men are greedy of this office, becauſe they think the touching of theſe ſtaves will prolong their life. Sixthly, the Office of reading the Law. And ſeventhly, of ſupplying his place who is negligent in his Office.

Q. *Why do they keep the feaſt of Dedication?*

Their feaſt of Dedication.

A. They keep it in memory of *Judas Macchabæus*, who dedicated the Temple the 25. of *November*. After it had been poſſeſſed and polluted by the Grecians, it was then ordained by *Judas* and his brethren, and all the people, that this feaſt ſhould be kept yearly for eight days together. At that firſt Dedication was found a ſmall veſſel of Conſecrated oyl; which of it ſelf was not ſufficient to hold out above one night, but by miracle it maintained the Lights for the whole eight days. Now this feaſt conſiſteth in drinking and gormandiſing, and in pompous ſuperſtition about their lights. Yet Chriſt honoured this feaſt with his preſence, *John* 10. 22. not to countenance the abuſes thereof, but the inſtitution it ſelf; for all places ſet apart for the ſervice of God, ought to be conſecrated and dedicated to him by prayer and decent ceremonies; therefore *Moſes* dedicated the Tabernacle to God, and *Solomon* the Temple with great ſolemnity and prayers; when the Temple was rebuilt, after the peoples returne from *Babylon* it was dedicated again; and now the third time it was dedicated, when it was profaned by *Antiochus*. Theſe ſecond Dedications are called ἐγκαίνια, that is, Renovations. The Temple was alſo newly conſecrated or dedicated under *Ezechia*, after it had been profaned by *Achaz*, 2 *Chron.* 29. The Prieſts and Levites ſpent eight dayes in this dedication.

Q. *What is their feaſt of* Purim?

Their feaſt of Purim.

A. That is of Lors; for *Haman* by lot had appointed the Jews to be maſſacred all through the *Perſian* Kingdom in one day, to wit, the thirteenth day of the twelfth moneth, which is *Adar* or *February*; but the Plotters were maſſacred themſelves by the Jews the ſame day. For at *Suſa*, *Haman* with his ten Sons, and five

five hundred men more were slain, and three hundred the day after: and on the same day through the rest of *Assuerus* his Dominions were slain by the Jews 75000. So because this day they destroyed their Enemies, and the next day rested themselves, therefore at this feast they keep two holy days, or rather days for *Bacchus*. In their Synagogues they set up lights in the night time, and the whole book of *Esther* is read. As often as they hear the name of *Haman*, they keep a cruel noise, and stamping with their feet. They read all that passage of the death of *Hamans* Sons at one breath, to signifie the suddenness of that death. These two days are spent in singing, playing, eating and drinking. The men wear womens apparrel, and the women mens, against the *Law* of God, which they think at this time of mirth they may lawfully violate. And that the poor may be merry also, the richer sort furnish them with meat and drink; and so with this ryotous *Bacchanal*, they conclude their Anniversary Feasts; for this is the last of the year, having none between this and *Easter*.

Q. *What Fasting days do the Jews observe now?*

A. They keep the four Fasts mentioned by *Zachary* *Their fasts.*
chap. 8. 19. to wit, that of the tenth moneth, on the the tenth of *December*, in memory of *Jerusalem* besieged that day by *Nebuchadnezzar*. Secondly, they fast the seventeenth day of the fourth moneth, or *June*, in memory of the two Tables of the Law broken, for the loss of their dayly sacrifice; for burning of the Law; for setting up idolatry in the Temple; for besieging *Jerusalem* the second time, and for breaking down the walls thereof. They count the days from this till the ninth of the next moneth all unlucky; so that they avoid all great business; and School-Masters during that time will not beat their Scholars. Thirdly, they fast the ninth day of the fifth moneth, or *July*, because then the Temple was burned; therefore they go bare-foot, sit on the ground, read *Jeremiahs* Lamentations, and in the Church yards among the dead they bewail the losse of *Jerusalem*. From the first till the tenth of this moneth, they abstain from flesh, wine, shaving, bathing, marrying, and pleading, and from all kind of delights. Fourthly, they fast the third day of *September*, because *Godoliah*, Gover-

nor of those Jewes that were not carried away in Captivity, was treacherously murdered, as we read *Jeremy* 40. and 41. Besides these fasts, they have others, but not so generally observed; for some of their precisest sort fast every Monday and Thursday. Some fast the tenth of *March*, because *Miriam* died that day, and the people wanted water in the Desart. Some fast the tenth of *April*, for the death of *Eli*, and his two Sons, and the losse of the Ark. Some fast the eighteenth of this moneth, for the death of *Samuel*. At *Jerusalem* the Jewes used yearly to fast in remembrance of the Translation of the Bible out of Hebrew into Greek by the seventy Interpreters. This fast was observed the eighth day of *Tebheth* or *December*, and was a day of much heavinesse among them; which must proceed from their pride or envy, or too much superstition, disdaining that their Law should be imparted to the Gentils, and that this Translation was a profanation thereof. So superstitious they are in their fasts, that they will read no passages in the Bible but such as are sad and sorrowfull; as the destruction of *Jerusalem*, *Jeremies* Lamentations, &c. and nor any passage that is joyful, such as their delivery from Egyptian slavery, or *Hamans* tyranny. The only fast that God commanded was that upon the day of Expiation; other fasts were enjoined by the Prince upon emergent occasions; as the fast commanded by *Jehosophat*, by *Joachim* and other Princes. Divers other private fasts they have upon private occasions. Their fast is from all meat and drink till the evening that the stars appear.

Their Marriages.

Q. What is the manner of their Marriages?

A. They are married in the open air, either in the streets or gardens, by their Rabbies. The Bridegroom wears about his neck a hair-cloath, the end of which the Rabbi puts on the Brides head, after the example of *Ruth*, who desired to be covered with the skirt of *Boaz* his garment. Then the Rabbi takes in his hand a glasse full of wine, over which he pronounceth a blessing, praising God for this Conjunction, and gives it to the Bride-man and his Spouse that they may drink. Then he takes from the Bridegroom his gold ring, and asks of the standers by if it be good, and worth the money

ney given for it, and ſo puts it upon one of the Brides fingers: then are the marriage writings read openly. Then the *Rabbi* takes another glaſs of wine, over which he prayeth, and preſents it to the married couple to be taſted; but the Bridegroom takes the glaſſe and daſhes it againſt the wall, in memory of the deſtruction of *Jeruſalem*, and for the ſame cauſe in ſome places aſhes are put on the Bridegrooms head; ſo the Bride in ſign of ſorrow puts on a black cloak, and the Brideman a black hood; they are married in the open aire, that by looking up to Heaven, they may be put in mind of multiplying like the ſtars. The other ceremonies uſed before and after marriage, are not to our purpoſe, as not being Eccleſiaſtical. But we muſt know that beſides the principal Wife, they have others that are ſubordinate, which we may call Concubines, who have not the command of the family, nor gifts, or preſents from the Husband, as *Rebecca* had from *Iſaac*, nor matrimonial writings, as the chief Wife hath; nor may their Children inherit, but receive gifts onely; thus *Abraham* dealt with the ſons of his Concubines, *Gen.* 25. Their cuſtome alſo is firſt to be contracted, and after ſome ſpace of time to be married; which contract was confirmed either by writing, or by a piece of money, or by copulation; but this laſt was puniſhable. Their marriages are accompanied with bleſſings and prayſes; therefore if they are married within doors, that houſe is called *Beth-Hilulim*, the houſe of prayſes.

Q. *How doe they make their Bills of Divorce at this day?*

A. After the ſame manner that they did in the time of Chriſt; when any man is weary of his Wife, he writes a Bill of twelve lines only, neither more nor fewer; this he delivers to his Wife before three witneſſes, who ſubſcribe and ſeal the ſame, whereby he gives her free power to go whither ſhe will, and to diſpoſe of her ſelf as ſhe pleaſeth, but ſhe muſt not marry again till after ninty days, that it may be known whether ſhe be with child or not; the Woman alſo might give a Bill of Divorce to her Husband, of which our Saviour ſpeaketh, *Mark* 10. 12. and withall ſheweth that ſuch Bills of Divorce were not commanded but

Their Bills of Divorce.

tolerated by *Moſes* for the hardneſſe of their hearts; and tells them plainly that whoſoever puts away his wife, and marries another, commits adultery, and ſo doth ſhe if ſhe marries another, *Mat.* 5. 31. *Peter Martyr* in 1 *Cor.* 7. 10. is miſtaken when he ſaith, that there is never any mention in Scripture, that the woman gave a Bill of Divorce to her Husband; but our Saviour tells us, that if the woman put away her Husband and marry another, ſhe commits adultery; but the man and woman could not put away one another without a Bill of *Divorce*, and that before witneſſes.

Q. *After what manner is the Wife ſeparated from her deceaſed Husbands brother?*

Their ſeparation of the wife from the deceaſed Husbands brother.

A. The widow with five witneſſes repairs to the chief Rabbi, who asks her certain queſtions, as whether her *Husband* hath been dead three moneths, whether his brother be a ſingle man, whether the man preſent be her husbands full brother, of what age they are of; and whether they think themſelves fit for procreation? Then he asks of the woman if ſhe be faſting, for otherwiſe ſhe muſt not ſpit in his face. Then he asks of the man if the woman preſent were his brothers Wife, if he will marry her, or ſuffer his ſhoe to be pulled off. If he ſay he will not marry; then a ſhoe is brought, and put upon his right foot being bare; then the woman comes, ſaying, this my brother in Law refuſeth to raiſe up ſeed to his brother, and ſo bowing her ſelfe, pulls off his ſhoe, and ſpits in his face; ſaying, ſo ſhall it be to him that will not build up his brothers houſe; and thus they are parted.

Their circumciſion and Rites thereof.

Q. *What is the manner of Circumciſing their Children?*

A. The Child is firſt waſhed, and layed in clean linnen; for if he be foul, or defile himſelf while he is Circumciſed, the Mohel or Circumciſer is to ſuſpend or interrupt his prayer, till he be waſhed againe. In the morning of the eighth day, the God-father ſeateth himſelf down in a ſeat placed neer the Ark, and the Mohel neer him. Twelve wax candles are brought in, to repreſent the Twelve Tribes. Then two cups of red wine, the circumciſing knife, with two diſhes; the one of oyl, the other of ſand. When the Child is brought to the door

door by the women, the Congregation riſeth up, the God-father takes the Child and ſits down in his ſeat. There is alſo a ſeat prepared for *Eliah*, whoſe comming they expect at the circumciſion. The child is then named, and uſually by the name of ſome of his Anceſtors, ſo that *Luke* 1. 61. it was wondered at, that *Zacharie* ſhould name his ſon *John*, ſeeing none of his kindred was named with this name. The eighth day was ſo ſtrictly obſerved, that if it fell on the Sabbath, the child was then circumciſed; not ſooner leaſt God ſhould be thought to be tied to the Sacrament, and becauſe the Child the firſt ſeven days after the birth was held legally unclean, and yet remaining in his blood, *Levit.* 12. 2, 3. & 22. 27. nor later, leaſt the parents ſhould be longer withheld from the comfort of the Sacrament. The Penalty of contempt or neglect of circumciſion was *a cutting off from the people*, Gen. 17. 14. that is, by excommunication, or bodily death of the parents. Therefore God would have killed *Moſes* for not circumciſing his ſon; or elſe by the death of the ſon himſelfe, when he comes to years of diſcretion, if he be not circumciſed either by himſelf, or by his parents, or by the Judges.

Q. *How doth the Mohel cut off the foreskin?*

A. He firſt rubs it, that it may be the leſſe ſenſible, then bleſſeth God for the Covenant of Circumciſion, and with al cuts off the forepart of the skin, and flings it into the Sand, in memory of that promiſe, *Gen* 32. 12. *I will make thee as the ſand of the Sea*; then he ſpits ſome red wine on the wound, and waſheth it, and ſome alſo on the Childs face, if he faint, and taketh the bleeding member into his mouth, and ſucks the blood from it, which he ſpits into the other cup of wine. Then he teares off the remaining skin with his ſharp-pointed nailes, and layeth the clouts dipt in oyl on the wound, and bindeth them. Then he bleſſeth God again, and the Godfather takes the other cup of wine, and prayeth for the Child. And the Mohel moiſteneth the childs lips with wine and his own blood, and prayeth again. If the child be ſick on the eighth day, his Circumciſion is deferred till he recover. If he die before the eighth day, he is circumciſed at the grave, but without prayers.

How they redeem their first born.

Q. How do they redeem their first born?

A. When the Child is one and thirty days old, he is set upon a Table by the Father before the Priest, with as much money as two Dollers and a half. After some questions propounded by the Priest to the Father and Mother, amongst others, whether he esteems more of his money, or of his Child; he answers, of his Child; then the Priest takes the money and layeth it on the Childs head, and pronounceth that he being the first born, and presented before the Lord, is now redeemed: if before this time the Father dies, then the Mother signifieth by a scroll about the childs neck, that he is the first born, and not redeemed; who when he comes of age, is bound to redeem himself. He is held to be of just age when he is thirteen years old, for then the parents stand no more charged with his sins, but must himselfe bear his own burthen.

Their duty to the sick.

Q. What duty is performed to the sick?

A. The Rabbins are bound to visit and comfort them, and prepare them for making their will, if they be rich: They exhort them to be constant in their faith, especially they must beleeve that their Messias is yet to come; therfore must make both confession of their faith, and of their sins. They pray that their death may be a sufficient expiation for their sins, and that they may have a share in Paradise, and in the life to come.

Their Ceremonies about the dead.

Q. How do they use their dead?

A. When the Party dieth, his kindred tear off a little piece of their garments, because *Jacob* tore his garments when he heard of *Josephs* death. They mourn also seven days because *Joseph* did so for his father. All the water in the house they pour out into the streets. They cover his face, and bow his thumb, that it resembleth the Hebrew *Shaddai*, that so they may terrifie Satan from comming near the Corps. His other fingers are stretched out, to shew that now he holds the world no longer, having forsaken it. They wash the body with warm water, and anoint the head with wine, and the yolk of an egg; and cloath him with the white surplice he wore on the day of Reconciliation, and then they Coffin him. When the Corps is carried out of the house they cast a shell after him, signifying that all sorrow

should

should be now cast out of that house. In the Church yard a prayer or two is said; then the Corps is buried, the next of kin casteth in the first earth. In their return they cast grasse over their heads; either to signifie their frailty and mortality, *For all flesh is grass*, or else their hope of the Resurrection. When they enter the *Synagogue*, they skip to and fro, and change their seat seven times. The Mourners go bare-foot seven days; abstain from wine and flesh, except on Sabbaths and Festivals. They bath not in 33. days, nor pare their nails. They burn candles for seven days together, thinking that the departed souls return to the place where they left the body, and bewail the losse thereof. They beleeve that no Jew can be partaker of the Resurrection, who is buried out of *Canaan*, except God through hollow passages of the earth convey his body thither; grounding this conceit upon *Jacobs* desire to *Joseph* that he should bury him in *Canaan*, and not in *Egypt*. They borrowed diverse Gentile customs in their Funerals, as cutting or tearing their skin, hiring of women to sing, and minstrils to play; also shaving; going bare footed, and bare-headed with dust on their heads, washing, anointing and embalming, besides beautifying of their Sepulchres, and adding of Epitaphs, &c. they used also burning of the dead, as may be seen in 1 *Sam.* 31. 12. and *Amos* 6. 10. they bury apart by themselves, and not with those of another Religion. Their common Epitaph is, *Let his soul be in the bundle of life, with the rest of the just, Amen, Amen, Selah.* Other vain opinions and ceremonies they have, but not to our purpose. Of which see *Munster*, *Buxtorfius*, *Margarita*, *Galatin*, *Hospinian*, *Fagius*, D. *Kimchi*, *Aben Esra*, &c.

THE

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SECT. II.

Queſt.

What kinde of Religious, or rather Superſtitious government was there among the Ancient Babylonians *?*

Anſw. They had their Prieſts called *Chaldeans*, and *Magi*, who were much addicted to Aſtrology and Divination, and had their Schools for education of the Youth in this knowledge. They worſhipped divers gods, or idols rather; the two chief were *Belus* or *Bel*, or *Baal*, by whom they meant *Jupiter*; the other was *Aſtaroth*, or *Aſtarte*, by which *Juno* was underſtood. They were bound alſo, by their ſuperſtitious diſcipline, to worſhip the Sun; and ſo was the King to offer to him

Babylonians, *their ancient Religion.*

him every day a white horſe richly furniſhed. They worſhipped alſo the Fire, under the name of *Nego*; and and the Earth, by the name of *Shaca*. To this Goddeſſe they kept a feaſt for five dayes in *Babylon*, where, during that time, the Servants were Maſters, and the Maſters Servants. They worſhipped alſo *Venus*; for maintaining of whoſe ſervice, the women proſtituted themſelves to ſtrangers, and received much money thereby; to this purpoſe they ſat and expoſed themſelves at the Temple of *Venus*, which they call *Militta*. Their Prieſts uſed to have their Proceſſions, and to carry their Idols on their ſhoulders, the people before and behinde worſhipping. The Prieſts alſo there uſed to ſhave their heads and beards, and to ſtand in their Temple with Axes, Scepters, and other Weapons in their hands, and Candles lighted before them. They held a Divine Providence, but denied the Creation. *Ninus* was the firſt Idolater, who after the death of his Father *Belus*, ſet up his Image, and cauſed it to be adored with divine honours here at *Babylon*, and in the reſt of his dominions. Thus we ſee that the making of images, and the worſhipping of them, was the invention of the Gentiles; for indeed they were men whom the *Pagans* affirmed to be gods; and every one according to his merits and magnificence, began after his death to be worſhipped by his friends, but at length by the perſwaſion of evil ſpirits, they eſteemed thoſe whoſe memories they honoured, to be leſſer gods; this opinion and idolatry was fomented by the Poets; and not onely a prepoſterous love, and a vain admiration of the worth and merits of dead men brought in idolatry, but likewiſe *Deiſidemonia*, or a fooliſh and prepoſterous fear; *primus in orbe Deos fecit timor*; for the Gentiles did fear their Religion would be in vain, if they did not ſee that which they worſhipped; they would therefore rather worſhip ſtocks and ſtones, then an inviſible Deity; but it is ridiculous, ſaith *Seneca*, *Genu poſito ſimulachra adorare & ſuſpicere, fabros vero qui illa fecerunt contemnere*; to worſhip and admire the image, and to ſlight the image maker; whereas the Artificer deſerves more honour then the Art. Againſt this madneſſe the Prophet *Iſaiah* ſpeaketh *chap.* 44. *men cut down trees, kindle them, burn a part*

The making, worſhipping of Images, and bringing in Idolatry.

part of them, make ready their meat, and warm themselves by the fire thereof; but of the residue he maketh a god, an idol, and prayeth to it; but God hath shut their eyes from sight, and their heart from understanding. Divers ways they had in worshipping of their Idols, sometimes by bowing the head, sometimes by bending the knee, sometimes by bowing or prostrating the whole body, and sometimes by kissing the idol, or by kissing their own hand, if they could not reach to kisse the idol; of this Job speaketh; *if my mouth hath kissed mine hand when I beheld the Sun shining, or the Moon walking in her brightnesse, Job* 31. 27. but of the Babylonish idolatry see *Diodorus, Philostratus, Eusebius, Isidor, Scaliger.*

Q. How doth it appear that the Gentile Idols were dead men?

The Gentiles Idols were dead men.

A. By their own testimonies; for *Hermes* in *Asclepio* as *Apuleius* records, confesseth, *that* Aesculapius *grandfather to Asclepius, and that Mercury his own grandfather, who had divine worship at* Hermopolis *in* Egypt, *were men whose bodies were buried, the one in* Lybia, *the other in* Egypt, *in the Town* Hermopolis, *so called from him; but under these names Spirits or Devils are worshipped, which I did draw or intice into their Statues.* *Plutarch* witnesseth that the Egyptian god *Osyris* was a man, who because he distinguished every Region in the Camp by their colours, in which Dogs, Oxen, and other beasts were painted; therefore after his death he was honoured under these shapes. In *Cyprians* book concerning the vanity of Idols, *Alexander* is informed by *Leo* the chief Egyptian Priest, that their gods were no other then men. The Greek Poets in rehearsing the Genealogy and offspring of their gods, do intimate that they were men; King *Faunus* in *Italy*, made his Grandfather *Saturn* a god, and so he did deifie his father *Picus*, and his wife *Fauna*, who from her gift of prophecying was called *Fatua* and afterward *Bona dea.* When the Senate made an Act that none should be worshipped at *Rome* for gods, but such as the Senate did allow, did they not by this Act intimate that their gods were but men, and subject to their approbation. *Cicero* in his books of the nature of *Gods*, sheweth that all their Deities, both great and small were but men; their Temples were their Sepulchres, and their Religion but Superstition.

Virgil

Virgil by confessing that the *Trojan* gods were subdued by the *Grecians*, doth acknowledge they were but men. *Sibylla* calls the Gentile gods νεκρων εἴδωλα καμόντων, that is, the idols or images of dead carkasses; the whole story of *Jupiter*, to wit, his birth, education, actions, and death, do testifie he was but a man; and if we look on his adulteries, incests with his own sister *Juno*, and his daughter *Minerva*; if on his Sodomy with *Ganymedes*, his ravishing of *Europa* and many others; if on his impiety against his father *Saturn*, whom he drove out of his kingdom, and forced to hide himself in *Italy*; if, I say, we consider these things, we must needs say, that he was so far from being a god, that he scarce deserved the name of a man, but rather of a savage beast, and indeed not unlike in salacity to the Goat his Nurse. Such another god was *Saturn*, a cruel murtherer of his own children, and whose chief delight was to have little children sacrificed to him. What was *Mercury* but a Theefe, *Venus* a Whoore, *Bacchus* a Drunkard? *Vulcan* was but a Smith, *Apollo* a Shepherd and Mason, *Mars* a Souldier, *Neptune* a Mariner, *Minerva* a Spinster or Weaver, *Saturn* a Husbandman, *Æsculapius* a Physitian, &c. in a word, as these were men, so they had no other Deity but what they had from men; therefore I will end with that witty saying: *Si Dii, cur plangitis? si mortui, cur adoratis?* if these are gods, why do you bewail them? if men, why do you adore them? But against these deified men, the fathers of the Church have written sufficiently; chiefly *Clemens. Augustine, Eusebius, Tertullian, Cyprian, Lactantius, Arnobius, Nazianzene*, &c. who tell us that there was no Religion at all among the Gentiles, seeing every kinde of impurity and impiety was patronized by their gods, and as *Greg. Nazianzene* saith in his third Oration against *Julian*, κακὸν εἶναι, κρεῖττον, καὶ θεοῖς καὶ θυσίας τιμώμενον; that is, to be wicked was not only counted no disgrace, but it was also honoured with Altars and Sacrifices. Therefore justly might the Apostle call the worshippers of such gods, *Atheists*, because they did not worship the true God, but such as were no gods at all, and scarce worthy to be called men. Goodly gods (saith the same Father) who would be drawn to *Æthiopia* so

so far off, for the love of good cheer; these sure were belly-gods; and withall would undertake a quarrel for the Strumpet *Lacæna*.

Q. *What Religious worship, or idolatrous rather, was used in* Hierapolis *of* Syria?

A. In this holy City (for so *Hierapolis* signifieth) was a magnificent Temple, built by *Deucalion*, or, as some write, by *Semiramis*, or, as others, by *Bacchus*. Queen *Stratonice* repaired; or re-builded rather, this Temple, being decayed. Here men used to geld themselves, and put on womens apparrel, such Priests were called *Galli*; Here stood two *Priapi* or *Phalli*, and within the Quire (into which the chief Priest onely might enter) stood *Jupiters* statue, supported with Bulls, *Juno*'s with Lyons, having in one hand a Scepter, and a Distaff in the other: In the Temple stood *Apollo*, cloathed and bearded, whose Oracles were much consulted; if the Petition was liked, the Image would move forward; if otherwise, backward. Here also stood divers other Idols; 300. Priests were maintained here; who did Minister all in white, with their heads covered, and sacrificed twice a day, with singing and musical Instruments, if to *Juno*; but to *Jupiter* no musick. Their high Priest was elected every year, whose cloathing was Purple, and a golden Myter. Not far from the Temple was a deep Lake, in which were kept consecrated fishes: in the midst thereof stood a stone Altar, crowned continually with Garlands; on this odours did still burn. They had divers feasts: the greatest was that of the Fire; where they set divers trees hung with divers sorts of beasts for sacrifice on fire, after they had carried about these Fires (in Procession) their Idols. Here the gelded Priests wound each other, and divers young men at this feast geld themselves. Here was much confused Musick, Disorder, Fury, and Prophecying. Into the Temple none might enter in 30. days, in whose Family any died, and then his head must be shaved. He that but lookt upon a dead Corps, was excluded the Temple a whole day. To touch a Dove was abomination, because *Semiramis* was transformed into a Dove; and so it was to touch fishes because of *Derceto*, the Mermaid and Mother of *Semiramis*, half

Hierapolis, the Religion thereof.

half a Fish and half a Woman. To *Hierapolis* were divers Pilgrimages; each Pilgrim was tied to cut his hair on his head and browes; to sacrifice a sheep, to kneele and pray upon the fleece thereof; to lay the head and feet of the sheep upon his own head, to crown himself, to drink cold water onely, and to sleep on the ground till his return. The young men were bound to consecrate their hair, then to cut it in the Temple, and to offer it in a box of Gold or Silver, with their names inscribed thereon. Some other foolish circumstances there were in their superstitious Church discipline, if I may so call it: Of which see *Lucian* in his *Syrian* Goddesse; out of whom I have this description. By this, and by what we are to speak of the Gentile idolatry, we may admire the madnesse of those men, who being made after the image of God, do subject and enslave themselves to dead images, to senseless blocks and stones, which have eyes and see not, eares and heare not: then not without cause did *David* say, *that they who made them are like unto them*; he meanes those that worship them; for not the Artificer, but the Worshipper makes the Idol; So the Poet,

Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos; qui colit iste facit.

And it is strange to see how cold and sparing we are in the worship of the true God: how zealous and expensive they are in the service of their false gods; they can cut their flesh, and cry from morning to evening with *Baals* Priests; they can part from their gold and silver, their jewels and ear-rings to make them a golden Calf, yea they can offer their sons and daughters to be burned in the fire to *Moloch*; and yet there is no sin so repugnant to God as Idolatry; for it is repugnant to his entity, because *an Idol is nothing in the world*, saith the Apostle; it is repugnant to his unity, because he is but one; but false gods or idols are many; it is repugnant to him as he is verity, because *Idols are lying vanities*; it is repugnant also to him, as he is life, because Idols are dead and senseless things; it is repugnant to his purity; for Idols are called filthinesse, pollution, and abomination in Scripture; it is also repugnant to the love he carrieth to his Church: for it causeth jealousie in him,

and

and therefore he calleth Idolatry *Whoredom*, and Idolaters *Adulterers*; and they that worship Idols are said *to goe a Whoring after other gods*; it is likewise opposite to gods goodnesse; therefore idolatrie is particularly called sin, as if it were the only sin in the world, so *Exod.* 32. 22. *This people is prone to sin*, that is, to idolatry: so *Lament.* 1. 8. *my people have committed a sin*, that is, Idolatry: and as it is most repugnant to Gods nature, so it is to almost all his commandments. To the first, because it makes other gods then he. To the second: because it makes graven Images, and worships them. To the third: because it takes Gods name in vain, by giving it to the creature even to stocks and stones. To the fifth: because it gives the honour due to parents, vnto senselesse Idols; for the Idolater *saith to the stock, thou art my Father, and to the stone thou hast begotten me*, Jer 2. 27. To the sixth commandement, because the Idolater is a horrible murtherer, in not sparing his own children. To the seventh, for Idolatry is not onely spiritual Adultry, but the cause also of carnal pollution, and of unnatural lust; for among the Indians they practised Sodomy in the sight of their Idols, as a part of that worship due to them. Lastly it is against the eighth commandement; for the Idolater is a sacrilegious theefe, stealing from God his due, and giving it to his *Idol*, as the Prophet complaineth *Hos.* 2. 8. There are three sins inseparable companions of *Idolatry*; namely, Witchcraft, Covetousnesse, and carnal Pollution. For the first, The Apostle *Gal.* 5. 20. joyneth *Idolatry* and Witchcraft together: The *Ephesians* as they were given to *Idolatry*, so they were to Magical Arts: and as soon as they forsook their idolatry, they forsook also their witchcraft, and burned their conjuring books, *Acts* 19. 19. as *Manasseh* reared up Altars for *Baal*, so he used inchantments, and dealt with familiar spirits, and Wizzards, 2 *Kings* 21. 6. hence proceeded diabolical inspirations, and Enthusiasmes, Oracles, and many other inchanting tricks. As for covetousnes, it is no wonder that it accompanies idolatry; for it is a kind of idolatry, and so the Apostle calls it; The covetous man worshippeth his god *Plutus*, or *Mammon*, with as great devotion as any *Idolater* doth his *Idol*: he saith to the wedge,

wedge, thou art my hope, and to the gold, thou art my confidence; he sacrificeth to his god the poor whom he oppresseth, his own soul also, and his body too, which he macerates with care, and deprives of things necessary. King *Ahaz* no sooner gave himself to Idolatry, but he presently shews his sacrilegious covetousnesse in robbing the house of the Lord of its wealth, 2 *Chron.* 28. As for carnal uncleanneſſe, how much that hath been practised by Idolaters, is known to them that have read Histories; for they did not think their daughters fit for marriage, till first they had been prostituted before their Idols; and though adultery, fornication and Sodomy were thought sins, yet these were held vertues, and a part of religious worship in the presence of their gods; and it is no marvel; for their very gods were incestuous, Adulterers, and Sodomites; and divers Strumpets after their death were deified, as *Lactantius* instanceth in *Laurentia*, the Wife of *Faustulus*, who for her whoordomes among the Shepherds was called *Lupa*, that is a Whore. Such another was *Leana* among the *Athenians*; such was *Faula*, *Hercules* his Whore, and *Flora*, who left her estate to the Romans. In a word, Idolatry hath been the cause of all sin and mischiefe in the world; from whence proceed murthers, rapine, oppression, injustice, intemperance, uncleanneſſe, sorcery, avarice, &c. but from this, that men forsook the living God, who is the punisher of vice, and rewarder of vertue; and served false gods, who had been wicked men themselves whilest they lived, and patronized wickednesse when they were dead.

Q. *What Idolatrous Gods or Devils rather, did the ancient Syrians worship?*

A. Their chief god was *Baal-Zebub*, or *Beel-Zebub*, the Lord of Flies, either because his Temple was much infested with Flies, or else from the power he had in driving away Flies. He was a great god at *Ekron*, and is called in the Gospel, Prince of the Devils. Some take him for *Jupiter*, others for *Priapus*, others for *Summanus* chief god of the *Manes*, which some think to be *Pluto*. 2. *Baal-Phegor* or *Peor*, that is, the gaping or naked Lord, so called from the naked posture in which he was worshipped; he was the God of the *Moabites*. *Gods of the Syrians.*

His Temple is called *Beth-Peor*, *Deut.* 3. 29. some take him for *Priapus*. 3. Baal or Bel, which signifieth Lord, was a great god or Idol amongst the *Babylonians*, *Sidonians*, *Samaritans*, and *Moabites*, and sometimes among the *Jews*; some take him for *Mars*, others for *Jupiter*, who by the *Phœnicians* is called *Baal Samen*, that is, Lord of Heaven, by which I think they meant the Sun. 4. *Baal-berith*, that is, Lord of the Covenant, *Judg.* 9. 4. by whom they meant *Jupiter*, whose office was to confirme Covenants, and to punish the breakers thereof, *Audiat hæc genitor, qui fœdera fulmine sancit*, Virg. *Æne.* 12. So *Aristophanes* calls upon *Jupiter* to send his Thunder upon *Perjurers*, ὁ Ζεὺς ἵνα τοι κεραυνὸς ἐπὶ τὰς ἐπιόρκους. Therefore among the Romans, the Herauld or *Fœcialis* in making of Leagues, used as he was killing the Hog, by which they used to confirm their Covenants, to call on *Jupiter*. 5. *Dagon* from *Dag* a Fish, because from the navel downward he was made in the form of a fish, but upward like a man; this was a great Idol among the *Philistines*, and is thought to be the same that *Neptun* or *Triton*. Others who derive the word from *Dagan*, that is, corn, of which he is said to be the inventer, make him all one with *Saturn*. 6. *Astaroth* or *Astarte* was Goddesse of the *Sidonians*; the word signifieth a flock of sheep, or sheep fold; this is thought to be all one with *Juno*, *Venus*, or *Lucina*, under which names and the form of a sheep, they worshipped the Moon, as they did the Sun under the name of *Jupiter*, and form of a Ram. She is called also by the Greekes οὐρανία from οὐρανὸς, Heaven, where her abode is Ἀστρολογία, from her dominion over the Stars. 7. *Adrammelech*, that is, the Kings cloak, or power. *Anamelech*, the Kings Oracle or Answer; these two Idols were worshipped at *Sepharuaim* a Town of the *Assyrians*, 2 *Kings* 17. these gods were also honoured in *Samaria*, and so were *Succoth-Benoth*, the Tabernacle of Daughters, *Nergal* the light of the *grave*, *Asbima* a fault, *Nibbas*, the fruit of vision, *Tartak*, that is, Chained. All which may be seen in the above named chapter of the Kings. 8. The *Moabites* worshipped *Chemosh*, the *Ammonites Milchom*, 2 *Kings* 23. *Nisroch* was *Senacharibs* Idol, 2 *Kings* 19. *Remphan* or *Rephan* is the same that *Hercules* the god of *Tyre*, from

from *Rephaim*, that is, Giants. *Moloch* or *Molech* from *Malach* to reign, was a great idol among the *Moabites*, and *Ammonites*, and is thought to be the same that *Saturn*, for their images and sacrifices were much a like; to whom the superstitious Gentiles, and the Jews also offered their sons and daughters to be burned. *Thamuz* mentioned *Ezek.* 8. 14. is by *Hierom* taken for *Adonis*, so called from *Adon*, that is, Lord, by which they understood the Sun, as likewise by *Hercules*; many other idol gods they worshipped: but these mentioned are the chief.

Q. *What kind of Discipline was used among the* Phœnicians?

Phœnicians, *Their* Religion *and* Discipline.

A. By their execrable discipline they were bound to offer yearly Sacrifices to *Saturn*, or the Devil rather, of young *Infants*: and in the Temple of *Venus*, to practise not onely Whoredom, but Sodomy also; the *Phœnicians* were bound to prostitute their daughters to *Venus* before they married them. *In* the Temple of *Venus* were celebrated the annual Rites of *Adonis*, with beatings and howlings, to whom they perform solemn Obsequies. The next day they say he is alive, and then they shave their heads. The women that refused to be shaved, were tied to prostitute themselves to strangers for one day, and by this means money was raised for *Venus*. The sun also is much worshipped amongst them, whose Priest is crowned with gold, and is cloathed with a long sleeved garment down to the feet. They were also tied by their Discipline to worship *Astarte* in the shape of a sheep, and *Dagon* in the form of a Mermaid, This idol was called *Atergatis*, and *Derceto*: in honour of which the *Phœnicians* abstained from fish, yet her Priests did eat of the fish which they set all day before her. She had also offered to her fishes of gold and silver. Of these passages, see *Eusebius* in his *Preparation*, *Diodorus Siculus*, *Lucian*, *Pliny*, *Athenæus*, and others.

Q. *What was the Religion and Discipline of the old* Arabians?

Arabians, *their Religion and Discipline.*

A. They worshipped the Sun and Moon, Serpents, Trees, and other such like Deities. The *Nabathæans* burned Frankincense to the Sun on his Altar. They doe not bury their dead, but lay them, even their Kings, in dunghills. Adultery is death among them, but Incest

Is no sin. They are circumcised after the example of *Ismael*, at thirteen years of age. Their Priests are cloathed with linnen: they wear Myters and Sandals; they abhor Swines flesh: they pay the tithes of their Frankincense to their god *Sabis*: the Priests are not to take it by weight, but by measure. They are tied by their discipline not to gather Cinnamon, till first they sacrifice; then they divide it with a consecrated spear, and assign to the Sun his portion. *In Panchæa* is a rich and stately Temple, adorned with Statues, and the Priests houses about it. The Priests here rule all, both in Politick and Ecclesiastick Affairs. They are bound to spend their time in singing Hymns, and rehearsing the Acts of their gods. It is not lawful for them to go out of the sacred bounds allotted them: if they doe, they may be killed by Law. They hold Mice to be arrant enemies to their gods, therefore they kill them. Of this subject see *Solinus*, *Athenæus*, *Diodorus*, *Borrus*, and others.

Q. *What was the Religious discipline of the antient* Persians?

Persians, their ancient Religion.

A. They had neither Temples, Altars, nor Images, holding these improper for their Gods: but on the tops of hills offered sacrifices to Heaven, and to the Sun, Moon, Fire, Earth, Water, and Winds. The Priest useth neither Musick, Vestments, nor Libaments, but onely his Tiara, or Head attire, crowned with Myrtle. He prayeth for all *Persians*, chiefly for the King. He cuts his sacrifice into smal pieces, and puts herbs under. One of the *Magi* is bound to stand by, and to sing a Hymn of the Genealogy of their gods; for without a *Magus* the sacrifice is not lawful. Every man celebrates his own birth day. To lye, and to be in debt, are heinous crimes with them; so it is to spit, wash, or pisse in a River, which with them are hallowed. The *Magi* may with their own hands kill any thing, except a man, and a dog. They leave no part of their sacrifices for their gods, but divide it by the direction of their *Magus* amongst themselves; for they hold that God is satisfied with the soul of the sacrificed beast. To blow the fire with their breath, or to cast any dead thing into it, or dirt, was death. They sacrificed chiefly to the Fire

Fire and Water; the fire they cherish with dry sticks without their barks, with tallow also and oyl. When they sacrifice to the Waters, they slay the beasts in a ditch, and lay the flesh on Mirtle, and Lawrel; the *Magi* burn the same, then they pray and sprinkle on the earth, Oyl, Milk, and Honey. They used not to slay their sacrifice with a knife, but with a mallet or club. The *Magi* keep the sacrifice still burning, and pray every day an hour before it. They adored the Sun, whom they called *Mithra*, at his rising, and offered to him white Horses, whose sacred Chariot was drawn with white Steeds before the King when he went to sacrifice. They had divers festival days, the chiefe whereof was that of the Sun. The next was that they called the Destruction of Vices, when they killed poysonable creatures and sacrificed. Of these Persian Rites see, *Herodotus*, *Athenæus*, *Pausanias*, and others.

Q. *What was the Old* Scythian *Religion?*

Scythians, their old Religion.

A. They worshipped first of all *Vesta*, then *Jupiter*, *Apollo*, *Venus*, *Mars*, and *Hercules*: they had neither Images, Altars, nor Temples for any of their gods, except for *Mars*, whose temples they erected of bundles of twigs, heaped up together. In stead of his Image, they set up an old iron sword, to which they offered yearly sacrifices of cattel, and horses; and of men every hundreth Captive, with whose blood they besprinkle *Mars* his sword. Then they cut off the right shoulders of the slain men, and sling them into the air. They used to wound first, and then to strangle the beast which they sacrificed, praying to that god to whom they offered the beast; they kindled no fire of wood, for the Country yielded none, but they burned the bones of the beast to boyl the flesh withal; if they want a vessel, they boyl the flesh in the beasts paunch; they use no Vows, nor any other ceremonies. Their chiefest sacrifices were Horses. But of this, see *Herodotus* and others.

Q. *What Religious discipline had the* Tartars, *or* Cathaians?

Tartars, their old Religion.

A. They worshipped the Sun, Stars, Fire, Earth and Water, to whom they offered the first fruits of their meat and drink each morning before they eat and drink themselves. They beleeve there is one God, ma-

ker of all things; yet they worſhip him not, nor pray to him. They place *Idols* at their Tent doores, to preſerve their cattel and milk. To theſe ſilk and felt *Idols* (for of ſuch materials they make them) are offered the firſt fruits of milk, meat and drink, the hearts alſo of beaſts, which they leave before them all night, and then eat them in the morning; they offer horſes to the Emperours *Idol*, which none afterward muſt ride; they do not break, but burn the bones of their Sacrifices; by their diſcipline they muſt not touch the fire with a knife, nor meddle with young birds, nor pour milke, drink, or meat on the ground, nor break one bone with another, nor make water within their Tents, and divers other ſuch traditions, which if violated, are puniſhed with death, or elſe redeemed with much money. They believe another world, but ſuch as this is. When one dieth, he hath meat ſet before him, and mares milk: his friends eat a horſe, and burn the bones thereof for his ſoul: they bury alſo with him a Mare, a Colt, and a Horſe bridled and ſadled; his gold and ſilver alſo; and they ſet upon poles the horſe hide that was eat, that he may not be without a Tent in the other world; they uſe to purifie every thing by making it paſſe between two fires. When they pray, they are injoyned by their Diſcipline to lift up their hands and ſmite their teeth three times. They uſe to feed the Ghoſts or Spirits with Mares milk caſt in the air, or poured on the ground. They have their religious Votaries and Monaſteries, amongſt which there is an Order called Senſcin, which eat nothing but bran ſteeped in hot water. They worſhip not *Idols*, nor do they marry; but they hold tranſanimation, and divers other ridiculous opinions, as may be ſeen in *Johannes de Plano Carpini*, whom Pope *Innocent Anno* 1246. ſent Embaſſadour to the *Tartarian* Court. See alſo *M. Paulus Venetus*, *Vincentius*, *Bellovack.* in *ſpec. hiſt. Math. Paris* and others. There is one thing commendable in their Diſcipline, that they force no man to embrace their Religion. But *Ortelius* mentioneth a ſtrange cuſtom amongſt them, that their Prieſts on high trees preach to them, and after Sermon beſprinkle their auditors with blood, milk, earth, and cow-dung mixed together, and no leſſe ſtrange it is that they do not bury their dead but hang them on trees.

Q. *Had*

Q. *Had the Pagans any knowledge of the Creation?*

A. It seemes by these Tartars and divers other Gentile Idolaters, of which we are to speak, that many of them had some knowledge of the beginning of the world, which they learned, not from the Jewes, with whom they had no commerce, but from the heathen Philosophers and Poets; and these were led to believe this truth by the guide of natural reason; for when they considered the continual vicissitudes in the world, the alteration, generation, and corruption of things, the nature of motion and of time, whereof the one presupposeth a Chief Mover; for nothing can move it selfe; the other consisteth in Priority and Posteriority, which depends upon motion, and suteth not with Eternity; when they observed also the Harmony, Order and Beauty of things, & how every motion and mutation aimed at a certain End, they concluded that this great Universe could not be ruled, or have existence by chance, but by providence and wisdom; and that therefore this must needs have a beginning; otherwise we could not know whether the Egge or the Bird, the Seed or the Plant, the Day or the Night, the Light or the Darkness were first. And seeing the world consisteth of corruptible parts, how can the Whole which is made up of such Parts be Eternal? They found also that it was repugnant to reason, for so many Eternals and infinite Entities to exist actually together; for every Entity in the world must be Eternal, if it selfe be eternal. Besides, that it is against the nature of Eternity to admit *magis & minus*, degrees, auction or diminution; which it must needs do, if the world be eternal; for if there have been infinite annual revolutions of the Sun, and infinite monethly revolutions of the Moon, there must needs be something greater then Infinity; for the revolutions of the Moon, are far more then of the Sun; by these reasons they were induced to acknowledge a beginning of the world; of which *Merc. Trismegistus* in *Pœmandra* speaketh plainly, in saying, *That God by his word made and perfected the world, dividing the Earth from the Heaven, and the Sea from the Land, &c. Orpheus* in his *Argonautes* singeth, *How* Jupiter *hid within his breast the world which he was to bring forth,* φάος ὃ' ἐς πολυγηθὲς, *into the pleasant light*

Pagans, their knowledge of the Creation.

light, &c. this ſame ſong is ſung by *Heſiod*, *Homer*, *Æſchilus*, *Sophocles*, *Euripides*, and other Poets. *Pythagoras* as *Plutarch*, and *Laertius* teſtifie, taught, *That the world was made by God. Thales*, *Empedocles*, *Anaxagoras*, and the other ancient Philoſophers, aſcribe a beginning to the world, ſome from one element, ſome from another. The *Platoniſts* alwayes held the creation of the world; and the *Ariſtotelians* affirming there is a firſt mover, muſt conclude, that the world which is moved, had a beginning; they ſay alſo that the world doth depend upon God; how then can it be Eternal? ſeeing dependance and eternity are incompatible. *Ariſtotle* in his Book *de mundo*, and in his Metaphyſicks ſaith, *That God is the cauſe and Author, not onely of living creatures, but alſo of nature it ſelfe, and of the world.* *Cicero* in his Books of the nature of the gods confeſſeth, *That every thing had a beginning, and that man was not created by chance, but by a ſupream power.* *Seneca*, *Macrobius*, *Virgil*, *Ovid*, and other Latine Poets, except *Lucretius*, affirm the ſame Doctrine. The Stoicks alſo aſſerted the original of the world, and ſo did the *Epicures*, though theſe held a beginning fortuital, not providential, aſcribing the original of things to chance, not to counſel. This ſame doctrine of the creation is at this day beleeved by *Turks*, *Arabians*, *Perſians*, *Armenians*, the moſt barbarous people of both *Indies*, as we may ſee in the progreſſe of this Book: and the greateſt opponents to this doctrine of the worlds creation, as *Pliny*, *Lucretius*, *Galen*, and others, are forced ſometimes to doubt the truth of their own Tenets.

Tartars, their diverſities of Religion.

Q. *Were all the* Tartars *of one Religion or Diſcipline?*

A. No; For that vaſt Country containeth ſeveral Nations, who were, and ſome of them yet are of ſeveral Religions. Some Chriſtians, ſome Mahumetans, and others Pagans, among whom alſo are divers Sects and Religions. In *Sachion* they have divers Monaſteries of Idols; to whom they dedicate their children, and on feſtival days ſacrifice Rams to theſe Idols, for their childrens preſervation, the fleſh whereof they eat, but reſerve the bones as holy reliques: the Prieſts Fee is the skin, with the head, feet, and inwards, and ſome part of the fleſh alſo. Before the Corps of any great man be

buried

buried, they ſet a table before it, furniſhed with all ſort of meats, with the odour of which they think the departed ſoul is refreſhed and heartned againſt the burning of the body. They caſt into the fire with the body pictures of his men, women, horſes, and other things to ſerve him in the other world. In *Tangoth* they worſhip Idols with many heads and hands; they have Monaſteries where the Monks are walled up. In *Succuir*, they make perfumes of Rheubarb for their Idols. In *Caindu* they proſtitute their wives, ſiſters, and daughters to ſtrangers, as an honour due to their Idols. In *Cathai* and *Mangi*, the ſick vow to offer their blood to their Idols if they recover; their Sorcerers alſo cauſe them to offer to theſe Idols ſacrifices of Rams with black heads, which with ſpiced drinks they eat up merrily, with ſinging and dancing, and fling the broth of the ſacrifice in the air. In ſome Provinces of *Cathaia* the Monks wear ſtrings about them full of nut ſhells, on which they are ſtill praying: they worſhip ſtill towards the north, but keep their Church doors open towards the ſouth. Of theſe ſee *Paulus Venetus* and *Will. de Rubruquis*, who both travelled in theſe Countries.

Q. *Of what Religion are the Northern countries neer the Pole?*

Religions of the Northern countries neer the Pole.

A In *Nova Zembla* (as the Hollanders who travelled thither relate) there is no Religion preſcribed by Law, but they worſhip the Sun ſo long as he is with them, and in his abſence the Moon and north Star. To theſe they offer yearly ſacrifices of Deer, which they burn except the head and feet; they ſacrifice alſo for their dead. The *Samodyes* which are ſubject to the *Muſcovit*, are much addicted to witchcraft and idolatry; among them each kindred have their Temple where they ſacrifice; their Prieſt is he that is eldeſt, whoſe ornaments are ſmall ribs and teeth of fiſhes and wilde beaſts hanging about him, with a white Garland on his head; in his divine ſervice he doth not ſing but howle, and that ſo long till he become like a mad man, and then falls down as if he were dead; but riſeth again, ordereth five Deere to be ſacrificed, and then thruſts a ſword half way into his belly, ſtill ſinging or howling

howling rather; the ſword he takes out again, heats it in the fire, and then thruſts it in at the Navel, and out at the Fundament; then he lets two men ſtanding by him, pull off his head and left ſhoulder with a ſmall line, by which they pull the head and ſhoulder into a kettle of hot water, but he reviveth again, and cometh out whole as he was before; with ſuch jugling illuſions do they deceive the people. But of theſe ſee *Richard Johnſons* relation in *Hakluit*, tom. 1.

Q. *How many ways can Satan delude men by ſuch falſe miracles?*

three wayes whereby Satan deludes men by falſe miracles.

A. Three wayes. 1. By local motion, ſuddenly removing one object from the eye, and ſubſtituting in ſtead thereof another; thus are we deceived in many ſuppoſed transformations; as when we think we ſee Women transformed into Cats, or Hares, or any other creature; the Woman is ſuddenly conveyed away and the Cat put in her place; ſuch were theſe tranſmutations of *Ulyſſes* fellows into beaſts, and of *Diomedes* his company into birds. 2. By darkning the Medium or Aire, that we cannot ſee the object, or by condenſing of it ſo, that the object appeareth bigger then it is, or by altering of it ſo, that the object appeareth quite other then it is; as we ſee ſtrange things through ſome glaſſes; or laſtly, by working on and diſturbing of the fancy, which is no hard matter for Satan to do, being a ſubtile ſpirit of long experience, and full of knowledge. 3. By working on the outward ſenſitive organ, either by altering ſituation thereof; thus by elevating or depreſſing the eye, we ſee things double, and otherwiſe then they are; or by diſturbing the vitive ſpirits, or by caſting a miſt before the eye. By ſuch tricks the Egyptian Sorcerers made the people beleeve they had done the ſame miracles that *Moſes* did. And ſo the Witch of *Endor* deluded *Saul*, by preſenting to him the reſemblance of *Samuel*; whereas it was not in the power of Satan to diſturb the ſoul of any juſt man, and to take it from that place of reſt and happineſſe, where it is under the immediate protection of the Almighty; yet many learned men are of another opinion, that *Samuel* did truly appear, God ſo permitting that *Saul* might be convinced of his wickedneſſe, and defertion from God, by the

ſame

ſame Prophet, whoſe counſel he had heretofore deſpiſed. Now though *Satan* deludes oftentimes with falſe miracles, yet I deny not, but that ſometimes by Gods permiſſion he doth ſtrange wonders; by the help of natural cauſes, as he can raiſe ſtorms, ſo he did againſt *Jobs* Children; he can carry his Witches in the *Aire*, ſo he did carry Chriſt to the pinacle of the Temple, and thence to an high Mountain; ſo the Angel carried *Habakkuk*; he can alſo make beaſts to ſpeak, by guiding their tongues, ſo the Angel made *Balaams* Aſſe to utter certain words; but he can do no miracle, that is, he cannot produce ſuch effects as exceed the activity of natural cauſes; ſo he cannot raiſe the dead, or give them life again; he cannot reſtore ſight to the blinde, where there is a total privation, nor can he transform men into beaſts, being the body of a beaſt is not capable of an humane ſoul; nor can the ſoul of man animate a beaſts body, there being no relation betweene the matter and form, nor is there any diſpoſition, appetite, or aptitude in that matter to receive ſuch a form. This is onely the work of God, who changed *Lots* Wife into a Pillar of Salt, and *Nebuchadnezzar* into a beaſt. Satan hath no power over celeſtial bodies, though he be Prince of the Aire; he cannot create, nor do theſe things, which God hath reſerved for himſelfe. Therefore when we hear of men transformed into beaſts, or raiſed from the dead, and ſuch like miracles as exceed the courſe and activity of nature, we may be aſſured theſe are not true miracles, but Satanical deluſions, eſpecially if they be done to confirme errour, wickedneſſe and ſuperſtition; for the end of all true and divine miracles are to eſtabliſh truth and holineſſe. Therefore when we read of bringing down the Moon, of driving the Stars backward, and ſuch like impoſſibilities beleeved among the Gentiles, we muſt conclude they were meer deluſions of Satan. Such were thoſe wonders adſcribed to *Simon Magus*, of making images to walk, of turning ſtones into bread, of being transformed into a Sheep, Goat, and Serpent, of raiſing ſouls from the dead, and ſuch like ſtuffe; all theſe were meer jugling tricks and *Satanicall* deceptions.

Q. *But*

Q. But why are we ſo afraid of Satans Stratagems, ſeeing the moſt of them are but illuſions?

A. This fear in us proceeds partly from the guilt of our own conſcience; for *Adams* ſin brought fear both on himſelfe and on his poſterity; therefore after he had fallen, he confeſſeth, that as ſoon as he heard the voice of God in the Garden, he was afraid: and ſo we his children do often times fear, where no fear is, and are afraid ſometimes at our own ſhadows, or at the ſhaking of a leafe. Partly this fear proceeds from want of faith, which Chriſt reproved in his Apoſtles; who when they ſaw Jeſus walking in the night time on the Sea, they were afraid, thinking they had ſeen a Spirit. Beſides, the implacable hatred of Satan againſt mankind, his delight he taketh in affrighting and hurting us, either in our perſons, or in our eſtates, that irreconcilable enmity which is between the Serpent and the Womans ſeed, is a great cauſe of this fear in us. Laſtly, we are naturally fearful in the dark, becauſe our imagination worketh upon it ſelf, having no outward object to divert it; hence Satan who is the Prince of darkneſſe, uſeth the opportunity of the night to hurt or to delude us; thus he affrighteth us in the dark in our houſes with ſtrange apparitions, motions and ſounds; whence ſome houſes have bin ſaid to be hanted with Spirits. So in the night he affrighteth travellers with *ignis fatuus*, or jack in the candle, as we call it, which though it be a natural *Meteor*, yet Satan can move it to and fro purpoſely to draw travellers into precipices or waters. So in the night time he affrighteth mariners at Sea, by inſinuating himſelf into theſe fiery *Meteors*, which like candles or balls of fire, run up and down the ſhip; theſe were deified by the old *Pagans*; if one ſingle flame appeared, they called it *Helena*, and held it an ominous ſign of deſtruction, as ſhe was to *Troy*; if there were two, they named them *Caſtor* and *Pollux*, and placed their ſtatues in their ſhips, as we read *Act.* 28. And Sea men uſe to tell us of many ſtrange ſights and apparitions they have ſeen in the Ocean. Satan alſo uſeth to affright men in Churches and Church yards in the dark, by repreſenting to their phantaſie the ſhape of dead men in their winding ſheets; in the night alſo ſtrange voices

The fear of Satans ſtratagems (though illuſions) whence it proceeds.

voices and ſounds are heard neer deep waters, or rivers, which are taken as preſages of ſome ſhortly to be drowned there; the like I have heard my ſelfe, and have found the event to fall out accordingly; for one day travelling before day, with ſome company neere the River *Don* by *Aberden*, we heard a great noiſe, and voices call to us; I was going to anſwer, but was forbid by my company, who told me they were ſpirits, which never are heard there, but before the death of ſome body; which fell out too true; for the next day, a gallant Gentleman was drowned with his horſe, offering to ſwim over. It is ſtrange what *Plutarch* writeth of the voice which from the ſhoare called upon *Thamus* the Egyptian ſhip-Maſter (who then had caſt Anchor at *Praxea*) telling him that the great god *Pan* was dead. Though the night Mare, which is called *Incubus* and *Succubus*, be a natural diſeaſe, as Phyſitians know, yet Satan hath often times made uſe of this infirmitie, to abuſe the bodies of men and women in their ſleep. By all which we ſee his malice againſt mankinde, and the cauſes of our fear; which hath wrought ſo powerfully among the ignorant *Pagans*, that they have planted their whole Religion in the worſhipping of theſe evil ſpirits; for their gods were none other, as *Porphyrie* ſheweth, *l.* 2. *de abſtinen.* & *l.* 2. *de ſacrificio.* For, ſaith he, *Theſe wicked Spirits delight in ſhedding of blood, in filthy and obſcene ſpeeches, exhorting men to luſt, vice, wickedneſſe, and flagitious actions*, &c. *they perſwade men that the ſupreame God delighteth in ſuch impieties*, &c.

Q. *Since the Stratagems and illuſions of Satan are ſo many, what is our duty in this caſe?*

A. Our duty is. 1. To be aſſured that nothing can come to paſſe but by the providence of our Heavenly Father, who hath numbred the hairs of our heads, and hath Satan in a chain, ſo that without permiſſion he could neither afflict *Job* in his perſon, children, nor cattel, nor durſt he enter into the herd of ſwine without leave from Chriſt. 2. Let us remember what Chriſt hath promiſed, to wit, that he will be with us, to the end of the world; and if he be with us, who can be againſt us? Chriſt came to deſtroy the works of the

Our duty reſpecting the many ſtratagems and illuſions of Satan.

the Devil; to caſt out the ſtrong man, and to tread down *Satan* under our feet; he hath promiſed not to leave us Orphans; *he is the good Shepherd that laid down his life for his ſheep*, which he holdeth ſo faſt that no man ſhall take them out of his hand; his name is *Emanuel*, God with us. He was amongſt his Apoſtles, *Luke.* 24. when they were aſſembled together, and in great fear; and ſo he will be in the midſt of two or three gathered together in his name. He is the watchman of *Iſrael*, that neither ſlumbers nor ſleeps; therefore with *David* let us lie down and take our reſt, for he will make us to live in ſafety. Though we walk through the vally of the ſhadow of death, let us fear no evil, becauſe the Lord is with us. Let us not be moved, becauſe he is at our right hand; he is our buckler, and our exceeding great reward, therefore let us not feare. 3. Let us put on the whole Armour of God, chiefly the ſhield of faith, that we may quench all the fiery darts of the Devil, and let us fight againſt Satan, as Chriſt did with the ſword of the ſpirit, which is the word of God. Let us reſiſt the Devil and he will flee from us. 4. We muſt remember that God doth ſometimes permit Satan to buffet us as he did *Paul*, that he might try our patience, and obedience, that we may be the more watchfull of our ſelves againſt that roaring Lyon, which compaſſeth the earth to and fro, ſeeking whom he may devour; that we may be the more earneſt in prayer, that we may adhere the cloſer to God, and that we may acknowledge his fatherly care and goodneſſe, who will not ſuffer us to be tempted above meaſure, comforting our ſelves in this, that his grace is ſufficient for us. 5. We muſt remember that God hath given his Angels charge over us, to hold us up in their hands, leaſt we daſh our foot againſt a ſtone. Chriſt was no ſooner tempted by Satan, but the Angels came and miniſtred to him. When *Jacob* was perſecuted by his brother *Eſau*, God ſent a multitude of Angels to guard him. The Prophet *Eliſha* was encompaſſed with fiery Chariots, or Angels in that ſhape, from the *Syrian* Souldiers. Let us not then fear, ſo long as we know that the Angels of God are round about thoſe that fear him, and delivereth them; and that the ſame Angels will

will be ready at our death to convey our ſouls as they did *Lazarus*, into *Abrahams* boſome. 6. Let us ſupport our ſelves againſt Satan, by the aſſurance of Chriſts death, and the remiſſion of our ſins; *for bleſſed is the man whoſe ſins are forgiven him*; therefore let us not be afraid, for *there is no condemnation to them that are in Chriſt Jeſus. It is God that juſtifieth, who can condemn?* if Satan objects againſt us, that ſin hath abounded, let us anſwer him in the Apoſtles words, *grace hath much more abounded.* 7. Let us as our Saviour counſelleth us, *watch and pray continually*; our ſpirituall enemies are many, vigilant, malicious and powerful; nothing will give them advantage over us, but ſecurity and neglect of prayer; vigilancy and prayer are Armour of prooſe againſt all tentations; with theſe Saint *Paul* armed himſelf when he was buffeted by the Angel of Satan; therefore ſaith Saint *Hierom*, *When thou walkeſt abroad, let prayers arm thee; when thou returneſt home, let prayers meet thee: Egredientes domo armet oratio, regredientibus de platea occurrat oratio.* Laſtly, let us take heed we do not countenance or approve, or have any commerce with *Necromancers*, or ſuch as take upon them to raiſe Spirits; for God often times puniſheth ſuch vain curioſity; let us beware of too much retiredneſſe; for Satan is moſt ready to tempt us when we are alone; ſo he tempted *Eve* when ſhe was alone in the Garden, and aſſaulted Chriſt when he was alone in the Deſart. Let us take heed alſo of too much ſadneſſe and melancholy; for though this be a natural infirmitie, yet Satan by it takes occaſion to work miſchief; as we ſee in *Saul*, who is ſaid to have an evil ſpirit, when he was in his melancholy fit; and we know that in the Goſpel mad men, Phreneticks, and Lunaticks are called Demoniacks, becauſe the Devil took occaſion by their madneſſe to advance his kingdom of darkneſſe: And let us chiefly endeavour to have a good conſcience which is a continual feaſt, to live a holy life, and to be juſt in all our wayes, and ſo we ſhall not need to feare Satans Stratagems or illuſions; *for the righteous man is bold as a Lyon.*

Q. Of What Religion were the Chinois?

A. They were alwaies and ſtill are Idolaters, ex-

cept

China is their Religion

cept a few gained to Christianity by the Jesuits, and a few Tartars that are Mahometans. That vast Dominion is full of Temples and Monasteries, replenished with multitudes of Idols, which their cunning Priests feed with the steam of meats, but they eat the meat themselves. The Priests here have so much power over their gods, that they may beate and whip them when they do not answer their expectation. They have one Idol with three heads, which they much reverence. These represent their three great Philosophers, *Confutius*, *Xequiam*, and *Tanzu*. Their chiefe gods are the *Sun*, Moon, and Stars. They worship also the devil, not out of love, but feare, that he may do them no hurt; therefore they place his picture in the fore Castle of their ships. They are Pythagoreans in the opinion of Transmigration; therefore some of them will not kill any living thing. For this cause at *Quinsay* in a walled Parke belonging to a Monastery, the Monks feed 1000 living creatures of divers kinds, out of their charity to the souls of Noble men, which were entred into the bodies of these creatures. Their Monks are shaven, are bound to weare beads, to be present at burials, to maintain Celibate whilst they are Monks, to pray two hours together before day. Of these religious Orders there be four sorts, distinguished by their colours, black, white, yellow, and ruffet. These have their Priors, Provincials, and Generall: he is carried on mens shoulders in an Ivory Chaire, and is cloathed in silke. Their maintainance is not onely the Kings allowance, but also the benevolence of devout people, which they procure by begging and praying for them. They have their Nuns also, and Hermits, and consecrated Hills, to which the people make divers Pilgrimages. There are many Colledges for learning, which is of high esteem among them. Their Secular Priests weare long hair and black cloath, their Regulares are shaven, but neither must marry. They are bound to observe all Festivall days, such as the New and Full Moon, the Kings birth day, but chiefly New years day, which is the first day of the New Moon in *February*. The people here are very superstitious in observing their birth-days, and in performing the Funeral

Obsequies

Obsequies of their Parents, whom they adore, and bury in the fields, with all solemnity and excessive charges. No man is tyed to any particular worship among them, but he may be of what Sect he will. They have abundance of Hospitals for the poor, and no beggers to be seen among them. But for any knowledge of heavenly joyes, or hell torments, they have very little or none at all. They are very much afraid when there is any Eclipse of the Sun or Moon, which they hold to be man and wife, for then they think that these two gods are angry with them. Of their many superstitious Ceremonies, and vain opinions in Divinity, see the Discourse of *China*. *Boterus*, *Ortelius*, *Maffæus*, *Linschoten*, and the Jesuits Epistles.

Indians *their Ancient religion*

Q. What was the Religion of the ancient Indians?

A. They worshipped their own gods, till *Bacchus* and *Alexander* subdued them, and then the Grecian deities were honoured amongst them; chiefly *Jupiter*, *Juno*, *Neptune*, and *Berecynthia*. *Hercules* also they honoured in the forme and bignes of a Gyant. The River *Ganges*, and their tallest trees were honoured as Gods among them; therefore it was death to cut down any of them. Dancing to their Idols was held a part of Divine worship; but the *Brachmans* among them worshipped no Images, nor any living creature, were very temperate in in their dyet, and gave themselves to contemplation of divine things. They abstain from Wine and strong drink, and women, and lie on skins. Their *Gymnosophists* were Philosophers, who accustomed their bodies to endure all hardnesse, and their eyes to gaze on the Sun from morning to evening. Of the *Indian* Religion see *Alexander ab Alexandro*, *Pliny*, *Barnus*, &c.

Siam its religion.

Q. What is the Religion of Siam?

A. This kingdome of the East-Indies (except where the Moors inhabit, and some Christians) is also idolatrous. But especially they worship the four Elements, and accordingly there be four different Sects. Each one desireth to be buried in that element which he worshippeth: hence some are buried, some burned, some hanged in the Ayr, and some drowned in the Water. They hold that God made all things,

that the good are rewarded, and the wicked punished. That each man hath two spirits waiting on him, a good and a bad. That the world shall stand 8000 yeers, and then shall be burned into ashes, whence shall come forth two eggs, and out of them one man, and one woman, who shall again replenish the Earth. Their religious Orders are so strict, that it's death among them to speak to a woman. They feed on Rice onely, and herbs which they beg from door to door. They must not buy nor sell, nor take Rents. They are tyed to rise at midnight to pray to their Idols. They go still barefooted, and in poor cloaths. Every King of this Country at his Coronation is bound to erect a Temple, with high Steeples and multitudes of Idols. Their priests go in yellow, being a sacred colour, resembling the Suns light. They may not nourish any female thing, not so much as a hen. He that drinks Wine, is stoned to death. See the discourse of *China*, *Boterus*, *Maginus*, and others.

Q. What is the Religion of Pegu?

Pegu, its Religion.

A. The religious Ceremonies of this kingdom consisted in multitudes of Temples, Images, and begging preachers, who are still preaching and begging. Their Alms are brought to them in the Pulpits, whilst they are preaching. The people when they enter into their Churches, at the door wash their feet, and by lifting up their hands to their heads, salute the preacher first, and and then the Sun. When any enters into that Order of *Talpon*, or preacher, he is first carried in solemnity about the streets on horse-back, with Pipes and Drums, then upon mens shoulders to his house, which is without the Town. They keep holy day every New-Moon. They believe multitudes of gods & worlds succeeding each other; that this world hath been governed by four gods already who are gone, the fift is not yet come, after whose death the world shall be burned. After this life they hold some shall live in carnal pleasure, some in torment, and others shall be annihilated. They hold Transanimation, and are bound to fast thirty days every year. They know no women, for whom they allow Nunneries. The People drink the water wherein their Preachers wash themselves, accounting it holy.

They

They feed the Devil each morning with baskets of rice, that he may not hurt them that day. When they are sick, they build him Altars, and pacifie him with flowers, meat and musick. Their Idols are honoured with divers festivals, in which wax lights are burned all night, and the gates stand open, that all those may see and have access to the idol, who bring presents with them.

Q. *Of what Religion are the people of* Bengala *?* Bengala, *and its Religion.*

A. They are not content to worship the River *Ganges*, but to its image also they give divine honours. The River is visited by many Pilgrims, who think themselves happy if they can wash themselves in it. If any can drink of the water thereof at the point of death, he thinks presently by the vertue thereof to obtain heaven. There is also a Well which they adore; in it they wash away all their sins, and are all clean, both without and within, if they wash in it, and drink thereof. They carry away the sand of this Well as a sacred Relique, and in recompence leave flowers behind them in the Well: For fear least their idols should faint with too much heat, there are some who with fans blow the wind for refrigeration. All are bound to enter barefooted into the idol-Temples. The more horrid and ugly the idol looks, the more he is worshipped. Sick People are brought and laid before the idols, which are honoured with lights continually burning before them. Their marriages are made in some Water, wherein the Priest and the married couple hold a Cow with her Calfe by the taile, and poure water upon it; then the Priest tieth the married persons cloaths together, then going round about the Cow and Calfe the Ceremony is ended. The Priest hath for his Fee the Cow and Calf; the poor some Almes, and the idols some Money. About *Jamena*, they use to pray naked in the water, and to do penuance by lying flat on the ground, biting the earth, holding up their hands to the Sun, and turning themselves about fourty times. Who desire more of this fort, let them read *Linschoten*, *R. Fitch*, *Purchas*, &c.

Q. *Of what Religion is the kingdom of* Magor *?* Magor, *and its Religion.*

A. They are for the most part *Pythagoreans*, holding Trans-

Transanimation; they acknowledge one God, but have many fabulous conceits of him; as that he hath appeared in the world in divers monstrous shapes, to wit, of a Fish, a Snail, a Hog, a Monster resembling Woman in the lower part, and a Lyon in the upper. They worship divers idols, one chiefly representing a Woman with two heads and many hands: to this image near the City *Tabor* repair many Pilgrims. The King worshippeth every morning the image of the Sun, and of Christ also the Son of righteousnesse, which he sets on the crown of his head. See *Oranus* in his Narration of *Magor*.

Cambaia *and its religion.*

Q. *What is the Religion of* Cambaia?

A. The people here are so superstitiously Pythagoreans, that there are among them some religious orders, who are afraid to kill a Gnat, or Worm. They are much addicted to fasting and almes-giving. Their religious persons called *Verteus*, leave no hair on their heads and faces, but a little on their crown. They will not drink their water cold, fearing, least thereby they should slay the soul of the water, which is quickened by boyling. The people here redeem birds and beasts appointed to be slain; and if any bird be sick or hurt, they carry it to the Hospital. They redeem also Malefactors condemned to dye, and sell them for slaves. For fear least they should tread upon Ants, they will rather go out of the way, then goe neer their Hills. They drink no Wine, nor will eat Eggs, least there should be blood in them. Neither will they eat of Radishes, Onyons, or any herb that hath red colour in it. See. *Maffæus*, *Linschoten*, and *Purchas*.

Goa *the religion thereof.*

Q. *What is the Religion professed in* Goa?

A. Here are Christians, Jewes, Mahumetans, and Pagans, who pray to the Sun and Moon, and worship divers idols of horrible Aspects; but their custome is to pray to the first thing they meet with in the morning, though a Goose, or an Asse, and all the day after they pray to it; but a Crow they cannot abide, the sight of that will make them keep in all day. They salute the first appearance of the New Moon with prayers on their knees. Neer to every Idol is a Cistern of water, in which they that passe by wash their feet, worship, and offer

offer Rice, Eggs, or such like. When they sow, mow, marry, go to sea, and when the women lie in, they feast their idols with musick, and other solemnities, fourteen days together, and so do sea-men after they return home. See *Linschoten*.

Q. *Of what Religion are the people of* Malabar?

A. *Pythagoreans* they are, holding not onely the immortality of Soules, both of beasts and men, and transanimation, but also a divinity in Elephants, Kine, and other beasts; therefore at *Calecut*, the chief City of this Dominion, and head of a small Kingdome of the same name, there is a stately Temple of 700. pillars dedicated to the Ape. Their *Bramanes*, or Priests (the successors of the old *Brachmannes*) are in such esteeme here, that the King will not converse with his new married Wife, till one of the chief *Bramanes* hath had the first nights lodging with her. They hold that God made the World, but because the trouble of governing thereof is so great, therefore hath given the charge thereof to Satan, whom they worship with flowers on their Altars, and sacrifices of Cocks. The *Bramanes* wash his image, sitting in a fiery Throne with three Crowns and four Horns, in sweet water every morning. The King of *Calecut* eats no meat till it be first offered by his Priests to this Idol. Debtors that will not pay, are arrested by a rod sent from the chief of the *Bramanes*, with which a circle is made about the Debtor, in the Kings name, and the said Priest, out of which he dare not go, till the debt be satisfied; otherwise he is put to death. Every twelfth year in the City of *Quilacare* is a Jubilee kept to the honour of their Idol; in which, the King of that place, upon a Scaffold covered with silk, before the people, washeth himself, then prayeth to the Idol, and having cut off his nose, ears, lips, and other parts, at last cuts his own throat as a sacrifice to his idol. His successor, by their discipline, is bound to be present, and to act the same tragedy on himselfe at the next Jubilee. See *Castaneda*, *Barbosa*, *Botarus*, *Linschoten*, and *Purchas*.

Malabar its religion.

Q. *How came these Idolatrous Pagans to believe the immortality of soules?*

A. By the meer force of natural reason; for they observed

Pagans (*though Idolatrous*) *believe the immortality of the soule.*

observed that the soul is incorporeal, not onely free from all dependance on the body, in respect of its essence, but also in regard of its inorganical operations, to wit, of Understanding and Will: they found that the more the body decayed and grew weak, the more vigorous, active, and strong was the soul; that it lost nothing of its operations by the losse or decay of the outward senses, that it could comprehend all the world within it self, that it could move it self in an instant, from one end of the world to the other; that it can make things past many years agoe, as if they were present; that it can conceive spiritual Essences, and Universalities: all which do prove how far the soul exceedeth the body and bodily senses, which can reach no farther then to sensible qualities, singularities or individuals, to things present only, to bodies only. Besides, they observed, that the soul could not dye, or perish, or corrupt and putrifie as bodies do, because it is immaterial, simple, without composition of different substances, and free from contrary and destructive qualities, which are the causes of death, corruption and putrefaction in bodies. Again, every body is quantitative, sensible, and may be measured, and filled; but the soul hath no quantitie, nor is it sensible but by its effects, nor can it be measured, nor can the whole world fill it, nor doth it increase or decrease as bodies do; nor can it receive hurt or detriment, from any outward thing; and whereas bodily senses are weakned by any vehement object, as the eye by too much light, the ear by a violent sound, &c. the soul is perfected by its object, and the more sublime or eminent the object is, the more is the soul corroborated in [its] understanding; neither is the soul subject to time and motion, as bodies are; for it makes all times present, and is not capable of generation, corruption, alteration, &c. moreover, there is in the soul even of *Epicurus* himself, a desire of immortality, which desire cannot be in vain, nor frustrated, because natural, and consequently necessary; and wee know that God hath made nothing in vain, but this desire must be in vain if frustrated. And we find that many who have denied the souls immortality in their health and prosperity, have been forced to confesse it

in

in their ſickneſſe and troubles, and on their death bed. If we look upon the writings of the learned Gentiles, we ſhall find them profeſſing this truth; this we may ſee in the fragments of *Zoroaſtres*, in *Triſmegiſtus*, in *Phocilides*, who thus ſings.

ψυχὴ δ' ἀθάνατος ἠ ἀγήρως ζῆ δι' παντός.

That is,

The ſoul is immortal, and void of old age, and liveth allwayes.

And againe.

ψυχαὶ γὰρ μίμνουσιν ἀκηράτοι ἐν φθιμένοισιν.

That is,

The ſoules remain void of fate in death.

The *Pythagoreans* believed the ſame, as we ſee by their opinion of Tranſanimation. *Socrates* and *Plato* ſpeak moſt divinely of the ſouls eſſence and immortality; ſo doth *Ariſtotle* in his books *De anima*; ſo do the Poets, ſo doth *Cicero* in *Som. Scip. Erigamus in cælum oculos, tanquam in Patriam, in quam nobis aliquando redeundum eſt*; *Let us* (ſaith he) *lift up our eyes towards Heaven as our country, to which at laſt we ſhall return.* So he ſaith, *The body is fraile, but the ſpirit is immortal.* So *Seneca*, *Animus unde demiſſus eſt, ibi illum æterna requies manet*; *Eternal reſt remaines for the ſoul there from whence it came. Animus ſacer & æternus, & cui non poſſit injici manus.* Many ſuch paſſages may be ſeen in his writiugs: and that generally the Gentiles believed this truth, is plain by their opinion they had of torments in Hell, and of joyes in their *Elyſian* fields.

Q. Of what Religion are the people of Narſinga, *and* Biſnagar?

A. This rich Indian Kingdom, having theſe two names from the two Chief Cities thereof, is infeſted with horrible Idolatry. Here is an Idol, to which Pilgrimes reſort, either with their hands bound, or ropes above their necks, or knives ſticking in their armes and legs, which limbs, if they feſter, they are accounted holy. Gold, Silver, and Jewels are given by theſe Pilgrims, to maintain this Idol and his Temple. All theſe gifts are caſt into a Lake, and kept there, for

Narſinga *and* Biſnagar *its Religion.*

the uses aforesaid. This Idol is carried yearly in procession, with Virgins and Musick going before. Under the Idols Chariot Pilgrims strive to be crushed to death, whose bodies are burned, and the ashes kept as holy Reliques. Some do cut their flesh in pieces, and stab themselves with knives, to the honour of this Idol, and cast into its face the pieces of their cut flesh. Women also do prostitute themselves to procure money for the Idols maintenance. He thinks himself blessed that can but touch the Idols Chariot; whereas in other parts of the Indies the Wives burn themselves alive with their Husbands bodies, or else they are shaven, and live ever after in perpetual disgrace. At the Town *Casta*, the Women are content to be buried alive with their deadhusbands. In some places, when men make Vows to their Idols, they pay them, by suffering the Priests with sharp hooks fastened to the cross-yard of a Mast, to lift them up by both shoulders, till the blood run down on the Mast; then he is let down, and lifted up again by the middle to give thanks to his Idol for accepting his sacrifice. The Chief Priest of those parts dispenseth with Marriages at his pleasure; and when he gives licence to the Woman to marry again, he seales it with a hot iron on her shoulder. They have divers festivals, some to their Kine, some to the Sun, and to other of their gods. When the Sun & Moon are eclipsed, they say it is because they are bit by that celestial signe called the Dragon. See *Vertomannus*, *Fernandes*, and the Writers above named.

Japon *its religion.*

Q. What Religion is professed in Japon?

A. The same Gentilism that is professed in the rest of the Indies, with some variation of Ceremonies; but Christianity hath got some footing there, by the industry and painful labours of the Jesuits. The heathen Japonians worship an Image with three faces, by which they mean the Sun, Moon, and the Elementary world. They have multitudes of Cloysters and Colledges. They have also divers festivals to their Idols which they carrie in Procession, some on horse backe, others in Chariots. They beleeve there are divers Paradises, to which every peculiar god carrieth his own worshippers; with which imaginary happinesse the silly people

people are so in love, that many use to drown themselves, others to cut their own throats, or to break their necks by casting themselves down from high towers, to this they are encouraged by their cunning and covetous Priests, who out of this suck no small advantage. Some in narrow holes receive breath onely by a Cane, and so continue fasting and praying till they die. The Priests strangely extort confession from the people, by putting some of them in scales hanging from high Rocks: from whence they being cast down by their *Gogins*, which they say are men disguised like devils, are broken all to pieces. They have a Feast in which they burn multitudes of Lamps at their doors, and walk all night up and down the streets to meet the souls of their friends lately departed, before whom they set meat and drink, and invite them to their houses, that in their three years journey to Paradise they may not faint for want of provision, seeing that in Jesse time then three years they cannot passe thither. Of these passages see *Maffeus*, *Acosta*, and the Jesuites Epistles.

Q. What Religion is professed in the Philippina *Islands?*

Philippinæ, *their religions.*

A. There are Christians, Mahumetans, and Pagans in those Islands, who worship the Sun, Moon, and Stars, which they hold to be the children of the Sun and Moon. Their Priests are for the most part women, who are Sorcerers and Prophetesses. They worship also the Devil in ugly shapes, and so they do that thing which they meet with first in the morning, except it be a Lizard, or other kinde of worme; for the sight of these is held so unlucky, that it makes them leave off all busines, and return home. They use to deck their Idols with Ostrich feathers. At the sacrificing of a hog they sound Cymbals, two old women, with Pipes of reede reverence the Sun, and in their sacred garments, with hair-laces and horns on the head of the Elder, dance about the hog, muttering certain words to the Sun. Then a cup of Wine is poured on the Hogs head, by the Elder of these two Hags, who at last kills the beast, and takes into her mouth a burning torch, which she bites. The other Witch with the Swines blood marks all that are present in the fore-

head

head, and then they fall to dreſſing of the Hog, which the women onely eat up. See *Ant. Pigafetta*, and *Olivers Voorts* Navigation.

Q. What Religon doth Sumatra, *and* Zeilan *profeſſe?*

Sumatra *and* Zeilan *their Religions.*

A. Along the Sea coaſts there are Moors and Chriſtians, but Pagans in the inland Countries; here the Sea is covered with multitudes of Iſlands, in ſome of which the Prieſts are tied to nouriſh their hair, and to have ſmooth faces like women. They guild their teeth, and are burned in pitch, if they have carnal commerce with a woman. In *Zeilan* or *Ceylon*, the blinded people undertake Pilgrimages of a thouſand leagues, eighteen miles whereof they wade up to the middle in dirty ſtinking water, full of Blood-Leeches, and ſeven leagues they clamber up a ſteep Mountain, by the help of nayls and thorns tied thereto, there being no other paſſage. And all this toyl is to viſit a ſtone on the top of this hill, having in it the print of a mans foot, who they ſay came thither firſt to inſtruct them in Religion. Neer the ſtone is a ſpringing water, in which they waſh, then pray, and with ſharp pointed inſtruments cut their fleſh, and draw blood, thinking thereby that God is pleaſed, and that all their ſins are pardoned. In this water the poor are permitted ſometimes by the King to gather precious ſtones, whereof there is ſtore, to pray for his ſoul. There are in this Iſland many Temples, Prieſts, and Idols, Monaſteries alſo of yellow Monks ſhaven, and ſtill praying on Beads, who have their Proceſſions in great ſolemnity, with dancing and muſick, the Abbot riding upon an Elephant in rich attire, carrying a golden rod in his hand, lifted over his head; they pray here to the devil when they are ſick, and to the Image of the Elephants head for wiſdom. They have a huge Statue bearing a ſword in its hand; they think the world ſhall not end ſo long as this Image is in ſafety. See *Maffæus*, *Vertimannus*, *Odoricus*, *Spilbergius* &c.

Egyptians, *their ancient Religion.*

Q. Of what Religon where the Antient Egyptians?

A. Egypt may be called the mother of all ſuperſtition and idolatry; for they entertaining an opinion, that all things at firſt had beginning there of ſlime or mud by the heat or influence of the Sun, Moon, and Stars, mix-

ing

ing the Elements in the compoſition of bodies, aſcribed divinity to theſe Celeſtial Luminaries and Elements, and ſo erected Temples, Images, Holy-days, and other divine Rites to them, worſhipping the Sun and Moon der the names of *Oſiris* and *Iſis*. The *Grecians* under the names of *Apollo* and *Diana*, the four Elements by the names of *Vulcan*, *Juno*, *Neptune*, and *Ceres*. The five leſſer Planets by the names of *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Mercury*. At length they multiplyed their gods ſo faſt, that every Beaſt, Spring, River, Tree, Trade or Profeſſion in the world, Diſeaſe in the body, Faculty and Paſſion in the Mind, had its peculiar Deity. And ſo mad they were upon idolatry, that of a mans Yard they made a god, under the name of *Phallus* and *Priapus*, in memory of *Oſiris* his Privities, which after much toyl were found by *Iſis* in *Nilus*, being drowned there by *Typhon* his brother, who had cut his body into many pieces, and buried them in many places. They worſhipped Beaſts, Birds, Vermin, Leeks and Onyons. Their Prieſts were ſhaved, and clothed in pure Linnen, abſtained from fiſh, Wine, and Onyons. Their Kings after election were choſen into the ſociety of Prieſts. They held two beginnings: they conſecrated red Bulls, flung the heads of their Sacrifices into *Nilus*, and abſtained from ſalt. See *Arnobius*, *Euſebius*, *Plutarch*, *Jamblichus*, and many others.

Q. What devotion did the Egyptians *uſe to their deified Beaſts.*

A. They were fed by their Prieſts in their Temples with choice food: when any dyeth, it is wrapped in clean Linin and embalmed, and buried in a conſecrated place, with much lamentation. All ſhave themſelves in that houſe where a Dog dieth. Their god *Apis* being dead and lamented, another was found by the Prieſts, and brought to *Memphis*, where he was placed in *Vulcans* Temple, and ſeven days kept holy for him. By their Law he muſt live but a prefixed time; then he is drowned in a ſacred ſpring, and buried with much lamentation. All beaſts are not worſhipped in all parts of *Egypt*, but in ſome places the Crocodile, in other places the Goat, in ſome Satyrs, in others *Cynocephalus*, or *Anubis*, with his Dogs-head. The Serpent was a great

great god amongst them, so was the Bull, the Dog, the Cat, the Hawk, and *Ibis*, and two fishes peculiar to *Nilus*, to wit, *Oxyrinchus* and *Lepidotus*. They worshipped the *Hippopotamus*, Frogs, Beetles, and other vermine. Their Priests were bound to offer a Cock to the Sun, a Dove to *Venus*, a Peacock to *Juno*, &c. And bloody *Busiris* sacrificed men to *Nilus*. *Quis illaudati nescit Busiridis aras?* The Egyptians hate Swine so much, that if by change one should touch them, he instantly washeth his cloathes: and Sow-heards are forbid their Temples. They circumcise male and female, and offer wine to the full Moon. The Priests wash themselves thrice in the day time, and twice in the night. They must not eat milk, eggs, or oyl, except with Salads. Their Priests were Judges, their Gymnosophists were Philosophers, who had their Colledge in a Grove neer the banks of *Nilus*: The Egyptians observed divers feasts to *Isis*, *Diana*, *Latona*, *Mars*, *Minerva*, *Mercury*, *Bacchus*, *Osiris* and his Nurse. In these feasts was much disorder and vanity, some beating of themselves, some cutting their fore heads with knives, some dancing, some singing, some drinking, some quarrelling. In the feast of *Bacchus* they were all drunk. In that of *Mars* all mad, knocking down one another with clubs. In the feast of *Isis* they shewed their folly in tumbling an Ass down from a Precipice. In that of *Minerva*, in burning lights with oyl and salt. But of these, and other ridiculous, or rather impious Rites, see *Hospinian*, *Cælius Rhodiginus*, *Plutarch*, *Herodotus*, *Diodorus Siculus*, *Eusebius*, *Strabo*, *Lucian*, and others.

Egyptian Idolatry, continuance thereof.

Q. How long continued this heathenish idolatry in Egypt?

A. Till the Sun of Righteousnesse shined upon it, and by the bright beams of his Gospel dispelled and scattered all the dark mists of idolatry, so that *Alexandria* the chief nursery thereof, by the preaching of Saint *Mark*, became a Patriarchal Seat, whose successors have continued till this day; but their residence now is at *Cairo*, where the Metropolitan of *Æthiopia*, or Archbishop of the *Abissins* receiveth his confirmation from the Patriarch of *Alexandria*. 'Tis true that *Cambyses*, son to *Cyrus* King of *Persia*, destroyed many of the Egyptian Idols, and *Ochus* his successor killed their *Apis*: but these were shortly after restored by *Alexander* the great,

whose

whose successors, the *Ptolomies* upheld the same idolatry, and so did the *Romans*, till by the preaching of the Gospel, darkness was forced to give place to light.

Egypt its modern religions.

Q. *What Religion is there now professed in* Egypt?

A. Here at this day Christians have their Churches, Jews their Synagogues, and Mahumetans their Mosques: of these last there be four sorts differing in their Laws, Liturgies and Ceremonies. There is a Sect in *Chairo* which liveth altogether on horse flesh. And another who go naked, giving themselves to fleshly lusts openly. The Christians there are Eutychians, and are circumcised; but it is thought that they have forsaken circumcision by the perswasion of the Popes Legates at a Synod held at *Cairo*, *Anno.* 1583. These are called *Cophti*, not from their Profession, but from their Nation: for in the Thalmud *Egypt* is called *Gophti*, and the Egyptians in old time, *Ægophtia*. They are not rigid Eutychians, which were condemned in the Council of *Chalcedon*, for affirming one Nature, and one Will in Christ: but they are modern Eutychians, called *Jacobites*, from *Jacobus* the Syrian, who held that Christ was true God, and true man; yet he and his Scholars will not in direct termes affirm there are two natures, lest they should fall into the error of *Nestorius*, of the two Persons. These fast every Wednesday and Friday, and have four Lents in the year. They make Infants Deacons, and baptise them not afore the fourtieth day, and then give them the Eucharist. They leave out the words in the *Nicene* Creed, *From the Son*. They condemne the Council of *Chalcedon*, and admit no general Council since that of *Ephesus*. They read publickly the Gospel of *Nicodemus*. They receive the Eucharist in both kinds, and in leavened bread. To the sick they neither administer the Eucharist, nor Extream Unction. They deny Purgatory and Prayer for the dead. They Marry in the second degree of consanguinity. And in their Church government are subject to the Patriarch of *Alexandria*. There are not above three Christian Churches at *Alexandria*, and so many at *Cairo*; about fifty thousand Christians in all. Of these passages see *Botetus* in his Relations, *Thevet* in his Cosmography, *Chytreus* of the State of the Church. *Baronius* in his Annals, *&c.* And *Brerewoods* Collections out of them.

THE

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SECT. III.

Queſt.

What was the Religion of the old Africans?

Africans, their Religion.

A. Their chief gods were the Sun and Fire, to which they erected Temples, and kept the Fire continually burning on Altars to that purpoſe. The Planets were the *Numidian* and *Lybian* gods. From Gentiliſme they were converted to Judaiſm, then to Chriſtianity, and at laſt to Mahumetaniſme. We read that *Matthias* the Apoſtle preached in *Æthiopia*, and *Simon* another Apoſtle in *Mauritania*; about the time of *Conſtantine* Chriſtianity was generally received in the hither and leſſer *Africa*; and was by the *Goths* infected with Arianiſme, which made way for Mahumetaniſm. The *Poeni*, or *Phœnicians* and *Carthaginians*, whileſt Gentiles, offered men ſacrifices to *Saturn*

Saturn, & in their supplications they put infants in the arms of *Saturns* brazen image made hot with fire, and so were burned to death. At *Tunis* neer the Lake *Tritonis Minerva* taught the use of Oyle, and invented the Art of Spinning; therefore she was worshipped as a goddesse. *Venus* was a great deity in *Phœnicia*, *Juno* in *Carthage*. At this day they are Mahumetans, whose Religion consisteth most in washing and frequenting of the Mosques. See *Alexander ab Alexandro*, *Jh. Leo*, *Sudas* and others.

Q. What is the Religion and Church Discipline of Fez?

A. They are at this day Mahumetans in their profession, and in their Devotion no ways sparing; for there are in the City of Temples and Chappels about 200. whereof some are garnished with many pillars and Fountains of Marble. Each Temple hath one Priest to say Service, and look to his Churches revenue, which he bestoweth upon the Church Officers; namely, the Porters, Cryers, and the Lamp-lighters; these are eight Officers; but for the day Cryers, who from their Steeples call the people to prayers, these have no pay, but onely are freed from tenths and all other payments. In the great Church, which is about a mile and halfe in compasse, and hath 32 great gates, (the roofe whereof is upheld with twenty Arches in breadth, and 38 in length) are lighted every night 900 Lamps; some of the greatest are of brasse, with sockets for 1500 Lamps. About the walls are divers Pulpits for their Readers, who begin their Lectures shortly after break of day in the Summer; they read after Sun-set, Mahumets Law, and Moral Philosophie are read: then to the winter Lectures are allowed large revenues, books and Candles. The Priest of this Temple taketh charge of the Orphans money, and of the poor, to whom he dealeth Corn and money every Holy-day. This Temple hath a treasurer, and under him eight Notaries, and six Clarks, twenty Ploughs for the husbandry, twenty Lime-kills, and twenty Brick-kills, for repairing of the Temple, the Revenues of which are 200 Ducats a day. Other Temples of the City are hence furnished when they want. Here are two stately Colledges for professors of divers Sciences, and divers Hospitals for strangers

Fez, *the Religion and Church discipline thereof.*

strangers, and the sick with all accommodations. Their Marriages are performed in the Church. They have great feasting at the circumcision of the males. They observe divers Feastivals, at some of which the youth do with Cudgels and other weapons knok down one another, so that many murthers are committed. They make Bone-fires on the Feast of St *John Baptist*, and on *Christmasse*-Even eat Sallades of green Hearbs. On *Mahumets* birth-day, the Poets make Sonnets in his praise, which they reherse publiquely, and are rewarded accordingly. In *Fez* are 200 Grammer-Schools; the youth are bound in seven yeers to learn the Alcoran by heart. On *Mahumets* birth-day every boy carrieth a wax torch to school, which they light before day, and let them burn till Sun-rising, all this while singing *Mahumets* praise. Candles are presented to the King that day, of incredible heigth and bigneſſe, who that night heareth all the Law read. By Mahumets Law Soothsayers are inprisoned, and yet here are many of that profession. There are here divers Sects of Mahumetans, some like our Anabaptists, condemning all learning, and trusting to Enthusiasmes; others who think by their fasting and good works, that they are so holy and perfect, that they cannot sin. There be some who hold all Religions to be true, because every one takes that to be God which he worships, and they teach that the Heaven with the Planets, Stars, and Elements are one God. They have also their Hermits. By their Discipline, Women may not enter their Mosques, because of their often pollutions, and for that Eve first sinned. The day after a child is born, the Priest is sent for to pray. The child is washed by the women, who name it, and then it is circumcised; but sometimes the circumcision is put off for divers yeers. They are very strict in their fastings, not tasting any thing, though they should faint, till the Stars appear: the Mufti, or High-Priest sits with the King every day in judgment, except the Friday, then the King sits alone. See *Lev. Purchas*, &c.

Their times of prayer.

Q. What are their times of Prayer?

A. Two hours afore day, then they pray for the day. 2. Two hours after day, then they give thanks for the day. 3. At Noon, then they give thanks for the halfe

the

the day is past. 4. At four in the afternoon, then they pray that the Sun may well set on them. 5. At twilight they give thanks after their daily labours. 6. They pray two hours after twi-light, and then they desire a good night; thus they pray six times in 24 hours, and so devout they are, that when they hear the Sexton from their Steeples cry to prayer before day, then may no men touch his wife, but prepare to prayer, by washing, or other devotion, either at Church or in his own house: after this his prayer, the Talby or Priest sits down and resolves for half an hour all doubts that are moved in matters of their Law. He is counted profane, and disabled from being witnesse, who prayeth not six times a day. See *Purchas* in his Pilgrimage.

Q. *What is the Religion of* Morocco?

Morocco, its Religion.

A. The same is there professed that is in *Fez*, but they are not altogether so devout in *Morocco*, as in *Fez*; for they have not that number of magnificent Temples, Colledges, Hospitals, and Schools; yet some they have, especially one, Temple very large and stately, in *Morocco*, with a magnificent Steeple of incredible hight; they have also their Hermites and other Religious men in all these they come short of *Fez*, by reason they are often molested by the incursions of the *Arabians*. They have also among them, as in *Fez*, multitudes of Jews, who flocked over thither when they were driven out of *Spain* by *Ferdinand*, and out of *Portugal* by King *Emanuel*. There be also among them many Christians, but in miserable captivity and slavery; whereas the Turks in spiritual affairs subject themselves to the Caliph of *Cairo*, these *African* kingdoms acknowledge only their subjection to the Caliph of *Bagdat* or *Babylon*. The Turks of *Morocco* and *Fez* think they merit Heaven if they kill many Christians; therefore they run with as great alacrity to war as to a wedding, believing if they die in that way, they shall immediately possesse Paradise, which is indeed the generall belief of all Turks. See *Les Estats du Monde, Osorius, Leo*, &c.

Q. *What Religion is professed in* Guinea?

Guinea, its Religion.

A. Gentilism, for they adore Heaven, Sun, Moon, Stars, Trees, Stones, Rivers, Fountains, Serpents, Crocodiles, Dragons, Lions, Tigers, Elephants, Apes, Monkeys, Dogs, Cats, Rats, Mice, Birds, Fishes, Frogs, Toads, Flies, Worms, Caterpillers, Grashoppers, Locusts, Spiders, Scorpions, Lizards, Snakes, Adders, Vipers, Asps, Cockatrices, Basilisks, Dragons, Unicorns, Satyrs, Fauns, Hobgoblins, Apparitions, Spectres, Ghosts, Devils, Witches, Sorcerers, Inchanters, Magicians, Conjurers, Diviners, Soothsayers, Astrologers, Fortune-tellers, Dreams, Omens, Lots, Chances, Fates, Destinies, Fortunes, Stocks, Stones, Pillars, Images, Idols, Pictures, Statues, Crosses, Crucifixes, Rosaries, Beads, Agnus Dei's, Reliques, Shrines, Pilgrimages, Crusades, Holy-Water, Holy-Bread, Holy-Oyl, Holy-Wax, Holy-Days, Holy-Dayes, Holy-Dayes, Holy-Dayes

him evill; and black, and the Author of their miseries: And that they are no wayes beholding to him for what they enjoy, but to their own industry. They put within their Rings Wheat, Water, and Oyle, for their god to feed upon. Such Rings are worn by many as preservatives against danger. Their Priests use to preach to them on festival dayes, and after Sermon to besprinkle the infants with Water, in which a Newt doth swim. They consecrate to their Idol the first bit and draught of their meat and drink. But I believe, this black god they rail against, is the devill, whom their cunning Priests represent to that ignorant people in some black and ugly shape; Sometimes of a black dog. If they paint themselves with Chalke, they think they do good service to their God. When he is angry with them, they use to bribe the Priest with gold; so fishermen use to do, when they have no successe at sea. The Priest with his wives walks in Procession, knocking his breast and clapping his hands, then hanging some boughs from the trees on their necks, and playing on a Timbrel, the Priest flings Wheat into the sea, to appease the angry God. They have certain trees in great veneration, consulting with them, as with Oracles, using divers foolish ceremonies. They worship a certain bird, which hath feathers like stars, and a voice like a Bull. The Tunie is a sacred fish with them, and not to be touched. So are the mountains, whose tops they daily feed, or the Priests rather, with meat and drink. When one dieth, the Priest makes gods of straw to accompany the dead in the other world, wine and good cheere are sent with him, and servants, with his wives; if he be the King, these are slain to wait upon the King, and their heads advanced upon Poles round about the grave. They hold it a sin to spit on the ground. The Tuesday is their Sabbath. They use circumcision and some other Turkish ceremonies. See G. *Arthus Dantiscanus, Mercator, Bertius*, &c.

Q. Of What Religion were the African Ethiopians *antiently?*

Æthiopians of Africa, their ancient Religion.

A. Gentiles; for they worshipped some immortall gods, as the Sun, Moon, and the World; some mortal, as *Jupiter, Pan, Hercules*; But some of them who dwelt neer and under the line, did not worship, but curse the Sun

the Sun ſtill when he roſe, becauſe his exceſſive heat offended them. When their Queen went to *Solomon*, ſhe being inſtructed by him in the knowledge of the true God, upon her return planted the Jewiſh Religion in her country; but the Eunuch of Queen *Candace* being baptized by *Philip*, brought home with him the Chriſtian Faith, which hitherto they have retained. See *Diodorus*, *Beonus*, *Strabo*, *Sardus*, *Damianus à Goes*, &c.

Q. *What Religion do theſe Æthiopians, or* Abyſſins *profeſſe?*

A. Chriſtianity; yet Gentiliſme is retained in ſome part of *Preſtor-Johns* ample Dominions. The Chriſtians circumciſe both male and female on the eighth day, in memory of Chriſts circumciſion. The males are baptized fourty days after, and the females eighty. They abſtain from certain meats, and uſe ſome Moſaical Ceremonies. They are very rigid in their Faſtings, they begin their Lent ten days before ours, ſome Fryers eat no bread all the Lent, ſome not in a whole year; but are contented with Herbs, without Salt or Oyl: They keep a faſt of three days after *Candlemaſſe*, in memory of *Nineveh's* repentance. Some Fryers all that time eat nothing, and ſome Nurſes give their Children ſuck but once a day. He that marrieth three wives is excommunicated. Queen *Candace* after her converſion conſecrated the two magnificent Temples of the Sun, and Moon, to the Holy Ghoſt and the Croſſe. Afterward theſe two Temples were given to the Monkiſh Knights of Saint *Anthonies* Order, with two large Monaſteries. The *Abyſſins* in their Liturgy mention the three firſt general Councils, but not that of *Chalcedon*, becauſe they are Eutychians, or Jacobites. Their Patriarch is onely a Monk of Saint *Anthonies* order, and ſo is the Patriarch of *Alexandria*, by whom the *Æthiopian* is conſecrated, and is in ſubjection to the Sea of *Alexandria*. They obſerve here both Saturday and Sunday with equal devotion. In the Euchariſt the Prieſt adminiſters leavened bread, except on the Thurſday before Eaſter; for then it is unleavened, becauſe that day Chriſt inſtituted the Supper. After the Deacon gives the Wine in a Spoon. They receive all ſtanding, and in the Church onely; all

Their Religion at this day.

that day after they must not spit till Sun set. They give the Eucharist to Infants immediately after Baptisme. They believe traduction of Soules. They are careful to confesse their sins to the Priest, and still after confession receive the Eucharist. The Patriarch onely excommunicates, and none but murtherers usually. Inferiour Priests and Monks labour for their maintenance, but the Bishops, Deanes, and Prebends, have large revenues and benefices. They permit their Clergy to marry once, and have pictures in their Churches, but not images. Betwixt Easter and Whitsuntide, they eat flesh on Fridays. Every *Epiphanie* day, they baptize themselves in Lakes or Rivers. So do the *Muscovites* in memory of Christs baptisme the same day. They use no Confirmation, nor Extream Unction. See *Damianus a Goes*, *Alvarez* in his Æthiopian History, and others.

The lower Æthiopians, *their Religion.*

Q. *What is the Religion of the lower Æthiopians?*

A. These were not known to the Antients, but they are found by Navigators to be for the most part Gentiles, though divers Moors live among them; Yet some of them worship but one God. They superstitiously observe divers days of the Moon. They feast the dead with bread and boyled flesh. They punish witchcraft, theft, and adultery with death. They may marry as many wives as they please, but the first is the chief, and the rest are her servants. They pray to the dead in white garments. In *Monomotapa* and some other places thereabouts, the Jesuites have converted divers to Christianity; many whereof are fallen back again to Gentilisme. See *Emanuel Acosta* of the Eastern affaires, and *Botero*, &c.

Angola *its Religion.*

Q. *What is the Religion of* Angola *and* Congo?

A. In *Angola* they are all heathens. In the midst of their towns they worship wooden Idols resembling Negroes, at whose feet are heaps of Elephants teeth, on which are set up the skulls of their enemies killed in the wars. They believe they are never sick but when their Idols angry with them, therefore they please him by pouring at his feet the Wine of Palmes. They use to wash and paint and new cloath their dead, and bury with him meat, drink, and some of his goods, at whose

grave

grave they shed the blood of Goats. They are much addicted to divination by birds; and their Priests are in such esteem, that they think life and death, plenty and famine are in their power. In the Kingdome of *Congo* they worship some monstrous creatures in stead of God. But they were converted to Christianity by the *Portugal*, *Anno* 1490. At the City of *Banza*, afterward called Saint *Saviours*, was erected a Cathedral Church for the Bishop, who was there received by the King in great magnificence. This Church had 28. Canon Residents. All their Idols of beasts, birds, trees, and herbs, with their conjuring characters were burned. Divers Religious persons and Jesuits were sent from *Portugal* thither to erect Schools and Colledges for Divinity and the Arts. See *Purchas*, *Lopez*, *Maffeus*, *Osorius* of the acts of *Emanuel*.

Congo, *its religion.*

Q. *What Religion do the northern neighbours of* Congo *professe?*

A. In *Loango* under the Line, they worship idols and are circumcised. Every trades-man appeaseth his god with such things as belong to his trade; the husbandman with corn, the weaver with cloath, *&c.* At the death of their friends they kill Goats, to the honour of their idols, and make divers feasts in memorial of the dead. They will rather dye then touch any meat which is prohibited by their Priests. At *Kenga* the Sea-Port of *Loango*, there is an idol kept by an old Woman, which is once a year honoured with great solemnity and feasting. There is another idol at *Morumba* thirty leagues northward, where boys are sworn to serve this God, and are initiated with hard diet, ten days silence, abstinence from certain meats, and a cut in their shoulder, the blood of which is sprinkled at the Idols feet. Their trials of life and death are in the presence of this Idol. At *Anziebi*, they are circumcised, worship the Sun and Moon, and each man his particular Idol. In some of these neighbouring countries the people are man-eaters, and worship the Devil, to whom when they offer sacrifice, they continue from morning till night, using charming Vociferations, dancing and piping. See *Lopez*, *Barros*, and others.

The Religion its Northern Neighbours.

Q. *Of what Religion are the Islands about* Africa?

African *Islands, their religions.*

A. In some of them are Mahumetans, in some Christians, but in most Heathens. In *Socotera* an Island neer the mouth of the Red Sea, whence we have our best *Aloes*, they are *Jacobites*, and are governed by their *Abuna* or Priest. They much reverence the Crosse. They have Altars in their Churches, which they enter not, but stand in the Porch. In *Madagascar* or the great Island of Saint *Laurence*, there are many Mahumetans upon the coast, but more Idolaters within the Land, who acknowledge one Creator, and are circumcised: but use neither to pray nor keep holy day. They punish adultery and theft with death. In the Isle of Saint *Thomas*, under the Line, are Christians and Moors. In divers Islands are no people at all. In the *Canaries* are Christians; before they were idolaters and had many wives, whom they first prostituted to their Magistrates; and this uncivil civility they used to strangers instead of hospitality. They bury the dead by setting them upright against a wall, with a staff in their hand; and if he was a great man, a vessel of milk by him. *Madera* is also possessed by Christians, and so be the other Islands on this hither part of the African coast. See *Ortelius*, *Mercator*, and other Geographers.

Q. *What Religion was professed among the* Americans?

America, *the Religion thereof.*

A. Before the *Spaniards* came thither, they were all Pagans; who as they were distinguished into divers Nations, so they worshipped divers gods, after divers manners; but they did generally acknowledge the Sun and Moon, for the chief gods. In *Canada* they worshipped the Devil, before the French came thither, and in most places there as yet, they worship him; who when he is offended with them, flings dust in their eyes. The men marry two or three wives, who after the death of their husbands never marry againe, but go still after in black, and besmear their faces with coal dust and grease; they do first expose their daughters to any that will lie with them, and then give them in marriage. They believe that after death their soules ascend into the Stars, and go down with them under the Horizon into a Paradise of pleasure. They believe also that god stuck a multitude of arrows in the beginning into the ground, and of these sprung up men and women. They

have

have divers ridiculous opinions of God, as that he once drank much Tobacco, and then gave the pipe to their Governour, with a command that he should keep it carefully, and in so doing he should want nothing; but he lost the Pipe, and so fell into want and misery. Such senseless conceits have these people, who as they are savage in their carriage, so in their understandings they are little better then beasts. They use to sing the Devils praises, to dance about fires, which they make to his honour, and leap over them. They bemoan the dead a great while, and bring presents to the grave. Many of these ignorant souls were converted to Christ by the industry of the Jesuites, *Anno* 1627. and 1638. See Father *Pauls* relation of new *France*. See also *Champlain* and *Jaques Cartier*, &c.

Q. *What is the Religion of* Virginia?

A. Before the English planted Christianity there, they worshipped the Devil, and many idols, as yet they doe in many places there. They beleeve many Gods, but one principally who made the rest; and that all creatures were made of water, and the Woman before the Man, who by the help of one of the gods, conceived and bore children. They are all Anthropomorphites, giving to their gods the forms of men, whom they worship with praying, singing, and offerings. They hold the soules immortality, rewards and punishments after this life, the one in heaven, the other in a burning pit toward the west. The Priests are distinguished from other people by garments of skins, and their hair cut like a comb on their crowns. They carry their gods about with them, and ask counsel of them. Much of their devotion consisteth in howling and dancing about fires, with rattles of Gourd or Pompian rindes in their hands, beating the ground with stones, and offering of Tobacco, Deer suet, and blood on their stone Altars. They undertake no matters of consequence without advice of their Priests, the chief whereof is adorned with Feathers and Weasels tails, and his face painted as ugly as the devils. They bury their Kings (after their bodies are burned and dryed) in white skins, within arches of mats with their wealth at their feet, and by the body is placed the devils Image. The Women

Virginia, *its Religion.*

expresse their sorrow with black paint and yellings for twenty four hours. None but the King and Priest may enter these houses, where the Images of Devils and their Kings are kept. Instead of saying Grace at meat, they fling the first bit into the fire; and when they will appease a storm, they cast Tobacco into the water. Sometimes they sacrifice children to the devil. But of these passages, See *Hackluit*, and *Purchas* out of him.

Q. What is the Religion of Florida?

Florida, *its Religion.*

A. Their chiefe deities are the Sun, and Moon, which they honour with dances and songs. Once a yeere they offer to the Sun a Harts hide stuffed with herbs, hanging Garlands of fruits about his horns, so presenting this gift towards the east, they pray the Sun to make their land produce the same fruits again. But to their Kings, they use to Sacrifice their first-born males. Much of their devotion like the rest of barbarous Salvages consisteth in singing, dancing, howling, feasting, and cutting of their own skins. Adultery in the woman is punished with whipping. In some parts of this Country the next of kin is permitted to cut the adulteresses throat, and the woman to cut the adulterers. In some parts also of this Country they worship the devil; who when he appears and complains of thirst, humane blood is shed to quench his thirst. When a King is buried, the cup wherein he used to drink, is still set upon his grave, and round about the same are stuck many arrows; the people weep and Fast three days together, the neighbour Kings his friends cut off half their hair. Women are hired, who for six moneths howl for him three times a day. This honour the King and Priest have, that they are buried in their houses, and burned with their houses and goods. See *Benzo*, *Morgares*, *Hackluit*, &c.

Q. Of what Religion are the Nations by west Virginia *and* Florida?

Religions *of the nations by west Virginia, and Florida.*

A. Few of them are yet known, but such as by Navigation are found upon the Sea-coasts, and some Islands conquered by the *Spaniards*, are worshippers of the Sun, and Water: because the *Sun* by his heat, and the Water by its moisture produce all things; therefore when

when they eat, drink, or Sacrifice, they use to throw up in the ayre towards the Sun, some part of their food. The *Spaniards* took advantage of this Superstition, and made these people believe they were messengers sent thither to them from the Sun; whereupon they submitted, holding it impious to reject the Messengers, which their chief God had sent them. They worship also here Idols, and in some places the devil, and observe the same superstitious Ceremonies in the burial of their dead, that their neighbours do. See *Hackluit.*

Q. What was the Religion of New-Spain?

A. They were grosse and bloody Idolaters before the *Spaniards* brought them to the knowledge of Christ, who requires of his Disciples no other Sacrifice but that of a contrite heart; he having shed his own blood, that we might spare the shedding of ours. These wretched *Americans* acknowledged one chief God, yet they worshipped many: Principally the Sun, to whom they offered the heart of the Sacrifice, even of men: neither did they eat or drink, or smell to a flower, till they had cast up in the ayre to the Sun some portion of their meat and drink, and some leaves of their flowers. At *Mexico* they worshipped many Idols, but three principally: The first was called *Vitzilipatzli*, placed in an azure-coloured Chair, with Snakes-heads at each corner. On his head were rich plumes of Feathers with gold; in his left hand was a white Target, in his right a Staffe, at his sides he had four darts. Perhaps by this Image they represented the nature of God; by his blew Chair they might signifie heaven his seat, by the Snakes-heads, his wildomes; by the feathers and gold, his glory; by the Target, protection; by the Staffe, direction; and by the four arrows, his power, extending over the four parts of the world: East, West, South, and North; or else, which is more likely, they represented the Sun by this Idol, whose abode is in the azure skie, and his arrows or beams are extended to the 4. quarters of the world: the feathers may signifie his lightnes; and the gold, his glory; his target and staff may shew that the Suns heat is both defensive and offensive. Near to this Idol stood a Pillar of lesse work and beauty, on which was another Idol,

New Spain, its Religion.

Idol, called *Tlaloc*; perhaps by this they meant the Moon. They had a third Idol, of black ſtone, with four darts in his right hand, looking angerly; this they worſhipped as the god of Repentance; this Idol, with the others, was richly adorned with gold and jewels. In *Cholula* they worſhipped the god of wealth or merchandiſing; they had alſo an Idol of Paſte, or Dough, which was conſecrated and made every year, to which rich preſents were brought. and ſtuck in the paſte. They made gods alſo of their chief Captives, to whom they gave divine Honors, for 6. ſomtimes for 12 months, praying and ſacrificing to him, and carrying him in proceſſion; but at laſt the Prieſts kill him; the Chief Prieſt pulls out his heart, offers it ſmoaking to the Sun; then is he opened, cut in pieces, and eaten. They adored many other gods and goddeſſes with many heathenish Superſtitions. Of which ſee *Joſeph Acoſta* in his Hiſtory of the *Indies*, *Gomara*, *Peter Martyr* of *Millan*, &c.

Idolaters, their cruelty and coſt in their barbarous ſacrifices.

Out of this diſcourſe we may ſee what crueltie is uſed among Idolaters in their barbarous ſacrifices; how laviſh alſo they are of their gold, ſilver, and jewels, with which they adorne their Idols; this hath bin alwayes the Devils pollicie, by outward ſplendor and wealth to draw ignorant and covetous minded people to follow idolatrie; for ſuch a bewitching qualitie there is in the ſplendor of gold, ſilver, and ſtones, that both the eyes and hearts of men are drawn after them; to this purpoſe *Lactantius l.2. inſtit. auri, gemmarum et eboris pulchritudo ac nitor perſtringit oculos: nec ullam religionem putant ubi illa fulſerint; itaque ſub obtentu deorum, avaritia et cupiditas colitur*; the beauty of Gold, Jewels, and Eborie, doe ſo dazell mens eyes, and captivat their hearts, that they think there is no Religion, wher theſe ſhine not; therefore under pretence of worſhipping gods, covetouſneſſe and deſire is worſhipped. Hence Idolatrie may be truly called covetouſneſſe, as this by the Apoſtle is called Idolatrie. Not without cauſe then did God forbid the Iſraelits to make to themſelves gods of gold and ſilver, as knowing what force theſe metalls have to draw mens mindes after them. And indeed ſome of the wiſe Gentiles

them

themſelves laughed at the vanities of thoſe who beſtowed ſo much gold on their Idols; *aurum Vaſa Numæ, Saturniaque impulit æra*, ſaith *Perſius*, the gods were better worſhipped in *Numas* earthen veſſells, then they were afterward in gold; and he that offereth to God a ſincere heart, is more accepted then he that beſtowes on *Jupiter* a golden beard; *dicite pontifices, in ſacro quid facit aurum*; and yet the exceſs of gold and ſilver in their Statues and Temples is ſtupendious; as *Lipſius* ſheweth *de magnit. urb. Romæ.* and the Romans were come to that hight of ſuperſtition, that they thought a Bull was not a fit ſacrifice to their gods, if his hornes had not been gilded, or his forehead adorned with plates of gold: ſee *Virgil: Et ſtatuam ante aras auratâ fronte juvencum.* and *Livie l.* 5. ſheweth that to *Apollo* was ſacrificed, not onely an ox with gilded hornes, but alſo *capræ albæ auratæ*, white goates with hornes gilded, and *Val. Flac. l.* 3. *Arg.* ſpeaketh of *lectas auratâ fronte bidentes* of ſheep with gilded hornes. And long afore the Romans, this golden ſuperſtition was uſed, as may be ſeen in *Homer Iliad.* 3. where *Neſtor* promiſeth to ſacrifice to *Minerva* an ox χρυσὸν κὰ ἀσκὸν πυκάσσας, *powring gold about his hornes.* *Joſeph Acoſta* relates in his Hiſtory of *America*, what magnificent Temples and rich Images of gold and precious ſtones the Indians dedicated to their Idols. Againſt all ſuch vanities *Arnobius* in his Book againſt the Gentiles diſputeth elegantly, ſhewing that God is not taken with ſuch toyes as Temples, Altars, and ſacrifices; but *cultus verus in pectore eſt*, his true worſhip conſiſteth in the breaſt, and as our Saviour ſaith, neither in the Temple of *Samaria*, nor of *Jeruſalem*, but in ſpirit and truth.

Perſius, *his notable ſaying.*

Quin damus id ſuperis de magna quod dare lance
Non poſſit magni Meſſalæ lippa propago;
Compoſitum jus, faſque animo, ſanctoſque receſſus
Mentis, & incoctum generoſo pectus honeſto!
Hæc cedo ut admoveam templis, & farre litabo.

An honeſt upright ſincere and ſanctified heart ſaith *Perſius*, is above all the Temples and ſacrifices in the world.

Q. What

Q. *What Priests had they at* Mexico, *and what Sacrifices?*

Mexico *its Priests and Sacrifices,*

A. Besides their inferiour Priests, they had one chief, whose habit was a Crown of rich Feathers on his head, Pendants of Gold, with green stones at his ears, and under his Lip an Azure stone; his office was to receive the body of the dead King at the Temple door, with a mournful song, to open the breast of the sacrificed man, to pull out his heart, to offer it to the Sun, and then to fling it to the idol, to which the man was sacrificed. The inferiour Priests in the interim holding the legs, arms, and head of the Sacrificed wretch, whilst his heart was taking out. They used also to flay of the skins of men, and cloath some therewith, who went about dancing, and forcing people to offer them presents, or else they would strike them over the face, with the bloody corner of the skin. The Priests office also was to burn incense before their idols every morning, noontide, evening, and at midnight, for then with Trumpets and Cornets they sounded a long time, which done, they burned the Incense in Censers with much reverence, and then they beat themselves and draw blood with sharp bodkins. They did preach also on some festival days to the people. The revenues of the Priests were great; the Temples in state, magnificence, and wealth, exceeded ours. The Priests were all annointed, and wore their hair long, for they never cut it. They did sometimes annoint themselves with an Unguent made of venemous beasts, which made them without fear, and armed them with cruelty. They painted their skins black. They washed the new born Children, and let them blood in their ears; they performed marriages by asking the parties mutual consent, and tying together a corner of the womans vaile, with a corner of the mans gown, and so brought them to the Bridegrooms house, causing the Bride to goe seven times about the hearth. They buried the dead either in their Gardens, or on Mountains; sometimes they burned the body; and if he was a great man, they killed his Chaplain, and his Officers to attend him, burying also wealth with him, that he might not want in the other world. The Priest used to attire himself in these great

great Funerals, like a Devil with many mouths, and glasse eyes, and with his staff stirred and mingled the ashes. When the King died, the Priests were to sing his Elogies, and to sacrifice two hundred persons to serve him. Adultery was punished with death, and so was dishonesty in their Nuns and Monks, of which there were two great Cloysters at *Mexico*. But who will see these particulars handled at large, let them read *Joseph Acosta*, and *Lopez de Gomara*.

Q. *Had the* Americans *any knowledge of Christian Religion?*

A. Concerning Christ they knew nothing; some small knowledge they had of a supream God, whom they called *Mirracocha*, and of the creation; of the immortality of souls, of a life after this, wherein are punishments and rewards; and some of them as *Lerius* witnesseth, beleeve the resurrection of the flesh, and if we will beleeve *Acosta*, they have some knowledge of the Trinity, which they worship under the picture of the Sun with three heads; they have some tradition likewise of *Noahs* flood, and that all mankind was drowned, except six persons, who saved themselves in a cave; some in *Brasil* beleeve all were drowned except their progenitors, who were preserved to propagate mankind. The *Indians* also report that the Sun hid himself in a certain Lake within an Island, during the time of the Deluge, and so was preserved; this is not unlike the Poetical fiction of *Diana* and *Apollo*, how they were begot in the Isle *Ortygia*, called afterward from their first appearance *Delos*; by this intimating that after the flood, by reason of thick foggs and mists arising out of the moist earth, the Sun and Moon were not seen in many days; but these vapours being spent, and the earth dry, the Moon was first seen, and then in some few hours afterward, the Sun. The tradition which they have of the flood, cannot be that of *Ogyges* King of *Attica*, which happened about six hundred years after *Noahs* flood, and which drowned only the country about *Athens* and *Achaia* in *Peloponesus*; nor was it that of *Deucalion*, which happened in the 82. year of his age, about two hundred and fifty years after the former, and seven hundred eighty two years after *Noahs* flood; for this drowned

Americans acknowledge a Supreme God, a Trinity, the immortality of souls, a life after this, and have some tradition of Noahs flood.

ned only *Theſſaly*, and ſome part of *Italy*, of which the *Americans* could have no knowledge; ſeeing many places neerer never heard of theſe floods, it is moſt likely then, that their tradition was grounded on *Noahs* flood; for as *Noahs* poſterity peopled all the world, ſo they diſperſed the memory of this flood, wherever they planted; for we finde this deluge, nor onely mentioned by *Moſes*, but alſo by *Beroſus*, *Alexander Polyhiſtor*, *Abydenus* the Hiſtorian, as he is cited by *Euſebius*, *Plato* in *Timæo*; *Plutarch* writing of *Deucalions* flood, ſpeaketh of the Dove ſent out of the Ark, which relates to *Noahs* flood; and *Ovid* deſcribing the ſame flood, writes according to the Moſaical deſcription of the firſt and univerſal deluge; whereas that of *Deucalion* was but of a particular country; So *Lucian de Dea Syria*, writes of *Deucalions* flood, as if he had read the ſixth and ſeventh chapters of *Geneſis*, of *Noahs* flood; for he ſheweth how all fleſh had corrupted their wayes upon the earth, how all their works were ἔργα ἀθέμιτα, works of injuſtice and violence; how the rain fell, the fountains of the great deep were opened, the waters ſo prevailed, that all fleſh died, πάντες ὄλοντο. He ſheweth alſo how he was preſerved with his wife and children in a great Ark; and how of all the beaſts that live on the earth, two and two entred into the Ark, &c. and laſtly, how he built an Altar after his deliverance. This deſcription is directly of *Noahs* flood, not of *Deucalions*; beſides *Mela*, *Solinus*, and *Pliny* write that *Joppe* the maritime town of *Syria* was of great antiquity, as being built before the flood; which cannot be meant of *Ogyges* or *Deucalions* flood, which were onely in ſome places of *Greece*, and went not ſo far as *Syria*; neither was it any great antiquity, for *Joppe* to be built before theſe floods; for many Cities beſides this were built before; therefore doubtleſſe is meant *Noahs* flood. Laſtly, *Joſephus* ſaith that *Omnes barbaricæ hiſtoriæ Scriptores*, all the Barbarian hiſtorians have mentioned this flood.

New Spain, *its feſtival days.*

Q. *What feſtival dayes were obſerved in* New Spain?

A. Every twentieth day which was the laſt day of their moneth, was holy, and then were men Sacrificed. At the firſt appearance of green corn, children were ſacrificed,

crificed, ſo when the corn was a foot above the ground, and again when it was two foot high, holy days were kept, & children butchered. In ſome of their feaſts they ſacrificed a woman, and with her skin covered a man, who danced about the ſtreets two days together. In one of their feaſts which the *Mexicans* kept in their *Canoes* upon the Lake, a boy and a girle were drowned to keep company with the gods of the Lake. In *May* they kept the feaſt of *Vitziliputzli*, in which his Image made of paſte, richly adorned, was carried by the maidens attired in white, on their ſhoulders to the court, and thence by the young men to the ſtairs of the Temple, and thence to the top with Muſick, much adoration, vain ceremonies, and wicked ſacrificing of men were uſed that day. In *May* alſo was kept the Feaſt of Pennance and Pardon, in which a captive was ſacrificed. After much profane adoration, the people took up earth and eat it, deſiring pardon for their ſins, and bringing rich preſents to their Idol, and whipping themſelves on the ſhoulders. Much meat is preſented that day to the Idols, and then to the Prieſts, who five days before had eat but one meal a day. The Merchants had their peculiar god, and feſtival day, in which they ſacrificed a man, after they had given him for nine days divine honours. His heart they offered about midnight to the Moon, perhaps becauſe ſhe is miſtreſſe of the waters, on which Merchants uſe to traffick; or becauſe they are more beholding to her light in the night then others are. Concerning theſe feſtivals, their Schools and Seminaries, their belief of the Souls immortality, of their rewards and puniſhments, of their nine ſeverall places appointed for them, See *Acoſta*, *Gomara*, and *P. Martyr* in his Decads.

Q. *What was the Religion of* Jucatan *and the parts adjoyning?*

A. In *Jucatan* they were Circumciſed, and yet groſſe Idolaters, but curious work-men in carving and adorning their Images. They had in their houſes Images made like Beares, which they worſhipped as their houſhold gods, with ſinging, and Incenſe. In hollow Images, they cauſed boyes to anſwer the peoples petitions, as if God had ſpoke to them. When they want

Jucatan, *its religion, and parts adjoyning.*

wanted rain, or were in any danger, they had their Proceſſions, and Pilgrimages to theſe Idols. In *Nicaragua*, they worſhipped the Sun, and divers Idols. All their Prieſts except Confeſſors, married. The ordering of the Sacrifices and their numbers, depended meerly on the Prieſts, who uſed to go about the captives three times ſinging mornfully, and then with their flint knives ſuddenly open their Breaſts. They divide the body thus; the Prelate hath his Heart, the King his hands and feet, the taker his Buttocks, and the people the reſt. The heads are ſet on trees, under which they Sacrifice men and children. They have their Idolatrous Proceſſions, in which for the honour of their Idol, they wound themſelves, and for the deſire of future happineſſe, they offer themſelves chearfully for Sacrifices. Whilſt the Prieſt annoints the cheeks and the mouth of the Idol with blood, the others ſing, and the people pray. The Prieſt makes marriges, by joyning the little fingers of the Bridegroome and Bride neer a fire; but the Lords are permitted for honours take, firſt to corrupt the Bride. The Adulterer is beaten, and the Adultereſſe is divorced. He that forceth a Virgin is a ſlave, except he pay her Dowrie. But if a ſlave force his Maſters daughter, they are both buried alive. See *Benzo*, *P. Martyr*, and *Gomara*.

Q. *What was the Religion of the Southern* Americans?

Southern America, the Religion thereof.

A. They generally worſhip the Sun and Moon, with divers Idols, and the devill in divers ſhapes; they believe the Souls immortality. Their Prieſts are their Phyſitians, and therefore in great eſteem, and exceeding rich, for they have all the goods of him whom they cure. When they go to wars, they carry their gods with them, of whom they ask Counſel of all affairs; and then they keep Lent for two moneths. They puniſh in ſome places theft and murther with the loſſe of Eares and Noſe; in other parts, with death. Theſe faults in the Nobility are puniſhed with the loſſe of their hair onely. In ſome places they hold it a part of their devotion, to offer their daughters to be defloured by their Prieſts. When it thunders and lightens, they ſay the Sun is angry with them. When there is an Eclipſe, they Faſt, the married Women ſcratch their

Faces

Faces, and pluck their hairs; the Maidens draw blood with sharp fish bones. When the Moon is Eclipsed, they say the Sun is angry with her. When a Comet is seen, they beat drums and hollo, thinking by this to drive it away. They use to consult with and invocate the Devil. The Priests learn Physick and Magick when they are young, being two yeers shut up in Woods; all that time they keep their Cells, see no women, nor eat flesh. They are taught by their Masters in the night. The dead are buried either at home, or being dried at the fire are hanged up. The bones at last are burned, and the Skull presented to the Wife to be kept by her as a relique. In their *Lent* fasts they abstain from Women and Salt. See *P.* Martyr, *Gomara*, *Linschoten*, *Cieza*, &c.

Q. *Of what Religion are the people of* Paria, Guiana, *and along the River* Debaiba, *or St.* Iohn?

Paria, Guiana, *and* Debaiba, *their Religions.*

A Hereabout they be very zealous in worshipping of the Devil, and Idols, to whom they sacrifice men, and then eat them: When their gods are angry, they macerate themselves with fasting. Their Priests are stoned of burned, if they marry against their Vow of Chastity. They believe rewards and punishments after this life. The spot in the Moon they hold to be a man imprisoned there for Incest with his Sister. They feed yearly the departed souls with *Maiz* and Wine. They held the souls of great men onely, and such as were buried with them, immortal. Their great mens Funeral Pomps are celebrated yearly with much lamentation, drinking, and bestial ceremonies, both men and women casting aside all modesty. He that will know more of this stuff, let him read the forenamed Authors.

Q. *What is the Religion of* Brasil?

Brasil, its Religion.

A. They acknowledge the immortalitie of the soul, and believe that there are rewards and punishments after this life. For they hope that if they kill and sacrifice many of their enemies, they shall be carried beyond the Mountains into pleasant Gardens, there to dance and rejoyce with their fore-fathers. They stand in much fear of the Devil, who is still vexing of them, therefore they chiefly worship him; and when they

they go abroad, they commonly carry fire with them, as their defence against the *Devil*, who they think is afraid of fire. They have their solemn Festivals, which they celebrate with dancing, howling, and rattling. The Husband hath power to kill the adulterous Wife. Their marriages are without any ceremonies. They bury their dead upright in a pit with their goods. The Husband playes the Midwife to the woman, washeth, painteth, and nameth the child by the name of some wild Beast; they have some knowledge of *Noahs* flood: of these passages see *Masseus*, *Lerius*, *Stadius*, &c.

Q. *What Religion did the people of* Peru *profesſe?*

Peru, its Religion.

A. Their chief god was *Viracocha*, by whom they understood the maker of all things; next to him they worshipped the Sun, and the Thunder after him: The images of these three they never touched with their bare hands; they worshipped also the Stars, Earth, Sea, Rainbow, Rivers, Fountains, and Trees. They adored also wild Beasts, that they might not hurt them, and in sign of their devotion, when they travelled they left in the cross ways, and dangerous places, old shoes, feathers, and if they had nothing else, stones. They worshipped the Sun by pulling off the hairs from their Eye-brows; when they sear, they touch the earth, and look up to the Sun. They worshipped also the dead bodies of their Emperors, and indeed every thing they either affected or feared. They have some glimring knowledge of the beginning of the world, of *Noahs* flood, and they believe the end of the world, which still they fear when the Sun is Eclipsed, which they think to be the Moons Husband; they held their Priests in such esteem, that no great matter was undertaken by Prince or people without their advice. None had accesse to the Idols but they, and then only when they are cloathed in white, and prostrate on the ground. In sacrificing they abstained from women, and some out of zeal would put out their own eyes. They used to consult with the Devil, to whom they sacrificed men, and dedicated boyes in their Temples for *Sodomy*. They had also their Temples richly adorned with Gold and Silver, and their Monasteries for Priests and Sorcerers. Their Nuns were so strictly kept, that it was death to be

be deflowred; after fourteen years of age they were taken out of the Monastery, either to serve the Idols, and such must be Virgins still, or else to serve as Wives and Concubines to the *Ingua* or Emperor. They are very frequent and strict in their confessions, and cheerfully undertake what pennance is injoyned them. But the *Ingua* confesseth onely to the Sun; after confession they all wash in baths, leaving their sins in the water. They used to sacrifice Vegetables, Animals, and men, chiefly Children, for the health or prosperity of their *Ingua*, and for victory in War; in some places they eat their men-sacrifices, in others they onely dried and preserved them in Silver Coffins; they anoint with blood the faces of their Idols and doors of their Temples or rather slaughter houses. See *Acosta*, *Cieza*, *Gomara* &c.

Q. *What festival days did the* Peruvians *observe?*

A. They had Feasts and sacrifices every moneth of the year, in which were offered multitudes of sheep of different colours, which they burned. The *Ingua's* Children were dedicated in these Feasts, their ears were pierced, then they were wiped, and their faces anointed with blood, in sign that they should be true Knights to their *Ingua*. In *Cusco* during this moneth and feast, no stranger might remain; but at the end thereof, they were admitted, and had a morsell of bread presented to each man, that they should by eating thereof testifie their fidelity to the *Ingua*. In the second moneth which is our *January* ☾ for in *December*, in which the Sunne returnes from *Capricorne* was their first moneth ☽ they flung the ashes of their sacrifices into the river, following the same sixe leagues, and praying the River to carry that present to *Viracocha*; in three following months they offered one hundred sheep. In the sixth they offered one hundred sheep more, and made a feast for their *Maiz*. In the seventh they sacrificed to the Sun. In the eighth and ninth moneths, two hundred sheep were offered. In the tenth, one hundred sheep more, and to the honour of the Moon burned torches, washed themselves, and then were drunk four days together. In the eleventh moneth they offered one hundred sheep, and upon a black sheep poured

Peruvians, *their Festival days.*

much Chica or Wine of *Maiz*, to procure rain. In the twelfth moneth they ſacrificed one hundred ſheep and kept a feaſt. They have alſo their faſts which continue in mourning and ſad proceſſions two days, and the two days after are ſpent in feaſting, dancing, and drinking. See *Joſ. Acoſta.*

Q. *What was their belief of the departed ſouls?*

Peruvians *their Belief of the departed ſouls.*

A. That they wander up and down, and ſuffer hunger, thirſt, and cold; therefore they carry them meat, drink and cloathes. They uſed alſo to put gold, and ſilver in their mouths, hands, and boſomes; much treaſure hath been digged out of graves. But they believed that the ſouls of good men were at reſt in glory. The bodies were honoured after death, ſacrifices were offered to them, and cloaths. The beſt beloved Wife was ſlain and attendants of all ſorts. To the *Ingua*'s Ghoſt young children were ſacrificed, and if the Father was ſick, many times the Son was ſlain, thinking this murther would ſatisfie death for the Father. Of theſe and their other impious Ceremonies, ſee *Acoſta.*

Americans, *their ſuperſtitious feare and Tyranny thereof.*

By theſe horrible murthers committed among the poor Americans, we may ſee what a cruel and barbarous tyrant ſuperſtitious fear is, and what wretched ſlaves they are, who are captivated by this tyrant, far more ſavage then *Mezentius*, *Phalaris*, *Buſyris*, or any other tyrannical butcher that ever was; for there is no tyrant ſo powerfull, or barbarous, but may be avoided by flying from him to remote places, but who can fly from that ſuperſtitious fear, which a man doth carry continually about him; *Quid terras alio calentes Sole mutamus? patria quis exul ſe quoque fugit?* a man may fly from his country, ſaith *Horace*, but not from himſelfe; this tyrant haunts the ſuperſtitious wretch continually, as the evil Spirit did *Saul.* Againe, no tyrant can tyrannize over a man longer then he lives; death ſets every ſlave at liberty, but this tyrant leaves not his ſlave in death, but with the terrors of future torments in hell, doth vex his ſoul when it is departing hence; *Curæ non ipſa in morte relinquunt*; there is no ſlave ſo wretched and miſerable, no pain ſo great, no captivity ſo unpleaſing, no chaines ſo heavy, no priſon ſo loathſome, which in ſleep are not forgotten; for then the

ſlave

ſlave is at liberty, the pain is eaſed, the chaines are light, and the darkeſt dungeon, is then a beautiful Pallace; but this *Deiſidemonia*, as the Greeks call it, this ſuperſtitious fear will not permit its captivated ſlave to reſt or take any quiet, but affrights him in his ſleep with horrid dreams, and hideous phancies, ſo that ſleep which ſhould be his comfort and eaſe, becomes his tormenter. Beſides, Temples and Altars, which uſe to be Sanctuaries for Delinquents, are no eaſe or ſanctuary at all to the ſuperſtitious ſinner; any ſervant might be defended from his Maſter by laying hold of the Altar; but no Altar, no Temple, no Sacrifice can priviledge the ſuperſtitious ſoul, who is ſtill jealous and fearfull of his cruel gods; and what wonder is it, if we conſider the nature of thoſe inſatiable devils, whom they worſhip, who are never ſatisfied with the blood of beaſts, men, women, and children, but are ſtill thirſting after more, with the horſe-leech; if theſe be the gods which the Gentiles ſerve, ſurely as *Plutarch* ſaith, they had been in no worſe condition if the *Typhones*, and *Gigants* had overthrown theſe gods; for they could not have been more cruel, nor have exacted more bloody victimes. And doubtleſſe as the ſame *Plutarch* ſaith, theſe poor wretches do not love their gods, but rather hate them, becauſe they ſtill fear ſome hurt and miſchiefe from them; therefore as ſome men flatter and give rich preſents to tyrants, not becauſe they love them (for indeed they hate them) but that they may not receive hurt by them; ſo deale ſuperſtitious men with their gods. And in truth *Plutarch* is not altogether miſtaken, when he makes Superſtition worſe then Atheiſme; for the Atheiſts hold there is no god, but the Superſtitious honour ſuch ſordid, baſe, and cruel gods, that it were far better there were no gods: then ſuch; for it is leſſe impiety to ſay there is no god, then to give his ſacred name and honour to ſuch wicked, greedy, barbarous, and blood ſucking devils. I had rather (ſaith he) men ſhould ſay there is no *Plutarch*, then that they ſhould ſay *Plutarch* is an inconſtant, fickle, cholerick, a revengefull, and cruel man. And ſo he concludes that ſuperſtition is the cauſe of Atheiſme and impiety; becauſe men looking upon the ridiculous

geſtures, impurity, cruelty, injuſtice, madneſſe, undecency, and all kind of villany perpetrated in their Temples concluded, it were better have no gods, then ſuch abominable Deities. But ſee *Plutarch* himſelfe in his book of ſuperſtition.

Q. What was the Religion of Hiſpaniola *?*

Hiſpaniola, *its Religion.*

A. They worſhipped the Sun and Moon, which they ſay at firſt ſhined out of a Cave; and their tradition is, that out of two Caves came mankinde; the biggeſt men out of the greateſt Cave, and the leaſt men out of the leſſer Cave. They worſhip alſo divers Idols with ugly ſhapes, by which the Devil uſeth to ſpeak to them; theſe they call *Zemes*, to which they kept divers feſtivals. In theſe they had their publique dances, with the muſick of ſhells tyed about their armes, thighs, and legs. The King ſits drumming when the people preſent themſelves, having their skins painted with divers colours of herbs. When they ſacrifice, they uſe with a facted hook thruſt down their throat, to turn up their ſtomack. Then they ſit down in a ring, croſſe-legged, and wri-necked about the Idol, praying their ſacrifice might be accepted. In ſome places the women dance about their Idols, and ſing the praiſes of their ancient Kings; then both Sexes on their knees offer cakes, which the Prieſts cut and give to every one a piece, this each man keeps as a holy relique all the year againſt dangers. If any fall ſick, the Prieſts impute this to their neglect in the Idols ſervice, therefore exhort them to build a Chappel, or dedicate a Grove to their god. They think the Ghoſts of the dead walk, who aſſault ſuch as are fearful, and vaniſh from them who are not afraid. Their ſeveral Rites are like thoſe of the other Pagan Countries. See *P. Martyr.*

Idolatry further condemned.

Out of what I have written concerning the Idolatry of *Aſia*, *Africa*, and *America*, we may conclude with *Tertullian lib. de Idolat.* that every ſin by what name ſoever it be called, or of whatſoever quality it is, may be comprehended in the ſin of Idolatry, *Idololatriæ crimine expungitur*, to uſe his own phraiſe, that is, every ſin is made up and attains to its perfection and conſummation in idolatry; ſo that as he ſheweth in that book, there is no ſuch murtherer as the Idolater, who not onely

onely destroyeth the bodies of men and beasts to please his Idol, but likewise murthereth his own soule; there is no such Adulterer as he, who not only goeth a whoring after false gods, but also adulterates the truth; for every false god is adultery; there is no such thief as he, for not only much robbery and oppression is committed to maintain false worship and idolatry, as *Arnobius* instanceth in the Romans, who to maintain the worship of their gods, did rob all other gods and nations, and with their triumphant gold (*Persius* calls it *aurum ovatum*) adorn their images; but besides this theft, the Idolater robs God of his right and honour, giving it to such as are not gods. I will not speak of the uncleanesse, drunkennesse, wantonnesse, and other sins which accompany this master sin, which *Tertullian* calls *Principale crimen generis humani, summus seculi reatus, &c. devotorium salutis*; the main wickednesse of mankind, the chief guilt of the world, the devourer or destroyer of mans happinesse and salvation; therefore he will not have any Christian to paint, or make graven images to be worshipped, affirming that it is flatly against the law of God, and likewise against their vow in baptism to forsake the Devil and his Angels; how do they forsake him, if they make him? if they make it their trade to live by him, how have they renounced him? can they deny with their tongue, what they confesse with their hand? destroy that with their words, which they build up with their deeds; confesse one God, and make many; preach the true God, and yet make false gods? If any say that he worships none, though he makes them, *Tertullian* will answer him, that he who makes false gods, doth really worship them, not with incense and sacrifice, but with his wit, sweat, industry, and skill, which he impends on the making of them; he is more then their Priest; for without him they could have no Priest. How can a Christian put forth that hand to touch the body of our Lord, by which he hath made a body for the Devil? And as it is Idolatry saith he, to carve, or paint *Idols*, so it is, any ways to adorne them, to build houses or temples for them, so that all such Artificers are guilty of idolatry; so are judicial Astrologers, who call the stars by the names of

Idols, and take upon them to foretell future contingencies by them; ſo are School-Maſters, who teach the Genealogies and Fables of theſe falſe gods; this ſeverity indeed was needful in the beginning of the Goſpel, when Gentiliſme was to be ſuppreſſed, that way might be made for Chriſtianity; but now Pagan idolatry being quite extinguiſhed among us, there is no danger in reading, or teaching of Heathen Authors. He condemneth alſo Merchants that bring home and ſell incenſe or any thing elſe whereby idols are worſhipped. So he will not have Chriſtians to be preſent at the ſolemnities, ſhews, or feſtivals of idols, nor to give any countenance to them, or to wink and connive at them, or to call them gods, or to ſwear by them, for that is to take the name of the true God in vain; nay, he will not permit Chriſtians to light candles, or ſet up bayes in their doors, which upon ſolemn days was an honour due to the Emperour, becauſe this ceremony had ſome reſemblance with Gentile idolatry.

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The Contents of the fourth Section.

The Religion of the ancient Europæans. 2. *The Roman chief festivals.* 3. *Their gods.* 4. *Their Priests.* 5. *Their Sacrifices'* 6. *Their Marriage Rites.* 7. *Their Funeral Ceremonies.* 8. *The old Grecian Religion.* 9. *Their chief gods.* 10. *Of* Minerva, Diana, Venus. 11. *How* Juno, Ceres, *and* Vulcan *were worshipped.* 12, *The* Sun *worshipped under the names of* Apollo, Phœbus, Sol, Jupiter, Liber, Hercules, Mars, Mercurius, Pan, *&c.* 13. *The* Moon *worshipped under divers names and shapes.* 14. *The Earth and Fire, how worshipped and named.* 15. *The Deity of the Sea, how worshipped.* 16. *Death, how named and worshipped.* 17. *The Grecian Sacrifices and Ceremonies.* 18. *Their Priests and Temples of old.*

SECT. IV.

Quest.

What was the Religion of the ancient Europeans? Europeans, *Greekes, and* Romans *their Religions.*

Answ. The same Paganism was professed among them, that was in the other parts of the world, and which is yet professed in *Lapland*, *Finland*, and some parts of *Norway*, *Lituania*, and *Samagotia*, whose religion is Idolatrous, whose knowledge is Magick, and whose actions are barbarous. The chief gods that were worshipped in *Europe* were the Sun, Moon, Stars, Elements, Rivers, Fountains, Trees; and indeed so many great and small, that according to *Varro* computation,

putation, they exceeded 30000. in number. *If* we speak of the Religions professed among the Greeks and Romans, we shall speak in a manner of all; because they had almost all *Europe* under their Dominion, and before their conquests the same idols were worshipped by all, but under different names. *Numa* taught the Romans to worship their gods by offering Corn and Cakes besprinkled with salt, and to erect Temples, but no Images, thinking it both absurd and impossible to represent that incomprehensible power by outward shapes and forms. But many years after *Tarquinius Priscus* taught them according to the Grecian manner, to set up images to their Gods. Then were the Vestal Nuns chosen, who were to continue so thirty years; the first ten they were learners, the second ten years practitioners in their office, but the third ten years teachers of the novices. If they committed whoredom, they were burned or buried alive; if the sacred fire went out by their neglect (which was held ominous) they were scourged. Then were the Priests of *Mars* called *Salii*; instituted at first but twelve, afterwards twenty foure. These were chosen out of the *Patricii*, and they were in *March* to dance solemnly with their Targets called *Ancilia*, one of which fell down from heaven. These festival dances were dedicated to *Mars*. They had their *Augures* or Diviners. They had their *Triumviri*, called *Epulones*, who had the charge of the holy feasts; and other *Triumviri*, who had the charge of the *Sibyls* books. *Arvales* had the care of the fields. *Feciales* of the wars. All these were Orders of Priest-hood, to which may be added *Flamines*, of which there were as many as there were of their greater gods. *Jupiters* Priests were called *Diales*, the Priests of *Mars*, *Martiales*, of *Romulus*, *Quirinales*, &c. He that had the charge of these Priests, of the Sacrifices, and of Festivals, was called *Rex Sacrificulus*, or the King of Priests, because anciently Kings did exercise the Priests office. But above them all was the Pontifical Colledge, which at first consisted only of eight, but *Sylla* enlarged them to fifteen, these were to assist the chief Pontife or Pope, in whom alone was the supream power of all Religion, of Sacrifices, Holy days, Priests, Vestals, Vows, Funerals, Idols, Oaths,

Romans, *their old Religion.*

Ce-

Ceremonies, and whatsoever concerned Religion; besides the care of the wooden bridge called *Pons sublicius*. He had more priviledges and honours then the Kings themselves; for he might ascend the Capitol in his Litter, which was not lawful for others. And whatsoever criminal fled to him, he was that day free from punishment. Neither was he bound to give an account of any thing he did. See *Alexand. ab Alexandro, Plutarch, Plin. Cicero, Gellius, Feneſtella, Letus.*

Q. *What were the Roman chief Festivals?*

A. *Saturnalia*, to the honour of *Saturn*, about the Sun's going into *Capricorn*; then the servants were better then their Masters; this feast they had from the Greeks. *Feriæ Latinæ*, to *Jupiter*; this feast was kept upon the hill *Albanus*, midway between *Alba* and *Rome*, by the Romans and Latines. *Quinquatria* was a feast of five days, to the honour of *Minerva*, it was kept after the *Ides* of *March*; the first day was for sacrifice, the other three for sword-players, and the last for lustration. *Natalitia*, to the *Genius*, in which feast it was held abominable to shed the blood of some beasts, and ominous, seeing those birth-feasts were wholly dedicated to mirth and joy. *Vertumnalia*, were feasts to *Vertumnus* the god of Merchandising; it was kept in the month of *October*. *Lupercalia* in *February*, to the honour of *Pan Lycæus*, the god of shepherds, who keeps the sheep from the wolves; This feast *Evander* brought with him out of *Arcadia* into *Italy*; in it the young men used to run up and down the streets naked, with leather thongs in their hands, striking gently all such as they met; young Ladies used purposely to offer their naked hands to be struck by them, hoping hereby to become fruitful. *Agonalia*, were feasts kept in *January*, either to the honour of *Janus*, or else of *Agon*, the god of actions and enterprizes. *Carmentalia* in *January* also, to the honour of *Carmenta*, *Evanders* mother, who was a Prophetesse. *Feralia*, so called, *a ferendis epulis*, from carrying meat to the graves of their friends; this feast was kept in *February* to the *Manes* or infernal Ghosts. *Terminalia* in *February* also, to *Terminus* the god of marches and bounds; this feast was observed to keep amity between neighbours, that they might not differ about the bounds of their lands. *Salia* in *March*, to the honour of *Mars*, whose *Their chief Festivals.*

whose Priests called *Salii*, went about dancing with the *Ancilia* or Targets in their hands. *Liberalia*, which the Greeks call *Dionysia*, were kept in *March*, to the honor of *Bacchus*, or *Liber*, whose Priests that day did sacrifice with Ivy Garlands on their heads. *Cerealia*, in *Aprill*, in memory of *Proserpina* found again by *Ceres*. The ceremonies of this day were performed by the Roman Matrons, but originally this was a Greek feast. *Palilia* in *April*, to *Pales* the goddesse of shepherds. *Vinalia* in *April* too: this feast was also called *Veneralia*, because kept to *Venus*, in whose Temple much Wine was poured out, the Gardens dedicated, and Sacrifices offered to her. *Robigalia* to *Robigo* the god of smut; this feast was kept in *April*, that the Corn might not be smutty. *Compitalia* in *May*: these feasts were kept in *compitis*, streets and high ways, to the *Lares*, and their mother *Mania*, to whom Children were wont to be sacrificed, till *Junius Brutus* instead of these, commanded the heads of Poppies and Onyons to be offered. *Lemuria* in *May*, so called from the *Lemures* or night Ghosts; which they pacified with this feast, in which they used to fling Beanes, thinking thereby they drove these Ghosts, out of their houses. *Matralia* in *May*, were feasts to *Matuta*, which the Greeks call *Leucothea*; no serving maids were admitted into this feast, except one, whom each Matron was to smite on the cheek, because *Matuta* was jealous that her husband loved her maid better then her selfe, whereupon she grew mad and drowned her selfe, with her son *Melicerte*, and so was made a goddesse; she was also called *Ino*. *Neptunalia* in *June*, were celebrated to the honour of *Neptune*, *Portunalia* to *Portumnus* the God of harbours, in *August*: this feast was kept in the harbor of the River *Tibris*. *Consualia*, in *August*, to the honour of *Consus* the god of Counsel; in this feast the Asses and Horses were crowned and kept from work. In the same moneth were kept *Vulcanalia* to *Vulcan*. *Meditrinalia* in *October*, to *Meditrina* the goddesse of Physick, for in this moneth they used to tast of old and new wine for a Medicine, *Augustalia* the same moneth, in memory of *Augustus* his return to *Rome* from his victories and conquests. *Fontinilia*, in *October*, in which feast all fountains and wells were crowned with Garlands.

Garlands. *Mercurialia* to *Mercury*, in *November*, and *Brumalia* the ſame moneth to *Bromus* or *Brumus*, that is *Bacchus*. In *December* were kept not onely *Saturnalia*, Feaſts to *Saturn*, but alſo *Opalia*, to his Wife *Ops*. And *Angeronalia* to *Angerona* the goddeſſe of anguiſh and griefe. And then alſo was the Feaſt called *Laurentialia*, to *Acca Laurentia*. Beſides theſe and many other ſet Feaſts, they had others, called *Conceptivæ*, *imperativæ*, and *Nundinæ*; of all which,

See *Plutarch*, *Alex. ab Alexandro*, *Joſeph Scaliger*, *Roſinus*, and others.

Q. *What Gods did the* Romans *worſhip?*

A. Their chief deities were twenty, namely: *Jupiter* the God of thunder, *Juno* of riches, *Venus* of beauty, *Minerva* of wiſdome, *Veſta* of the Earth, *Ceres* of Corn, *Diana* of hunting, *Mars* of wars, *Mercury* of Eloquence, *Vulcan*, of fire, *Apollo* of Phyſick, *Neptune* of the Sea, *Janus* of Husbandry, *Saturn* of time, *Genius* of Nativities, *Orcus* of Hell, *Bacchus* of Wine, *Tellus* of Seeds, *Sol* the Sun, and *Luna* the Moon. But indeed under all theſe names they underſtood the Sun, to whom for his divers effects, and operations, they gave divers names, as *Macrobius* ſheweth. Beſides theſe they worſhipped many other Deities of leſſe note. As, *Bellona* the goddeſſe of war, *Victoria* of Victory, *Nemeſis* of revenge, *Cupido* of love, *Gratia*, or *Charites* of thanks, *Penates* mans tutelar Gods, *Lares* the houſhold Gods, *Parcæ* the goddeſſes of deſtiny, *Furiæ*, or *Eumenides*, the goddeſſes of puniſhments; *Fortuna*, the goddeſſe of Providence. All theſe were called *Dii majorum Gentium*: there were others whom they named *Indigites*, theſe were men who for their merits were Canonized and made Gods. Such were *Hercules*, *Faunus*, *Evander*, *Carmenta*, *Caſtor*, and *Pollux*, *Æſculapius*, *Acca Laurentia*, *Quirinus*, &c. And not onely vertuous men, but the Vertues themſelves were deified; theſe had their Temples, Sacrifices, and Feſtivals. Such were the *Minde*, *Vertue*, *Honour*, *Piety*, *Hope*, *Chaſtity*, *Peace*, *Concord*, *Quietneſſe*, *Liberty*, *Safety*, and *Felicity*; Beſides theſe, they had inferiour Gods, whoſe merits deſerve not Heaven, nor ſcarce veneration; theſe they called *Semones*, as it were *ſemi-homines*, halfe men; ſuch were *Priapus*, *Vertumnus*, *Hippona*, *Nania*; and all theſe petty Gods which waited upon every ſervile office and

Their chief gods.

action of man; such were *Nascio* the goddesse of birth, *Cunina* of Cradles, *Rumina* of Sucking, *Potina* of drinking, *Educa* or *Edusa* of eating, *Carnea* of flesh, *Juventus* of youth, *Volupia* of pleasure, *Lubentia* of lust, or desire; and many more of this sort. They had also their Gods of marriages, as *Jugatinus*, the God of joyning; *Domiduca*, who had the Bride home; and many more of this kinde. Child-bearing women had their several goddesses, as *Partunda*, *Egeria*, and many more. Mens actions also had their deities; such were *Horta* the goddesse of exhorting, *Volumna* of willing, *Laverna* of stealing, *Nania* of funerals, *Libitina* of graves, or Coffins; the Rusticks had their peculiar Gods, as *Robigus* the God of smut; *Sterculius* of dung; *Bubona*, of Oxen: *Hippona*, of Horses; *Mellona*, of Hony; *Pomona*, of fruit; *Pales*, of fodder; *Flora*, of Flowers; *Terminus*, of bounds; *Pan*, of shepherds; *Silvanus* of fields and woods; *Priapus* of seeds and gardens, besides many more: and so ridiculous they were in multiplying deities, that sinks and privies had their *Cloacina*, Feavers their *Febris*, fear and paleneſse had their Gods to wit, *Pavor*, and *Pallor*; they worshipped also forraign Gods, as *Isis*, *Serapis*, *Osiris*, the deities of *Egypt*; *Sanctus*, or *Dius Fidius*, the *Sabias* God. And many more which they borrowed of those Nations they subdued. But we must observe, that although the ignorant multitude among the Gentiles did worship many Gods, yet the wiser sort, acknowledged but one true God; thus *Mercurius Trismegistus* the ancientest of the Philosophers confesseth there is but one Unitie the root of all things; one goodnesse of infinit power, the Author of life and motion in the world. So *Pythagoras* who first assumed the name of Philosopher saith: that God is one, and all in all, the light of all powers, the beginning of all things, the torch of heaven, Father mind, life, and motion of the Vniverse. *Empedocles* who succeeded *Pythagoras* sheweth that from this one entity proceed πάντα ὅσα ἦν ἔστι, καὶ ἔσται, all things that have been, are and shall be. This same is acknowleged by *Parmenides*, *Thales*, *Anaxagoras*, *Timæus*, and other Philosophers of that age. *Socrates* confirmed this truth by his death; *Plato* his Scholar calleth God

But one God acknowledged by the wiser sort of Gentiles.

God τὸ ὄν, that entity which hath being of himſelfe ἀνυπόστατος, begot of himſelf, the beginning, middle, and end of all things; &c. *Jamblicus* calls God αὐτάρκειαν, ſufficient in himſelfe, αὐτοκατάγα, Father to himſelfe, τὸ ἀγαθὸν, goodneſſe it ſelfe, the fountain and root of all things, intelligent and intelligible, &c. *Proclus* writeth that he is King of all things, the only God who produceth all things of himſelfe, the End of Ends, and firſt cauſe of all operations, the Author of all goodneſſe and beauty, by whoſe light all things ſhine, &c. *Simplicius* ſaith, that from this divine beauty proceed all beauties, and all truths from this divine truth, the beginning of all beginnings, the fowree and original of all goodneſſe, the cauſe of cauſes, God of Gods, &c. *Plotinus* to the ſame purpoſe makes God the original of all things and who only is ſufficient in himſelfe, giving being to all, &c. The ſame doctrine is taught by his Scholar *Porphyrie*, and likewiſe by all the other *Platonists*; this was alſo the general Tenet of the Stoicks, as may be ſeen in *Epictetus*, who ſheweth that above all things we muſt learn to know there is but one God, the governour of all things, &c. who is not ignorant of our works, words, and thoughts, &c. *Cicero* tells us that nothing is more excellent then God, by whom the world is governed, who is ſubject and obedient to none. So *Seneca*, we muſt find out ſomething more ancient then the world, whence the Stars had their original, &c. He calls God the Soul and Spirit; the preſerver and keeper of this Univerſe, the Lord and Architect of this great work, &c. The ſame is acknowledged by *Chryſippus* as he is cited by *Plutarch*; there cannot (ſaith he) be found out any other beginning or original of juſtice, but from *Jupiter*, who is the common nature, fate, and providence of all things. The *Peripateticks* maintained the ſame doctrine, as may be ſeen in *Ariſtotles Phyſicks*, *Metaphyſicks*, and *De mundo*; he acknowledgeth a firſt, infinite, and eternal Mover, who is only wiſe, and the cauſe of cauſes. He is the Father of gods and men, the preſerver of the world, the mover of Heavens, Sun, Moon, &c. His Scholar *Theophraſtus* to the ſame purpoſe confeſſeth that from this one principle, all things have their exiſtence and conſiſtence;

ſtence, that God made all things of nothing; *Alexander Aphrodiſæus*, and the reſt affirm the ſame truth; and not onely the Philoſophers, but likewiſe the Poets, aſſented to this doctrin. *Orpheus* ſings thus: οὐδ' εἷς θεὸς ἄλλος, χωρὶς μεγάλου βασιλῆος, there is none other but this great King, whoſe ſeat is in Heaven, and is compaſſed with clouds, who ſeeth all things, and is ſeen of none &c. To the ſame purpoſe *Phocyllides* εἷς θεός ἐστι σοφός, δυνατός τ' ἄμμα καὶ ὄλβιος, There is one wiſe God, powerfull and bleſſed. But of this ſubject, I will ſpeak more hereafter, concerning the Sun; I could alleadge, *Homer*, *Heſiod*, *Sophocles*, *Virgil*, *Ovid*, and other Poets to this purpoſe; but this work is already performed by *Juſtin Martyr*, *Euſebius*, *Clemens*, *Lactantius*, *Pleſſis* and others; who likewiſe have inſerted many verſes out of the *Sibylls*.

Of theſe, ſee *Auguſtine in the City of God*, *Lactantius*, *Cicero*, *Plutarch*, *Rolinus*, and others.

Q. *What Prieſts had the* Romans?

Their Prieſts.

A. Of theſe we have ſaid ſomewhat already, but we will ſay ſomething more. Their antienteſt Prieſts were *Luperci*, the Prieſts of *Pan Lycæus*, *Potitii*, and *Pinarii* of *Hercules*. Of divination by chirping of Birds, *Augures*; of divining by Poultry, *Pullarii*. They that had the care of Altars, and looked into the intrals of the Sacrifice, were called *Aruſpices*, and *Extiſpices*. *Curiones* were the Prieſts that had care of each *Curia* or Ward in the City: for *Romulus* divided *Rome* into 33 Wards, and aſſigned to each of them a Prieſt or *Curio*. Over theſe was *Curio maximus*, that is an Archbiſhop. The Prieſts which *Romulus* ordained to the memory of *Titus Tatius*, King of the *Sabins*, were called *Sodales Tatii*. The Prieſts that went alwayes covered with threaden caps, or hoods, were called *Flamines quaſi Filamines*, whereof there were divers ſorts, as we have already ſhewed. Of the *Veſtal* Prieſteſſes, and *the Salii*, as alſo of the *Feciales*, *Rex Sacrificulus*, and *Pontifex maximus* we have ſaid. The Prieſts that had the charge of the *Sibylls* books were at firſt but two, called *Duumviri*, then they were increaſed to ten, *Decemviri*, at laſt to fifteen, called *Quindecimviri*. *Fauna* or *Fatua* who for her loyalty to her husband, was called *Bona Dea*, had her peculiar Prieſteſſes. The Prieſts of *Sybele* mother of the Gods, were called *Galli*, whoſe chiefe, or Archbiſhop, was called

called *Archi-gallus*; there were also other Priests called *Triumviri*, and *Septemviri epulonum*, who had charge of the publique Feasts and games. Besides these, every Idol had his Priest; and these had their under Officers or servants, called *Camilli*. The servants of *Flamen Dialis* were called *Flaminei*. They had their Church-Wardens called *Æditui*, their Trumpeters and Sacbutters, called *Tubicines*, and *Tibicines*; *Popa* were those that bound the Sacrifices: *Victimarii* that killed them. Their Cryers that went before the Priest to injoyn the people to forbear working during the time of Sacrificing, were called *Præcia*. The women that were hired to sing the praises of the dead, were named *Præfica*. Their Grave diggers *Vespilones*. Of these see the aforesaid Authors.

Q. *What sort of Sacrifices did the ancient* Romans *use?*

A. They used to offer a day before the solemn Sacrifice, a preparative Sacrifice called *Hostia Præcedanea*. Their *Succedanea* were Sacrifices which succeeded when the former were not satisfactory. Wethers that were led to be Sacrificed with a Lamb on each side of them, were called *Ambigui*: *Bidentes* were sheep sacrificed, having two horns, and two eminent teeth. *Ambervales* were sacrifices carried in their Processions about the fields. *Amburbales* were Processions and sacrifices about the City. Heyfers sacrificed which had never been tamed, or put under the yoke, were called *Injuges*. The Priest having brought the sacrifice to the Altar, used to pray, laying his hand on the Altar; Musick in the mean time sounding. Then he layeth on the head of the beast, Corn, or a Cake, with Salt and Frankincense; this was called *Immolatio* from *mola* the Cake. Then followed *Libatio* which was the tasting of the Wine, and sprinkling thereof upon the beasts head; this done, the hairs between the horns of the beast being pluckt out, were flung into the fire; this they called *Libamina Prima*. Then the beast was killed, the blood received in vessels, and the intrails searched, at last the beast is cut in pieces, one piece was wrapped in meale, and then burned on the Altar: this was called *Litare*. After this they went to feasting, singing, and dancing; now every particular God had his sacrifice; white beasts were sacrificed to their

Romans, their Sacrifices.

supernal Gods, black to the infernal. The Bull was the proper sacrifice of *Jupiter*, *Neptune*, *Apollo*, *Mars*, *Luna*, and the *Heroes*. The Ram was sacrificed to *Mars* and the *Heroes*. Wine was offered to *Ceres* and *Liber*. The Goat to *Æsculapius* and *Liber*. Milk and hony to *Ceres*. A Horse to *Sol* and *Mars*. A Lamb to *Juno* and *Faunus*. A Dove to *Venus*. A Doe to *Pan* and *Minerva*. A Hinde to *Diana*. A Hog to *Sylvanus*. A Cock to the *Lares*. A Sow to *Cybele*, and a Sow to *Ceres*. A Hen to *Æsculapius*, and a Child to *Saturne*, &c. But this last was abolished by the *Romans*. To each god also they assigned his particular Bird. The Eagle to *Jupiter*. The Cock to the Sun. The Magpie to *Mars*. The Raven to *Apollo*. &c. They had also their peculiar Trees. *Jupiter* the Oke. *Pallas* the Olive. *Venus* the Mirtle. *Pluto* the Cypress. *Bacchus* the Vine. *Hercules* the Poplar. *Apollo* the Lawrel, &c.

Of these particulars, see *Servius* on *Virgil*, *Rosinus*, *Alex. ab Alex.* and the Latine Poets.

Q. *what Religious Rites did the* Romans *use in their Marriages?*

Their marriage Rites.

A. In their marriages they used prayers, in which they called upon the chief Wedding gods, to wit, *Jupiter*, *Juno*, *Venus*, *Diana*, and *Pytho*, or *Suadela*. Before they married, they consulted with their *Auspices*; who encouraged, or discouraged them, according to the Birds they saw; the best *Auspicium* was either two Crowes, or two Turtles; these signified long and true love; but to see one of these alone was ominous. After this sight, they went to their prayers, and in the Temple before the Altar, were married, first sacrificing a Hog to *Juno*, *Cui Vincla jugalia curæ*, for she had the chief care of marriages: the gall of the sacrifices the Priests flung away, to shew there should be no gall in the married life. They must not marrie upon unluckie dayes; such were the dayes after the *Calends*, *Nones* and *Ides*, these were called *dies atri*, or black dayes; such a day was that which was kept in memory of *Remus*, killed by his brother, called *Lemuria* or *Lemulia*: Neither must they marrie on Funeral dayes, nor on Festivals, nor when there was any Earth-quake, or Thunder, or Stormy weather, no such commotions must be in marriages. The Bride was besprinkled with water, to signifie her purity, and in the Entry of

poreh,

Porch, she must touch the fire and water, placed to shew she must pass through all difficulties with her Husband. In the wedding Chamber were placed certain Dieties, or Idols rather, to shew what was to be done in that place; these were *Virginensis*, *Subjugus*, *Cinxia*, *Servius*, *Prema*, *Pertunda*, *Manturna*, *Venus*, and *Priapus*. Their other Rites which were rather Politick then religious, I touch not, as not being to my purpose.

See *Scaliger de re Poetica*, *Alex. ab Alex.* *Rosinus*, *Del-Rio.* in *Senecam*, &c.

Q. *What were their Religious Rites in* Funerals?

A. The Corps was wont to be washed, anointed, crowned by the Priest, and placed in the porch of his house, with a Cypresse tree before it; every thing that was to be imployed in the Funerall was to be bought in the Temple of *Venus Libitina*, to shew that the same diety which brought us into the world, carrieth us out of it. The eyes of the dead bodies were closed upon the going out of the breath; but opened again in the Funeral pile, that by looking towards Heaven, they might signifie the soule was gone thither; which also they expresse by the flying of the Eagle out of the same pile, where the Emperors body was burned. The place for the burial was appointed by the *Pontifices*, and *Augures*. Before the pile were wont to be sacrificed Captives to pacifie the infernal Ghosts: but this being held too cruel, Gladiators were appointed to fight; and for want of these, Women were hired to teare their Cheeks; but this custome was forbid by the Law of the twelve Tables. The Priest after the fire was burned, gathered the bones and ashes, washed them with wine, put them in an Urn, and besprinkled the people three times with holy Water. For the number of three was sacred. So was 7. and 9. Therefore upon those days, they used to keep Festivals in memory of the dead. Altars adorned with Cypress boughs, and blew Laces were wont to be erected to the Ghosts; and on them Franckincense, Wine, Oyl, Milk, and Blood.

Their *Funeral Rites.*

Of these and other *customs* see *Virgil. and Serv.* *vius in him*; *Kirchmannus*, also *Rosinus*, *Rhodiginus*, *Alex. ab Alex.* *Gyraldus*, and others.

Q. *Why was the burying of the dead held an act of Religion?*

A. Because it was held an act of justice and mercy both, to bury the dead; of justice, that earth should be resolved to earth, and dust to dust; for what could be more

Burial of the dead, an act of justice and mercy.

more just, then to restore to mother earth her children, that as she furnished them at first with a material being, with food, rayment, sustentation, and all things needfull, so she might at last receive them again into her lap, and afford them lodging till the Resurrection, whereof some of the wiser Gentiles were not ignorant: it was also an act of mercy to hide the dead bodies in the earth, that those organs of such a divine soul, might not be torne by wild Beasts, and Birds, and buried in their mawes. That disconsolate mother of *Euryalus* in the Poet, is not so much grieved for the murthering of her Son, as for that he should be left a prey to the Birds and Beasts.

Æn. l. 9.

Heu terrâ ignotâ, canibus data præda Latinis
Alitibusque jaces.

It was held among the Egyptians one of the greatest punishments that could be inflicted, to want the honour of burial; and with this punishment *Jehoiakim* the Son of *Josiah*, is threatned *Jerem.* 22. 19. That he should be buried with the burial of an Asse, and cast forth beyond the gates of Jerusalem. And the Milesian Virgins were terrified from hanging themselves, by the Law of their Senat, that such self-murtherers should have their bodies dragged naked through the streets in the same rope wherewith they hanged themselves. *Mezentius* in the Poet doth not desire *Aeneas* to spare his life, but earnestly intreats him to afford him burial.

Æn. lib. 10.

Nullum in cade nefas, nec sic in prælia veni;
Vnum hoc per (si qua est victis venia hostibus) oro,
Corpus humo patiare tegi &c.

So *Turnus* intreats for the same favour from *Aeneas*, *si corpus patiari lumine mavis, Redde meis. Aen.* 12. The right of Sepulture hath been held so sacred among all civil nations of the Gentiles, that the violation thereof hath by their Lawes been counted Sacriledge. Therefore they have ascribed to their gods the patronage of funerals and *Sepultures*; for this cause they called the Law of interring, the Law of their gods νόμον θαπτικόν. *Isocrates in Panatheniaco* sheweth that the right of Sepulture is not so much humane as divine. οὐκ ἂν ὑπ' ἀνθρωπίνης κειμένου φύσεως, ἀλλ' ἂν θείᾳ

ὑπὸ δαιμονίας προστεταγμένου δικαίου. The burying of the dead is commended by the Pagan writers as a work of humanity, mercy, clemency, piety, justice, and religion; therefore the Latine phrase yet doth intimate, how just a thing it is to bury the dead; when they call Funerals Deities, *justa exequiarum*, or *justa funebria*. We read in *Homer Iliad.* 24. how angry *Jupiter* and *Apollo* were with *Achilles*, for abusing and neglecting to bury the body of *Hector*; shewing that *Achilles* had lost all mercy and modesty ἀλλὰ μὲν ἀπολέσσας, οὐδέ οἱ αἰδὼς γίνεται, &c. And to shew how religious an act it is to bury the dead, the Gentiles assign the care of Funerals and Sepulchres, to certain gods which they called *Manes*, whose chief was *Pluto*, called therefore *Summanus*; hence all Tombs and Monuments were dedicated *Diis manibus*; and therefore they who offered any violence to Tombs, were said to violate the *Manes*; *Deorum Manium jura sancta sunto*. Of this you may see more in our *Mystagogus Poeticus*. It was counted an execrable thing, if any should light upon a dead body unburied, and not cast earth upon it; therefore the high Priest among the Jewes, albeit he was not to be present at any funeral, yet if by chance he found a dead corps, he was to bury it himselfe. And so careful were the Jewes in this duty, that the bodies of Malefactors were to be buried after Sun set. *Horace* brings in the dead corps promising a reward from *Jupiter* to him that should cast some earth upon it. *Multaque enerces unde potest tibi desuat; a quo? Ab Jove Neptunoque*, but if he refuse to do this work of humanity, *piacula nulla resolvent*, no sacrifice should be able to expiate his crime. And to make men the more careful of this last duty to the defunct, the Poets faigned that the soules of those dead bodies which lay unburied, did wander up and down 100. years without any rest, neither were they admitted into πύλας Ἀϊδαο, as *Homer* speaks, that is, the gates of *Pluto*, nor were they received by *Charon* over the River *Styx*, as *Virgil* sings, till the bodies be interred.

Nec ripas datur horrendas, nec rauca fluenta
Transportare prius quam sedibus ossa quierunt.

Hence it is that *Patroclus* in *Homer*, doth so earnestly

ſollicit *Achilles* to bury him. The like earneſt ſuit doth *Palinurus* in *Virgil* put up to *Æneas*, for the ſame favour; and becauſe want of burial was counted one of the greateſt diſgraces and puniſhments that could be inflicted on the dead, therefore ſelfe murtherers were debarred from the honour of interment, which as the Poet ſaith, *Eſt ſolus bonos Acheronte ſubimo.*

Greeks and Gentiles their Religion and gods.

Q. *Of what religion were the Grecians?*

A. They and the Romans differed little in their Superſtitions. The Romans worſhipped twenty principal gods, the Grecians but twelve of them; to wit, *Jupiter, Saturn, Bacchus, Apollo, Mars, Minerva, Diana, Venus* and *Juno, Ceres, Mercurius, Vulcan*; their Altar was called, Βωμὸς τῶν δώδεκα θεῶν, the Altar of the twelve gods; but indeed *Neptune, Hercules, Proſerpina*, and others were in no leſſe eſteem among them. By theſe gods they were wont to ſwear; and as the Romans, ſo did they make Deities of the creatures, of paſſions, of accidents, and of their own ignorance, in erecting an Altar to the unknown God Θεῷ Ἀγνώστῳ. *Act.* 17. Their chief god was *Jupiter*, whom they call the Father and King of gods; ſo *Homer* often. Him they acknowledged their Deliverer, their Counſellor, their Law-giver, and Defender of their Towns: hence theſe Epithets of Βαθυβούλου, βουλαίου, Νέμειου, πολιοῦχου, μητίετα, that is, a Counſellor, often in *Homer*, ὑπατον κρειόντων the chief Commander, or Ruler of the World; ſo *Virgil*;

Qui res hominúmque deúmque
Æternis regit imperiis.

But yet *Homer* is permitted to abuſe this ſupream God with the titles of an Adulterer, and of an impotent god, who was ſubject to the Fates, and bound by the other gods till *Thetis* looſed him; He makes him alſo falſe in his promiſes to *Agamemnon*, a laughing ſtock to *Juno* and *Minerva*, a ſlave to Love: ſubject to ſleep, a make-bate among the other gods. So that albeit both the Greeks and Romans worſhipped the ſame *Jupiter*: yet the Romans being a wiſer people, ſpake alwayes reverently of him, as may be ſeen in the Prince of Poets, *Virgil* triumphant, who in this reſpect, as in many other caſes, is to be preferred before *Homer*, as I have ſhewed elſewere. Their next god was *Apollo*, or the Sun, whom they

they made the chief god of Shepherds: as they armed *Jupiter* with thunder, ſo they did *Apollo* with his ſilver bow: therefore called ἀργυροτόξης, by *Homer*. They made him the Author of Divination: Hence his Oracles were famous everywhere. They that died ſuddenly, were ſaid to be killed by him; they made him alſo the god of Muſick and Phyſick. He was called *Alexicacus*, and *Apotropaius*, that is, a Deliverer from, or a turner away of evil. The myſteries of theſe things we have unfolded elſewhere, in *Myſtagogo Poetico*. He had a rich Temple at *Delphos*, beautified with much gold, therefore called by *Pindarus* πολύχρυσος, and he from his golden bow, χρυσότοξος. He invented the Cythron, and *Mercury* the Harp: they were therefore worſhipped both upon one Altar. *Apollo* from his ſight and knowledge of all things, was called ἑκατος. *Mercury* was worſhipped as the god of muſick alſo, and of merchandiſing. He had the charge of Wreſtlers: therefore was called ἐναγώνιος: and becauſe with his rod he uſed to conduct the ſouls to and from Hell, he was named ψυχοπομπός. He was alſo the Meſſenger and Herauld of the gods: and becauſe he had the charge of doors, to keep them from theeves, he was called προπύλαιος: and from the invention of four uſeful Arts, to wit, Letters, Muſick, Wreſtling, and Geometry, he was called τετράγωνος, four ſquare, and ſo was his ſtatue. *Homer* calls him ἄγγελον ἀθανάτων, the angel of the gods. And the Greek Epigrammatiſt names him ὑπηρέτην, the ſervant of the gods: and ἀθλοθέτην, the Biſhop of Wreſtlers. But this god was a notable thief, for he ſtole from *Jupiter* his Scepter: from *Neptune* his Trident: from *Mars* his Sword: from *Venus* her Girdle: from *Vulcan* his Tongs. *See the Greek Poets and their Interpreters.*

Q. *What were their other chief gods whom they worſhipped?*

A. *Saturn*, a cruel god, who both devoured his own children, and could not be pacified but by the ſacrificing of Infants. In honour of him, they kept the feaſt called σατόρνια, *Saturnals*; and afterwards the Romans, they worſhipped him bare-headed; but the other gods with their heads covered. He was bound by *Jupiter* for his injuſtice, and thruſt down to hell; and yet they

hold his government most happy, and under him the golden Age. He found out the use of the Sithe or Pruning-hook, with which he is painted; and taught the Italians husbandry, for which he was highly honoured by them. From him, not only the *Capitol* was called *Saturnius*, but also the whole Country of *Italy*, *Saturnia Tellus*. *Bacchus* or *Liber*, by the Greeks called *Lyæus*, *Dionysius*, *Bromius*, was a great god amongst them, and worshipped with *Ceres* upon the same Altar; therefore *Pindarus* calls him παράδειον Δαμάτερος, the assessor of *Ceres*. He was called Νυκτίλιος, from his Night-sacrifices; ἐλαφήβολος, from his beauty; and μυρίμορφος, from his different shapes; for sometimes he was a goat, sometimes a man, and sometimes a bull, to shew the different disposition of drunkards. They called him δίγονος, because twice born; first of *Semele*, then of *Jupiter*. Κισσοστέφανος, crowned with Ivy, and a multitude more of such Epithets they gave him, as may be seen in the Greek Epigrammatist. His feasts or *Bacchanals*, were so full of disorder, riot, immodesty, and madnesse, that the Senate ordered this Greek Feast should not be used in *Rome* or *Italy*. *Mars* for his hard armour and hard heart, and brazen face, was called by the Greeks, χάλκιος; and by *Pindarus*, χαλκεόφρατος, carried in a brazen Chariot. *Homer* calls him ωκύτατος, the swiftest of all the gods Yet was overreached by *Vulcan* the slowest, to let us see that strength is overcome many times by policy; he was married to *Venus*; for souldiery, and venery are seldom separate. He is by *Homer* joyned with *Minerva*; Arts and Armes doe meet together; he was a great god among the Grecians, but greater among the *Romans*, to whom they dedicated Priests, Feasts, and divers Temples, not onely for being their tutelar god, but also because he was *Romulus* his Father; this mad god, for so he is called by *Homer*, μαινόμενος Θ. was wounded by *Diomedes*; and he is termed their ἄλλο κρίσιον Θ. inconstant, mutable, false, and treacherous. A brave god! miserable is that Country where this god domineers, whose greatest enemies are *Jupiter* and *Minerva*; that is, peaceable Princes, and wise Councellours.

Of these see the Greek and Latine Poets.

Q. What were Minerva, Diana, *and* Venus?

A. These

As these were also Grecian deities. *Minerva* was the *Athenian* chief goddesse, from whom they were named *Athenians*. Her Festivals were called *Panathenæa*, and her chiefe Temple *Partheniun*; for she from her perpetual cœlibate was stiled παρθένος. She hath the next place in heaven among the gods to *Jupiter*, and wears his armes and target called *Ægis*, to shew that Kings should never be without wise and learned men, next to them. When she came out of *Jupiters* brain, she made a noise brandishing with her Speare, at which mortals were affrighted; therefore she is called ἐγγαλεος, and *Pallas*, the wisdom of a Governour being expressed either by his words or actions, keeps the people in awe: she had her *Palladium* at *Athens*, as well as at *Troy*, and at *Rome* had divers Temples called *Minervia*. *Diana* the sister of *Apollo* was worshipped by the *Greeks* in the habit of a woman armed with a Bow and arrows. So she was afterward by the *Romans*, to whom they erected divers Temples, the chiefest whereof was upon hill *Aventine*. She is called by *Pindarus* ἵππιος a horse-driver; for by her they understood the Moon, to which they assigned horses, to signifie her motion, and anciently a golden Chariot drawn by white hindes; from her delight she took in arrows, she is called by the same Poet ἰοχέαιρα, by which are meant her beams; she was painted also with a Torch in her hand, as *Hecate* is always, to shew that she and *Hecate* was all one; and by this Torch was meant her light; she was also the same with *Proserpine*, and is called *Triformis* from the Moons three different shapes: but she was a cruel goddesse, who would not be satisfied without humane sacrifices; in *Arcadia* she was worshipped in the form of a Virgin, covered with a Hindes skin, having a Torch in one hand, two Serpents in the other, and on her shoulders her Bow and quiver. Of these mysteries I have written sufficiently in *Myst. Poet.* *Venus* was worshipped in armour by the *Lacedemonians*, because she overcame *Mars*, her worship consisted in Flowers and Frankincense. She was sometimes placed upon the same Altar with *Mercury*, to shew how well Beauty and Eloquence agree. She was had in honour more in

Greeks, *their gods, how worshipped and painted.*

Rome

Rome then in *Greece*, becauſe from her, as being the mother of *Æneas*, the *Romans* deduced their Original; therefore ſhe was honoured with many Temples at *Rome*; ſhe was the chief deity that was worſhipped by the women: Harlots honoured her for gain; honeſt Virgins for Beauty; Matrons for concord with their husbands; Widdows for new Husbands; and all for Fecundity: ſhe being held the author of all theſe. She was painted in a Chariot drawn ſometimes with Doves, ſometimes with white Swans; ſhe was crowned with Mirtle and Roſes; ſhe was begot of the Sea froth. All which expreſſe to us the qualities of love.

See Pauſanias, Capella, Boccaſius, &c.

Q. How were Juno, Ceres, *and* Vulcan *worſhipped by the* Greeks?

A. At *Corinth Juno* was worſhipped in the habit of a Queen, with a Crown on her head, on which were carved the Graces and the hours, ſitting in a throne of gold, and white Ivory; having in one hand a Pomgranate, and in the other a Scepter with an Owle on the top thereof. By *Juno* they mean the Moon; therefore her Statue and Throne were of white materials. Hence *Homer* calls her λευκώλενον having white armes. The Moon is Queen of the night, therefore ſhe hath her Crown, Throne, and Scepter; the Owle being a night bird, was fitly dedicated to her that was Lady of the night. She was the goddeſs of riches and Fecundity, and the ſame with *Lucina*: therefore ſhe hath the Pomegranate, a Symbol of plenty; as ſhe is the Moon, the hours attend her; as the giver of riches, the Graces; for bounty and good turns require thanks. In ſome *Grecian* Temples her Image is drawn by Peacocks, to ſhew that pride and wealth go together, and that rich people delight in gaudy and glorious apparel. At *Argos* ſhe was worſhipped with Vine branches about her, treading on a Lions skin, in contempt of *Bacchus*, and *Hercules*, *Jupiters* two baſtards; the one glorying for finding the uſe of Wine, the other for killing the Lion. *Juno* was called τελεία perfection, becauſe ſhe had the charge of marriage, in which mans perfection conſiſteth, and ὁμόθρονος as being *Jupiters* wife and ſiſter; her ſacrifices in *Greece* were *Hecatombæ* of 100 beaſts: at *Rome*, ſhe was honoured with divers names, Temples,

Temples, and Sacrifices; the *Calends* of every moneth were dedicated to her, and her solemnities were kept in *February*. *Ceres* was worshipped in a Chariot drawn by two Dragons, with Poppy heads in one hand, and a burning Torch in the other, with a sheaf of Corn on her head. What all these meant, we have shewed elsewhere. The secret or mystical sacrifices of *Ceres Eleusina*, were not to be divulged; for no profane person was to be admitted to them; for the Priest going before uttered these words, Ἐχας ἐχας ἔστε βέβηλοι. The *Roman* Priests proclaiming the same in their tongue, *Procul, procul este profani.* The *Arcadians* did so honour *Ceres* and *Proserpina*, that in their Temples they kept fires perpetually burning. In her sacrifices Hogs were offered, but no Wine; The Priests of *Ceres* were called μέλισσαι that is, Bees, to shew both their diligence, purity and chastity; she was worshipped also at *Rome*, where she had her Priests and Temples, and great solemnities in *April*, called *Ludi Cereales*. In *Vulcanes* Sacrifices a Torch was lighted and delivered from one to another, to signifie that the Torch of our life is imparted from the father to the son by generation. He was worshipped in the forme of a lame man, with a blew cap, to shew us the nature of the fire, whereof he was god. At *Rome* he was also worshipped, but his Temple was built by *Romulus* without the City, because *Mars* his corrival had his Temple within the City, of which he was the tutelar god. See *Cartarius*, *Martianus Capella*, *Scaliger*, *Spondanus*, &c.

Q. *Did the* Greeks *and* Romans *worship these gods one'y?*

A. Yes, innumerable more; or rather the same deities above named, under other names; for *Apollo*, *Phabus*, *Sol*, *Æsculapius*, *Jupiter*, *Liber*, *Hercules*, *Mars*, *Mercurius*, *Pan*, &c. are different names of one and the same Sun, which was the chief god worshipped among the Geniles. *Luna*, *Hecate*, *Diana*, *Juno*, *Lutina*, *Venus*, *Ceres*, &c. do signifie the Moon. *Vesta*, *Ops*, *Cybele*, *Rhea*, *Ceres*, *Berecynthia*, *Magna Mater*, *Tellus*, *Pales*, *Flora*, *Fauna*, *Bona Dea*, *Proserpina*, &c. do signifie the Earth, and the benefits we receive thence. *Neptune*, *Nereus*, *Glaucus*, *Proteus*, *Triton*, *Consus*, *Oceanus*, &c. signifie the Sea. *Pluto*, *Plutus*, *Proserpina*, *Charon*, *Cerberus*,

Cerberus, &c. are but different names of one and the same infernal deities. And as the same god had different names, so he had different sorts of worships; for the Sun under the name of *Apollo*, was worshipped in the form of a beardlesse youth, with yellow hair, carrying in one hand a Cythron, in the other, arrows, and his bow. As *Sol*, He was honoured in a flaming ship full of rich wares, carried about the world, by which light is imparted to all. As *Phœbus*, he was adored in a golden Chariot drawn by four horses swift and fiery, in one hand he holdeth a glitering target, in the other a burning Torch, on his head a golden Crown beset with twelve pretious stones. As *Æsculapius*, he is set forth sitting in a Chair, in the habit of a grave man with a long beard, crowned with Bayes, holding in one hand a knobbed staffe, and with the other leaning on a Serpents head. Sometimes he is described with two Cocks in his hand, and certain fruits and herbs in his lap, by which the properties of Physitians are represented; but the Sun is the great Physitian. As *Jupiter*, he was worshipped sitting in a throne with a Scepter in one hand, and an Eagle in the other, by which was expressed his power and dominion. As *Bacchus* or *Liber*, he was set out like a naked youth, with hornes in his head, a Crown of Ivie, and sometimes of fig leaves, with the *Thyrsus* or Vine Speare in his hand, sitting in a Chariot drawn by Tygers, and Panthers. Which may signifie both the power, influence and raging heat of the Sun. As *Hercules*, they honoured him cloathed with a Lions skin, Crowned with poplar leaves, and the club in his hand knocking down the *Hydra*. We have shewed the meaning of these in *Mystagog. Poetic.* and that the Suns courses through the twelve Signes were adumbrated by *Hercules* his twelve labours. As *Mars*, he was adored with a Helmet on his head, a speat in one hand, and a Bow in the other. As *Mercury*, he was worshipped like a young man on a square Stone, having wings on his head, and on his feet, with a sword in his hand killing many eyed *Argus*: by which was meant the Suns perpetual vigour, in that he was resembled by a youth, the wings shewed his swiftnesse, the square Stone the

four

four seasons of the year, or four Climats of the world. His killing of *Argus* shewed the confounding of the Star light by the suns presence. As *Pan* he was expressed and adored under the form of a Satyre, with a red face, long beard, horns on his head, a spotted skin about him, having in one hand a Pipe, in the other a Shepherds staff: his beard and hornes signified his beames; his speckled skin, the Heaven speckled with Stars; the pipe, the harmony of his motion; and the staffe, his power. Much more might be said of this subject.

But see the *Mythologists, and what we have written in Mythag. Poetico.*

Q. *Under what names and shapes did they worship the Moon?*

A. As *Hecate* she was worshipped under the shape of a monster with three heads, by which they signified the Moons threefold form she assumes, according to her accesse and recesse to and from the Sun. As *Luna* at her first appearance, she was honoured with white and golden garments, and a burning torch, to shew the increasing of her light: when she was halfe full, with a basket of fruit, to shew how the fruits fill and grow with her: but when she was at full, with a dark coloured garment, to signifie the decreasing of her light. As *Diana*, she was worshipped in the habit of a woman, with a torch flaming in one hand, two snakes in the other, a bow and arrows on her shoulder, sitting in a Chariot drawn with white Deer, all which signified partly her light, and partly her motion. Her light is a help to hunters, therefore she was worshipped in the habit of a hunter. As *Juno* she was honoured in the ornaments of a Queen, sitting in a chariot of brasse, silver and gold, which signified both her light, beauty, and dominion over the night. As *Lucina*, she was crowned with the herb *Didamnus*, or Dittany, which is good for women in labour: and a burning torch in her hand, to shew the hot fits, and sharp pains of Child-bearing women, upon which the Moon hath great power. As *Venus*, she was resembled by a beautiful woman naked, crowned with roses, and rising out of the Sea, by which they beguiled the light and beauty of the Moon when she ariseth. As *Ceres*, she was represented by a Matron with a sheaf of corn on her head, and a lamp in her hand, to shew, that from her proceeds both light and plenty.

Moon, *how worshipped.*

Q. *What*

Q. What names and worship did they give to the Earth and Fire?

Earth, and fire, how worshipped.

A. They were called *Vesta*, and under that name worshipped in the habit of a virgin, sitting on the ground, and crowned with white Garlands, whose Temple was built round, and in it a perpetual fire kept by the Nuns of *Vesta*. These two Elements were joyned together, because fire is begot, both in, and of the Earth. The Virgins habit signified the purity of the Fire; her sitting, the immobility of the Earth; the white Garlands, the purity of the air, or Firmament, compassing the Earth and Fire; the roundness, of the Temple shewed the rotundity of the Earth. The earth also was called *Rhea*, *Ceres*, *Berecynthia*, *Magna Mater*, *Cybele*, *Ops*, &c. She is called *Vesta à Vestiendo*, because she is cloathed with herbs, grasse and trees; *Rhea*, from ῥέω, to flow, because waters are still flowing in and upon her. *Ceres* or *Geres*, from corn bearing, and supporting all things. *Berecynthia*, from the Hill *Berecynthus* in *Phrygia*, where she was worshipped. The *great mother*, because she generally nourisheth and maintains all earthly creatures. *Cybele*, from κύβος a Cube, to shew the stability of the earth. *Ops* from the help we have by her: *Proserpina à serpendo*, from the creeping things within her, and from the herbs which creep out of her. *Tellus* from *Terra*, the Earth which was worshipped in the habit of an old woman with towers on her head, having in one hand a Scepter, in the other a key; cloathed in a garment embroidered with herbs, flowers and trees, and sitting in a Chariot drawn with Lyons, to shew that the earth supporteth all Towers and Castles; produceth all herbs and trees; is the predominant Element in compounded bodies, signified by the Crown, Key, and Scepter: the motion of her Chariot on foure wheels, signifieth the motion, not of the earth, but of her inhabitants in the four seasons of the year; the Lions, and all earthly creatures, though never so strong and fierce, are subject to the Laws of terrestrial nature. Of the manner how *Ceres* was painted and worshipped, we have said already. By *Proserpina*, they meant the Earth as she is fruitful, and cherisheth the seeds cast into her. For this cause she is called *Bona Dea*, from the many

many good things she affords us; and *Fauna*, à *Favendo*, from favouring and cherishing us. *Pomona*, from the fruits; and *Flora*, from the Flowers she produceth: and *Pales*, as she furnisheth fodder to the cattel; therefore she was held the goddesse of Shepherds, and her Feasts *Palilia*, were kept without shedding of blood; then were the Cattel purified with Sulphure, Rosemary, Sabin, and Bayes, and made to passe through flames of stubble and hay. See the Mythologists.

Q. *What worship had the Deity of the Sea?*

A. He was called *Neptune*, and worshipped in the form of an ancient man, with a Crown on his head, holding his Trident in one hand, and embraced his Wife *Amphitbrite* with the other. Between his legs was a Dolphin. His Chariot drawn with Horses. The Sea's swift motion was represented by the Dolphin and Horses; and its Dominion over all other waters, by the Crown and Scepter. He was called *Consus*, from counsel; to shew that Princes Counsels should be hid, as the cause of the ebbing and flowing of the Sea is. He was called *Neptunus à Nubendo*, from covering the Earth. *Nereus*, and his Wife *Thetis*, were Sea deities, and indeed the same with *Neptune*; so was *Oceanus*, whose Chariot was drawn by four Whales: *Proteus* is also the same, though those are held by most to be different gods, yet in effect all is but one and the same deity; so were the *Tritons* and *Nereides*, though these, with the *Sirenes*, are thought by some to be monstrous Fishes. The *Tritons* were counted *Neptunes* Trumpeters, to shew the noise and roaring of the Sea. Old *Glaucus* is also the same Sea-god with the rest; who is described and worshipped in the form of an old man, with long hair and beard dropping with water, his breast beset with Sea-oars, and below the Navel like a Fish. Sea, how worshipped. Of all these we have spoken fully in *Apostagogo* poetico.

Q. *What worship and names did they give to Death?*

A. Death was held a Deity, and worshipped under the name of *Pluto*, or *Plutus*, sitting in a dark Throne, with a black Ebony Crown on his head, a rod in one hand, to drive together the dead bodies, and a key in the other, to lock them in. At his feet was placed the three-headed dog *Cerberus*, all which was to shew Death, how worshipped.

the

the condition of the dead. The Cypress-tree stood alwayes by him; he was called ἀγυρτης from gathering, or driving people together. Death is the great King of darkness, who drives all men, rich and poor, wise and fools, Kings and beggars into one place; *omnes eodem cogimur*. Death is called *Gerberus*, that is a devourer of flesh: For it consumes all flesh. This is the black dog as *Seneca* calls him, which is still barking at, and biting of mortals; he is called *Bellua centiceps* by *Horace*, the hundreth headed beast, for death hath a hundred ways to seize upon us: The same death is expressed by *Charon* to some, by *Acheron* to others; for to good men who depart hence with a clear conscience, death is comfortable; but to the wicked, whom the furies of an evil conscience do torment, death is terrible and comfortless, expressed by the word *Acheron*.

Of these things see more in Myslag. Poetic.

Q. *What was the manner of sacrificing in* Greece?

Greeks, their Sacrificing.

A. None came neer the altar till they were first purified, neither must the sacrifice be laid on the altar, till it was also lustrated or purified with Meale and holy water, called χερνιψ. The standers by were besprinkled with this water, after a firebrand taken from the altar had been quenched in it, and then some holy flower or meal was cast on them. This done, the Priest prayed, then the Victim was brought to the altar, with the head upward, if it was dedicated to the superiour gods; but if to the inferiour, with its head downward. The Fat, Heart, Spleen and Liver, were offered to the gods; the rest of the beast was eat up by the Priests and people, spending the rest of the day in gormandising and drunkenness. When the Greeks sacrificed to *Vesta*, and the Romans to the *Lares*, they left nothing of the sacrifices; hence *Lari sacrificare & bovem totum* was to eat up all. The poorer sort offered πυρίσματα, that is, Meat or Cakes, the same with the *Roman mola*, which by the richer sort was mingled with Wine and Oyl. These frugal sacrifices are called by *Pindarus* ἀγναὶ θυσίαι Supplicating sacrifices, intimating that there is more devotion in these mean sacrifices, then many times in those that are more costly; for it is not the sacrifice, but the heart of the sacrificer God requires.

They

They used to try if their victim would prove acceptable to their Gods, by putting the Cake on the head between the horns, which were in solemn feasts gilded; if the beast stood quiet, it was fit to be sacrificed; if otherwise, it was rejected. In all sacrifices *Vesta* was first invocated ἀφ' Ἑστίας ἄρχειν, to shew both the antiquity and necessity of fire in sacrificing. Their custom also was to sacrifice in the morning to the Gods, in the evening to the *Heroes* or Demi-gods. The Greeks did not as the Romans, grind the corn which they laid on the head of the Victim, but laid it on whole ἐπὶ σύμβολον τῆς παλαιᾶς βρώσεως, saith *Suidas*, to shew the manner of the ancient feeding, before the grinding of corn was invented. This whole corn was called ὄλαι. They were wont also after their sacrifice and feast, to burn the tongue of the beast and besprinkle it with Wine, as *Homer* sheweth, γλῶσσαν δ' ἐν πυρὶ βάλλον ἀπαρχόμενοι δ' ἐπίλειβον: This was to shew that after drinking and feasting, the tongue should be silent; and nothing divulged what was then spoken. This was also done in honour of *Mercury* the god of Eloquence and of sleep; for about sleeping time the tongue was sacrificed. The Grecian Priests used to dance or run about their Altars, beginning first at the left hand, to shew the motion of the Zodiack, which is from the West called by Astronomers the left part of the world: then they danced beginning at the right hand, to shew the motion of the first sphear, which is from East to West. Their bloody sacrifices were called impure; but Frankincense, Myrrh, and such like were named by them, ἀγνὰ θύματα pure offerings. The flesh of the Victims were called *Theothyta*, but by the Christian Doctors *Idolothyta*. They that gathered the consecrated Corn were named *Parasiti*. They that met to sacrifice were called *Orgeones* from ὀργιάζειν to sacrifice. *Phylobyta* were those who superstitiously upon all occasions were given to sacrifice. Sacred feasts were called θοῖναι from θεὸς and θύειν, because much wine was drunk to the honour of the gods; and therefore μεθύειν is to be drunk, because they used to be drunk μετὰ τὰ θύειν after they had sacrificed. The burning of Incense or such like before the sacrifice were called *Prothymata*. See *Suidas*, *Eustathius*, *Rhodiginus*, *Athenæus*, &c.

Q. *What Priests and Temples had the antient* Greeks?

Their Priests and Temples.

A. As they had multiplicity of gods, so they had of Priests anciently. The Priests of *Jupiter* and *Apollo* were young boyes, beautiful and well born. The Priests of *Cybele* were gelded; *Ceres*, *Bona Dea*, and *Bacchus* had their women Priests. *Bellona*'s Priests used to sacrifice with their own blood. The *Athenian* Priests called *Hierophantæ* used to eat Hemlock or Cicuta, to make them impotent towards women. No man was made a Priest who had any blemish in his body. Their garments and shoes were white, if they were the Priests of *Ceres*. Purity was the chief thing they observed outwardly. They that sacrificed to the infernal gods, wore black garments, but Purple if they were the Priests of the Celestial deities. They used also to wear Crowns or Myters, with Ribbans or Laces. Their office was not only to pray and sacrifice, but also to purifie with brimstone, and salt water. Their chief Priests called *Hierophantæ*, were the same in authority with the *Pontifices* at *Rome*. The Athenian noble Virgins called καρηφόροι, from bearing on their shoulders the κάνης, which was a basket or chest of gold, in which the first fruits and other consecrated things were carried in their *Panathenaian* pomps to the honour of *Minerva*; I say these Virgins did much resemble the Vestal Nuns at *Rome*; the πρύτανις or ἱερομύστης was as a Bishop or overseer of their sacred mysteries. σύνοδος was he that attended the sacred fire on the altar, they had their κήρυκες Cryers, or Preachers, and παραφύλακες, Church-Wardens, and other officers. Now for their Temples. At *Athens* the Temple of *Minerva* was built in the highest part of the City; so was *Jupiters* Temple at *Rome* built in the Capitol. The Temple of Mercy called *Asylum*, which was a Sanctuary for Delinquents, was erected at *Athens* by the sons of *Hercules*. *Theseus* had erected one before called *Theseum*, in imitation of which *Romulus* at *Rome* built such another. At first the Gentile gods had no Temples at all, but were worshipped either on Hills or in Groves. *Cecrops* was the first (as some think) who built a Temple in *Athens*, and *Janus* in *Italy*. Before that time they had no other Temples but the Sepulchres and Monuments of the dead. The Temples of the celestial

gods

Gods were built upon the ground, of the infernal under. In the Country of *Sparta*, *Jupiter* had a Temple called σκοτίτας from the darkneſſe thereof, being obſcured with Groves. There was alſo γῆς ἱερὸν the Chappel of the Earth, and μοιρῶν the Chappel of the *Deſtinies*, the place where they had their Aſſemblies and Sermons called σκιάδα. Their Temples were called μιλαθρα from the black ſmoak of their ſacrifices and Incenſe; ναὸς, or according to the Atticks νεὼς was the general name for Temples, becauſe the Gods dwelt in them; and becauſe they were conſecrated and holy, they were named ἱερὰ, σηκὸς was that part of the Temple where the Idol ſtood, the ſame with the Latine *Deluſtrum*; τέμενος from τέμνειν, to cut or ſeparate, did ſignifie the Temple as it was ſet apart and ſeparated from other buildings. Such honour they gave to their Temples, that they durſt not tread on the threſhold thereof, but leapt over it; nor muſt they paſſe by any Temple without reverence to it: there they kept their treaſures for the more ſecurity; ſacriledge being held then an execrable crime, and ſo it was held an impiety to walk in the Temple of *Apollo Pythius*, and puniſhable with death by the Law of *Piſiſtratus*. Hence the Proverb, when any danger was expreſſed, or impiety, ἐν πυθίῳ περίπατον ἦν ἀποπατῆσαι, it had been better you had walked in the *Pythium*; the word alſo ἀποπατέω ſignifies eaſing of the body, which that none might do, the Images of Serpents were ſet over the gates of conſecrated places; *Pinge duos angues, pueri ſit locus, extra meite*, Their matrimonial and funeral Rites were the ſame with the Romans.

But of theſe paſſages ſee *the Scholiaſt on Ariſtophanes*, *Suidas*, *Pol. Virgil*, *Cerda on Tertullian*, *Rhodiginus*, *Turnebus*, *and others*.

The Contents of the fifth Section.

The Religion of the old Germans, Gauls, *and* Brittains. 2. *Of the* Saxons, Danes, Swedes, Moscovites, Russians, Pomeranians, *and their neighbours.* 3. *Of the* Scythians, Getes, Thracians, Cymbrians, Goths, Lusitanians, &c. 4. *Of the* Lithuanians, Polonians, Hungarians, Samogetians, *and their neighbours.* 5. *Of divers Gentile gods besides the above named.* 6. *The ranks and arms of their gods.* 7. *With what creatures their Chariots were drawn.* 8. *Of peculiar gods worshipped in peculiar places.* 9. *The* Greek *chief Festivals.*

SECT. V.

Quest.

OF what Religion were the Germans, Gauls *and* Brittains?

Answ. The *Germans* at first had neither Images nor Temples, but abroad worshipped the Sun, Moon, and *Stars.* Mother *Earth* was in chief esteem among them; to her they dedicated a Chariot in a Grove which was lawful onely for the Priest to touch. He was never to leave the Chariot, which was alwyes covered with cloath, and was drawn by two Oxen in Procession; then holy days were appointed; at the end of her journey, the with the *Chariot* and cloathes were washed in a certain Lake; but the Ministers who performed this work, were never seen any more, but were swallowed by the Lake, and

Germans, Gauls, *and* Brittains, *their Religions.*

and the goddesse restored again by her Priest to her Grove. The ancient *Gaules* worshipped *Mercury* in the first place, as being the god of High-ways, Journys, Gain, and Merchandising: after him they worshipped *Apollo*, *Jupiter*, *Mars*, and *Minerva*. They and the *Germans* were wont to sacrifice men sometimes; so did the ancient *Brittains*, which with the *Gaules* had the same Religion and Priests called *Druide* from the Oakes under which they used to teach and sacrifice; for they expounded all religious mysteries, taught the youth, decided controversies and suits in Law, ordained rewards and punishments; and such as obeyed not their decrees they excommunicated, debarring them from all divine exercises, and all commerce with men. These *Druide* had one chief over them, whose successour was always elected. They were free from paying taxes, from serving in the war, and had many other priviledges. They committed not the mysteries of their Religion to writing, but to the memory of their Disciples, who spent many years in learning by heart their precepts in verse. They believed the immortality of souls, they read Philosophy to their Scholars. It is thought by some that *Diana's* Temple stood where St *Pauls* Church in *London* stands now. And *Minerva* had her Temple at *Bath*, and *Apollo* in *Scotland* neer *Dalkeith*. The *Saxons* worshipped the seven Planets, See *Tacitus*, among which *Thor* the same with *Jupiter*, was chiefest *Cesars* Com-from him Thursday was denominated. Next was mentaries, *Wodan* or *Mars*; *Wednesday* is so called from him. *Fred. Camden*, and or *Frico* was *Venus*, to whom *Friday* was dedicated, as others: *Tuesday* to *Tuisco* the founder of the *German* Nation.

Q. *Under what shapes and formes did the old* Saxons *worship their gods.*

A. They worshipped the Sun under the shape of halfe a naked man set upon a pillar, whose head and face was all beset with fine rayes, holding on his brest a flaming wheele, by which they signified the Suns heat, light, and motion. They worshipped the Moon under the form of a Woman with a short coat and a hood with long eares, with the picture of the Moon before her brest; they gave her also piked shoes. *Verstegan* cannot find the reason of this habit; *Old* Saxons *worshipped their gods under divers shapes and formes.*

but perhaps the reason may be this, if I may have leave to conjecture; they gave her a short coat, to shew the swiftnesse of her motion: for a long coat signifieth a slow motion; therefore they painted *Saturne* whose motion is the slowest of all the Planets, with a long coat. The hood or chapron with long eares, was to represent her horns, or else to shew that sounds are heard a far off in the night, which is the time of her dominion. Her piked shoes also may resemble her hornes. *Tuisco* their third Idol is set out in the skin of some wild beast, with a Scepter in his hand; this is thought to be the first and most ancient of that nation, from whom the Germans call themselves Tuytshen, or as the Flemings pronunce it Duytshen, as *Verstegan* observeth; but I think that under this name they worshipped *Mars*, for as *Tacitus* writes, *Mars* was one of the German gods. His hairie garments doth shew the fierce and truculent disposition of that warlike god; besides that, hairie *Sylvanus* is thought to be the same that *Mars*. His Scepter may signifie the power and command which Souldiers have in the world. But it is more likely by this Idol they meant *Mercury*; for next to the Sun and Moon, he was as *Tacitus* saith, the *Germans* chief god. His Scepter and hairie garment may signifie the power and command that eloquence and musick have over the most brutish natures; and of these two faculties *Mercury* was the inventer. And we must know that, as the Romans next to the Sun and Moon honoured *Mars* the Patron of their city, for which cause they dedicated to him the third day of the week; so the *Germans* for the same cause dedicated to *Mercury* their chief founder and patron the same day, which from his name *Tuisco* is called Tuesday yet retained among us. Their fourth Idol was *Woden*, from whom Wednesday is so called. He was the Germans *Mars*, and is called Woden, from being wood or mad; intimating hereby the fiercenesse of Souldiers, and furie of Warr. He is painted with a Crown on his head, a sword in his hand, and in compleat armor. Their fift Idol is *Thor*, which was their *Jupiter*, for they made him the god of the aire, and commander of winds rain, and thunder; they painted him sitting in a chaire,

of

of ſtate, with a Scepter in his right hand, a golden Crown on his head, encompaſſed with twelve ſtars, by which they meant he was King of the upper regions, and commander of the ſtars: from him Thurſday is named, as among the Romans, *Dies Jovis* from *Jupiter*. Their ſixt Idol was *Friga*; from her our Friday is denominated, and was the ſame that *Venus* among the *Romans*; ſhe is painted in the habit of a man in armes, with a ſword in one hand, and a bow in the other; ſo among the Romans ſhe was *Venus armata*, and *Barbata*; armed and bearded; ſhe is called by the *Greeks* Θεὸς in the *maſculin*; and by *Ariſtophanes* Ἀρρενόθηλυς, ſo by *Virgil*, *Deus, deſcendo ac ducente Deo flammam inter et hoſtes*. Their ſeventh Idol was *Seater*, whence comes the name Saterday, dedicated to him; *Verſtegan* will not have this *Seater* to be the ſame that *Saturne*, *becauſe he was other-ways called Crodo*; but this is no reaſon; for moſt of the gods had different names; the Sun is called *Apollo*, and *Phœbus*; the Moon, *Diana*, *Lucina*, *Proſerpina*. The goddeſſe of wiſdom is called *Pallas* and *Minerva*, &c. Doubtleſſe then this Idol was *Saturn* as his picture ſhewes; for he is ſet out like an old man; and ſo he was painted among the Romans; the wheele in his left hand ſignifieth the revolution of time, the pail of water in his right hand, wherein were flowrs and fruites, and the pearch under his feet, do ſhew the dominion Time hath over Sea and Land, and all things there in contained; for all ſublunarie things are ſubject to time and change. His long coat, as I ſhewed before, did ſignifie the ſlowneſſe of *Saturns* motion, which is not finiſhed but in 30 yeers. Other Idols they worſhipped, but of leſſe note, of which ſee *Verſtegan*.

Q. *What was the Religion of the* Danes, Swedes, Moſcovites, Ruſſians, Pomeranians, *and their neighbours?*

A. The *Danes* and *Swedes* worſhipped the ſame gods that the *Saxons* did. They call upon *Thor* or *Jupiter*, when the Peſtilence is among them, becauſe he ruleth in the ayre: In the time of war they call upon *Wodin* or *Mars*. In their marriages they invocate *Frico* or *Venus*. They had alſo their *Heroes* or demi-gods; they uſed to kill nine males of each kind of ſenſitive creatures, and

Danes, *Swedes*, *Moſcovites and their neighbours their Religions*.

to pacifie their gods with the blood thereof, then to hang up their bodies in the Grove next the Temple called *Vbſola*. In ſome parts of *Saxony* they worſhipped *Saturn* under the name of *Crodo*, like an old man ſtanding on a fiſh, holding in his hands a wheele and a pitcher. *Venus* they worſhipped in the form of a naked woman ſtanding in a Chariot drawn with two Swans and two Doves. On her head ſhe wore a Garland of Myrtle; in her right hand ſhe had the Globe of the world; in the other three Oranges. Out of her breſt proceeded a burning Taper. The three *Graces* naked with fruit in their hands waited on her. In *Weſtphalia* they worſhipped an Idol all in armour, holding a banner in his right hand with a Roſe, and in the left a pair of Scales. On his Breaſt was carved a Beare, on his Helmet a Lion. It ſeems by the Idol they underſtood *Mars*. The *Rugians* neer the *Baltick* ſea, worſhipped *Mars* in the form of a Monſter with ſeven faces, and ſeven ſwords hanging by his ſide in their Scabberds; he held the eighth ſword naked in his hand. The ſame *Rugians*, as alſo the *Bohemians*, worſhipped an Idol with four heads, two of them looking forward, and two backward; in his right hand it held a horn which the Prieſt every yeer ſprinkled with Wine, in the left hand a Bow; this alſo ſeems to be *Mars*. The *Sclavi* adored an Idol ſtanding on a Pillar, with a Plough-ſhare in one hand, a Lance and Banner in the other; his head was beſet with Garlands, his leggs were Booted, and at one of his heels a bell did hang. Some of them did worſhip an Idol on whoſe breſt was a Targer, in which was ingraven an Oxe head. It had a Pole-Axe in its hand, and a little Bird ſitting on its head. All theſe may ſeem to repreſent *Mars*. The *Moſcovites* and *Ruſſians* adored an Idol called *Perun*, in the ſhape of a man holding a burning ſtone in his hand, reſembling Thunder; a fire of Oken wood was continually maintained burning, to the honour of this Idol; it was death for the Miniſteres, if they ſuffered this fire to go out. It ſeems this was *Jupiters* Image. The *Stetinians* in *Pomerania* worſhipped a three-headed Idol, and uſed to ask Oracles or advice of a black horſe: the charge of which

was

was committed to one of the Priests. In the countries about *Moscouia*, they worship an idol called *Zolota Baba*, the golden Hag. It is a Statue like an old woman holding an infant in her bosome, and neer to her stands another infant. To this Idol they offer the richest Sabel skins they have. They sacrifice Stags to her, with the blood whereof they annoint her face, eyes, and her other parts. The beasts entrails are devoured raw by the Priests. With this idol they use to consult in their doubts and dangers.

See *Saxo Grammaticus*, *Cranzius* on *Vandalia*, *Olaus*, *Guagnin*, and other Historians.

Q. *What Religion did the* Scythians, Getes, Thracians, Cymbrians, Goths, Lucitanians, *& other* Europeans *profess?*

A. The same Gentilisme with the rest, adoring Idols of stocks and stones in stead of the true God, or rather they worshipped the Devil, as appears by their inhumane humane sacrifices. The *Scythians* used to sacrifice every hundreth captive to *Mars*: So did the *Thracians*, thinking there was no other means to pacifie that angry and butcherly god, but by murthering of men. Of the same opinion were the old *Germans*, who sacrificed men to *Mercury*. The *Cymbrians* or *Cymmerians* by their women Priests used to murther and sacrifice men. These she-devils girt with brasse girdles, and in a white surplice, used to cut the throats of the captives, to rip up their bowels, and by inspection to foretel the event of the war, and withal to make drums of their skins. The *Goths* did not think they pleased the Devil sufficiently, except first they had tormented the poor captive by hanging him upon a tree, and then by tearing him in pieces among brambles and thorns. These *Goths* or *Getes* believed that the dead went into a pleasant place where their God *Tamolxius* ruled; to him they used still to send a Messenger chosen out among themselves by lot, who in a boat of five Oars went to supplicate for such things as they wanted. Their manner of sending him was thus; They took him hand and foot, and flung him upon the points of sharp pikes; if he fell down dead, they concluded that the god was well pleased with that messenger; if otherwise, they rejected him as an unworthy messenger; therefore they chose another to whom they gave instructions before he died, what he should say to their god; and so having

Scythians, Getes, Thracians, Cymbrians, Goths, &c. *their Religions.*

ving ſlain him upon their pikes, committed the dead body in the boat to the mercy of the ſea. The *Lithuanians* uſed to burn their chief captives to their gods. The *Luſitanians* ripped open the bowels of their captives in their divinations, and preſented their right hands, being cut off, to their gods. The *Sclavi* worſhipped an idol called *Suantovitus*, whoſe Prieſt the day before he ſacrificeth, makes clean the Chappel, which none muſt enter but he alone, and whileſt he is in it, he muſt not draw his breath, but hold his head out of the window, leaſt with his mortal breath he ſhould pollute the Idol. The next day the people watching without the Chappel door, view the Idols cup; if they find any of the liquor which was put there waſted, they conclude the next years ſcarcity, but other wiſe they hope for plenty; and ſo they fill the cup again, and pray to the Idol for victory and plenty; then pouring out old wine at the idols feet, and offering to him a great cake, they ſpend the reſt of the day in gormandiſing. *It* is held a ſin and a diſhonour to the idol not to be drunk then. Every one payeth a piece of money to the idols maintenance; to which alſo is paid the third part of all booties taken in the war. To this purpoſe the idol maintained three hundred horſe, whom the Prieſt payed, being the Idols treaſurer. In *Lituania*, *Ruſſia*, and the adjacent places, the Ruſticks offer a yearly ſacrifice of Calves, Hogs, Sowes, Cocks and Hens, about the end of *October*, when their fruits are all gathered in, to their idol *Ziemiennick*; they beat all theſe creatures to death, then offer them with prayers and thanksgiving; which done, they fall to eating and drinking, flinging firſt pieces of fleſh into every corner of the houſe.

See *Olaus Magnus*, *Saxo*, *Guaguinus*, *Johannes Magnus*, *Aventinus*, &c.

Q. *What did the* Lithuanians, Polonians, Hungarians, Samogetians, *and their neighbours profeſſe?*

Lithuanians, *Polonians*, *Hungarians*, &c. *Their Religions.*

A. Their chief god was the Sun. They worſhipped alſo the Fire, which they continually maintained by Prieſts choſen for that purpoſe. They aſcribed alſo Divinity and worſhip to trees, and the taller the tree was, the more adoration it had. When Chriſtianity began to be preached among the *Lithuanians*, and were exhorted to cut their trees, none would venture to touch theſe gods, till the preachers encouraged them by

by their example; but when they ſaw the trees cut down, they began to lament the loſſe of their gods, and complained to their Prince of the wrong done to them by the Chriſtians, whereupon the Preachers were commanded preſently to abandon the country, and ſo theſe dogs returned to their vomit. They adored alſo Serpents, which they entertained in their houſes, and uſed by their Prieſts to ask Oracles or advice of the fire, concerning their friends, when they fell ſick, if they ſhould recover health again. The ſame Idolatry was uſed by the *Polonians* or *Sarmatians*. The *Hungarians* or *Pannonians* did not onely worſhip the Sun, Moon and Stars, but alſo every thing they firſt met with in the morning. Moſt part of *Livonia* is yet idolatrous, worſhipping the Planets and obſerve the heatheniſh cuſtomes in their burials and marriages. In *Samogethia* a country bordering on *Pruſſia*, *Livonia*, and *Lithuania*, they worſhipped for their chief god the Fire, which their Prieſts continually maintained within a Tower on the top of an high hill, till *Uladiſlaus* King of *Poland* beat down the Tower, and put out the fire, and withal cauſed their Groves to be cut down, which they held ſacred, with the Birds, beaſts, and every thing in them. They burn the bodies of their chief friends, with their horſes, furniture, and beſt cloaths, and withal ſet down victuals by their Graves, believing that the departed ſoules would in the night time eat and drink there. The like ſuperſtition is uſed by the *Livonians*. So the *Lapponians* are at this day for the moſt part idolatrous; they hold that no marriage which is not conſecrated by fire and a flint, is lawful; therfore by ſtriking of the flint with iron, they ſhew that as the hid ſparks of fire flie out by that union, ſo children are propagated by the conjunction of male and female. Many parts alſo of *Moſcovia* at this day continue in their Gentiliſme. See *Olaus*, *Munſter* in his Geography, and others.

Q. *What other gods did the Gentiles worſhip beſide thoſe above named?*

A. It were tedious to mention all; I will only name ſome of them. *Æolus* was god of the Winds, *Portunus* god of Harbours, *Agonius* god of Action, *Angerona* goddeſs of Squinzees, *Laverna* or *Furina* goddeſs of Theeves, *Gods of the Gentils.*

Aucula

Aucula goddesse of maid servants. *Carna* goddesse of hinges, *Aristæus* god of hony, *Diverra* goddesse of sweeping, *Feronia* goddesse of Woods, *Dice* goddesse of Law-suits, *Fidius* of Faith, *Arancus* of diverting hurt from Corn, *Hebe* of youth, *Meditrina* of Medicines, *Mena* of womens monthly flowers, *Myodes* or *Miagrus*, the same with *Belzebub* the god of Flies, *Limentinus* of thresholds, *Peitho* goddesse of Eloquence, *Aius* of speech, *Pecunia* of mony, *Thalassius* of marriage, *Vacuna* goddesse of leasure or idleness, *Vitula* goddesse of youthful wantonness, *Sentinus* of sense, *Tutanus* of defence, *Vallonia* of Vallies, *Vitunus* of life, *Collina* of hills, *Jugatinus* of the tops of mountains. We cannot meet with any creature, action, passion, or accident of mans life, which had not its peculiar deity.

Of these see *Austin, Lactantius, Tertullian, Plutarch, Arnobius, Eusebius, &c.*

Q. How did they rank and arme their gods?

How Ranked and Armed.

A. Some of them they called Supernal, as *Saturn, Jupiter, Apollo, Mercurius, Mars, Vulcan, Bacchus, Hercules, Cybele, Venus, Minerva, Juno, Ceres, Diana, Themis.* Some they named infernal, as *Pluto, Charon, Cerberus, Rhadamanthus, Minos, Æacus, Proserpina, Alecto, Tisphone, Megæra, Chimæra, Clotho, Lachesis, Atropos.* Some were deities of the Sea, as *Oceanus, Neptune, Triton, Glaucus, Palemon, Proteus, Nereus, Castor, Pollux, Phorbus, Melicerta, Amphitrite, Thetis, Doris, Galatæa*, and the other Sea-Nymphs, called *Nereides.* The Country gods, and of the Woods, were *Pan, Sylvanus, Faunus, Pales*, the *Satyres*, &c. There were three deities called *Graces*, or *Charites*, to wit, *Aegle, Thalia, Euphrosyne.* Three Fatal Sisters, called *Parcæ*; to wit, *Clotho, Lachesis, Atropos*; Three Furies, called *Eumenides*, to wit, *Alecto, Megæra, Tisiphone.* The chiefest of their gods they did thus arm; namely, *Saturn* with the Sithe, *Jupiter* with Thunder. *Mars* with the Sword. *Apollo* and *Diana* with Bows an arrows. *Mercury* with his *Caduceus*, or Rod. *Neptune* with the Trident, or three-forked Scepter. *Bacchus* with the *Thyrsus*, or Spear woven about with Vine-leaves. *Hercules* with his *Clave*, or Club. *Minerva* with her Lance and *Ægis*, or Targer, having on it *Medusa's* head. *Vulcan* with his Tongs, &c.

Of these see the Poets and their Commentators.

Q. With what creatures were their Chariots drawn?

A. *Jupiter*,

A. Jupiter, Sol, Mars, and *Neptune*, had their Chariots drawn by Horses. *Saturn* by Dragons. *Thetis, Triton, Leucothoe*, by Dolphins. *Bacchus* by Lynces and Tygers. *Diana* by Stags. *Luna*, or the Moon, by Oxen. *Oceanus* by Whales. *Venus* by Swans, Doves, and Sparrows. *Cybele* by Lions. *Juno* by Peacocks. *Ceres* by Serpents. *Pluto* by four black Horses. *Mercury*, in stead of a Chariot, had wings on his head and heels. The mystical meaning of these things we have opened. *In Myst. Poet.* *Their Chariots drawn.*

Q. In what peculiar places were some gods peculiarly worshipped?

A. Though *Apollo* was worshipped in many places: as in the wood *Grynæum* in *Ionia*; on *Phuselis*, a hill in *Lycia*; in *Tenedos*, an Isle of the Ægean Sea; in *Delos* and *Claros*, two of the *Cyclad* Islands; on hill *Cynthus*, in *Cyrrha*, a Town of *Phocis*: at *Rhodes*, on hill *Soracte*; on *Parnassus*, and other places; yet he was chiefly worshipped at *Delphi*, a Town of *Phocis*. So *Venus* was honoured in *Cyprus*, and in *Paphos*, a Town of the same Isle; and in the Isle *Amathus* in the Ægean Sea, on hill *Eryx*; and in *Sicilie*, and elsewhere; yet her chief worship was at *Paphos*. So *Juno* was worshipped at *Samos*, an Isle of the *Icarian* Sea; at *Argos* and *Mycenæ*, Towns of *Achaia*, and in other places; yet she was principally honoured at *Carthage* in *Africa*. *Minerva* was worshipped in *Aracynthus*, a hill of *Ætolia*; in *Pyreus*, a hill of *Attica*, and elsewhere; yet She was chiefly honoured at *Athens*. *Bacchus* was worshipped at *Nysa*, a Town of *Arabia*; at *Naxos*, one of the *Cyclades*, but chiefly at *Thebis* in *Bœotia*. *Diana* was worshipped at *Delos*, on hill *Cynthus*; at *Ephesus*, and elsewhere. *Hercules* was honoured at *Gades*; at *Tybur*, a Town near *Rome*; at *Tyrintha*, near *Argi*; at *Thebis* in *Bœotia*, &c. *Jupiters* worship was maintained at *Rome*, in *Lybia*, on hill *Ida* in *Crete*, and elsewhere. *Mars* was adored at *Thermodon* in *Scythia*, on *Rhodope*, a hill in *Thracia*; among the *Getes*, and other Nations. *Vulcan* was chiefly honoured at *Lemnus*, *Quirinus* at *Rome*, *Faunus* in *Latium*, *Isis* in *Egypt*, *Æsculapius*, in *Epidaurus*, a Town in *Peloponnesus*, *Cybele* in *Phrygia*, chiefly on the hills *Ida*, *Berecynthus*, and *Dindymus*. *Fortune* was honoured in *Antium* and *Præneste*, Towns of *Italy*, &c. *In what peculiar places worshipped.*

Who

Who would know more of these, let them consult wi the Poets.

Q. *What were the* Greek *chief festivals?*

Greeks; *their chiefe Festivals.*

A. The *Greek* were these. *Anacalypteria*, kept by the Rusticks to *Ceres* and *Bacchus*, upon the taking in of their fruits; but I finde that the feast of *Proserpina's* wedding with *Pluto*, called *Theogamia*, was called *Anacalypteria*, and so was the third day of each marriage from ἀνακαλύπτομαι, to disclose or discover, because then the Bride, who before had been shut up in her fathers house, came abroad to her Husbands house; and so the Presents that were given her by her husband that day, were called *Anacalypteria*. 2. *Anthesteria* were Feasts kept to *Bacchus*, so called from *Anthesterion*, the moneth of *February*, in which they were kept. But some will have this to be the moneth of *November*; others of *August*, which is most likely, because then grapes are ripe, and the Athenian children were crowned with Garlands of flowers. This feast also was called *Dionysia*. 3. *Aletis* was a feast at *Athens*, kept to *Icarus* and *Erigone*. 4. *Anthesphoria*, kept to the honour of *Proserpina*, who was carried away by *Pluto* as she was gathering of flowers; ἄνθος is a flower: It was called also *Theogamia*, a divine marriage. 5. ἀσκωλιάσια, was an Athenian feast kept four days; *Erasmus* mentions only three. 6. *Ascolia*, were Attick feasts kept to *Bacchus*, from ἀσκὸς a bladder; because in the middle of the Theatre they used then to dance upon bladders that were blown and oyled, onely with one foot, that by falling they might excite laughter; this dancing was called *Ascoliasmus*, of which *Virgil* speaks: *Mollibus in pratis unctos saltare per utres.* 7. Βοηδρόμια, were Athenian feasts in the month of *September* called by them *Boedromion*: this feast was kept with vociferation and running. 8. ἀγάπαι, were love-feasts, in which kinsfolks entertained each other with good cheer and gifts. 9. χόες were feasts at *Athens*, wherein all kinds of seeds were boiled to *Bacchus* and *Mercury*, in a pot called χόες; this feast was kept about the midst of *November*. 10. Διαμαστιγωσις, was the scourging feast among the *Lacedemonians*, in which the prime youth were whipt in the presence of their friends at the altar of *Diana*. 11. Δίδυμα, the

feast

feasts of *Jupiter*; they were called also διιτόλια: Here they were not very jovial, but sad, and σκυθρωποί, of sower countenance. 12. ἐλαφηβόλια, from ἔλαφος and βάλλω, were feasts kept to *Diana* in *February*, called *Elaphebolion*, wherein Stags were sacrificed to *Diana*. 13. *Epheſtia* at *Thebes*, were feasts kept to the honour of *Tyreſias* the Prophet who had been both man & woman; therefore that day they cloathed him first in mans apparel, and then in a womans habit. 14. γαμήλια, from γάμος marriage: this was *Junos* feast, kept in *January*, called *Gamelion*; and she having the charge of marriages, was called *Gamelia*. 15. *Hecatombe* to *Juno*, in which 100. sacrifices were offered, and divers shews or sports exhibited to the people: He that overcame was rewarded with χαλκῆ ἀσπίς, a brazen Targer, and a Myrtle garland. This feast was called also ἥραια from *Junos* name; and the moneth of *July*, in which this feast was kept, is named ἑκατομβαιών. 16. ἐλευσίνια Athenian feasts, in which certain holy Reliques were carried about in a chest called ἀλών, by the Priests called *Helenephori*. 17. γυμνόπαιδια were *Lacedemonian* feasts, kept to the honour of *Apollo*, and his Boy *Hyacinthus*, whom he lost; therefore *Lycander* calls him πολύθρηνον much lamented. 18. *Hypocauſtria*, were feasts to *Minerva*, for avoiding the dangers that come by firing, from ὑποκαίειν, to kindle or burn. 19. ὑβρίστικα, was a feast at *Argos*, so called from ὗς a Sow, because by them then this beast was sacrificed to *Venus*. 20. λαμπάδεια, so called from λαμπὰς a Torch, or Lamp: This feast was kept to *Bacchus*, into whose Temple in the night they used to carry burning Torches, and to place goblets full of Wine in all parts of the City. 21 μεγαλήσια were the feasts of *Cybele*, called *Magna Mater*, in which were exhibited divers spectacles to the people in the moneth of *April*. 22. μεταγείτνια, was *Apollo's* festival, who was called *Metageitnius*; and the moneth in which it was kept was named μεταγειτνιών, which some say is *May*, others *July*. 23. μονοφαγία, was a feast among the *Ægeans*, in which it seems they eat all of one dish, or else but once a day, or else each man apart. These are called μονοφάγοι. 24. μουνυχία, the feast of *Minerva*, kept in the harbour of *Athens*, called *Munichium*. The

moneth

moneth of *March* was also called μουνυχίων. 25. σκιρά were sober sacrifices, without wine; therefore called ἄοινα; at *Athens* these sacrifices were performed to *Venus Urania*; likewise to *Mnemosyne*, *Aurora*, *Sol*, *Luna*, the Muses and the Nymphs, and even to *Bacchus* himself. Sometimes they offered in stead of Wine ὕδωρ μελίκρατον, water mingled with honey. 26. νυκτέλια were the night sacrifices of *Bacchus*, whence he was called νύκτελιος. 27. ὀσχοφόρια, were Athenian feasts, so called from the great cup of the same name, which being filled with wine, beardlesse youths οἱ μάλιστα ἐπιμελεῖν τῆς χόμης, saith *Athenæus*, being to cut their long hair offered to *Hercules*. 28. *Ornea*, the festivals of *Priapus*, who was called ὀρνεάτης, from *Ornis*, a Town of *Peloponnesus*. 29. ὀσχοφόριον, an Athenian feast, in which the noble youth carried ὄσχας, Vine branches into *Minerva's* Temple. This feast was instituted when *Theseus* returned mourning from *Crete*, upon the report of his fathers death *Ægeus*. 30. παναθήναια, the chief Athenian feast to the honour of *Minerva*; it was celebrated every fifth year. In this were divers shews; the youth then used to dance in armour, called πυρρίχη, from *Pyrrhus* the inventer. The Image of *Pallas* was then carried in a Ship called *Panathenaica*, in which the sail called *Peplus* was spread; and on this was woven the Giant *Enceladus*, slain by *Pallas*. In this feast they used to run with lamps or torches; and so they did in the Feasts called *Ephestia* and *Promethea*. He that overcame, had for his reward καρπὸν ἐλαίας, the Olive fruit, that is, a pot of Oyl, whereof *Pallas* was the Inventer, and none but he could by the Law carry any Oyle out of the Attick Countrey. 31. πυανόψια, were feasts dedicate to *Apollo* in the moneth πυανεψιών, which some take for *October*, others for *July*. This feast was so called from πύανα, from beanes, or other kind of *legumina* consecrated to *Apollo*. 32. σκίρα, an Athenian feast to *Minerva*; the moneth in which it was kept was called σκιροφοριών, from bearing about in procession σκίρον or σκιάδιον, a Fan to make a shadow from the Suns heat. The Fan was carried by *Minerva's* Priest, accompanied with the Gentry of *Athens* out of the Tower; from this they called Miner-

va;

va, Scirada. The moneth of this feast was thought to be March. 33. Διαγόλια; this feast was dedicated to Apollo and Diana at Athens in the moneth of April, which was called Διαγολιών. In it the first fruits of the earth were offered to these gods, and boiled in the pot called Διαγόνος. 34. Θεσμα, were feasts to Bacchus the god of Wine, who was therefore Θεσμοφόρος; and his Temple Θεσμοφόριον commonly called; this was an Athenian feast. 35. Θεοξενία were feasts dedicated to all the gods together. This feast by the Latines is called dies panduculatis, and communicarius. Theoxenia also were games exhibited to Apollo, who was called Theoxenius, and this κοινὴ ἑορτὴ, common feast was at Delphi, consecrated peculiarly to Apollo. This feast was so called παρὰ τὸ ξενίζειν τοῖς Θεοῖς, because all the gods were entertained at a feast. Castor and Pollux were the authors of this feast; for when Hercules was deified, he committed to these Dioscuri the care of the Olympick games; but they devised this new feast of Theoxenia. It was chiefly observed by the Athenians in honour of forreign gods; for among them Θεοὶ ξενικοὶ τιμῶνται, saith Hesychius, the forraign gods were worshipped. This feast is called by Pindarus ξενίας τραπέζας, hospitable tables, and the sacrifice ξενισμός. 36. Θύια was the feast of Bacchus, in whose Temple three empty vessels in the night time were filled with wine, but none knew how, for the doors were fast locked, and guarded. Thuia also was the first Priestesse of Bacchus, from which the rest are called Thyadæ. 37. τριετηρικὰ were the feasts of Bacchus every third year, in Latine Trietalia and Triennia; of which Ovid, Celebrant repetita Triennia Baccha. Some other festivals the Greeks observed, but of lesse note.

Of these see Suidas, Athenæus, Rhodiginus, Gyraldus, Hesychius, Tertullian, Austin, Plutarch, Julius Pollux, the Scholiast of Aristophanes, Meursius, and others.

The Contents of the Sixth Section.

Of the two prevalent Religions now in Europe. 2. *Of* Mahomets *Law to his Disciples.* 3. *Of the* Mahumetans *opinions at this day.* 4. Mahomet, *not the Antichrist.* 5. *Of their Sects, and how the* Turks *and* Persians *differ.* 6. *Of the* Mahumetan *Religious Orders.* 7. *Of their other Hypocritical Orders.* 8. *Of their Secular Priests.* 9. *Of the* Mahumetan *devotion, and parts thereof.* 10. *Of their Ceremonies in their Pilgrimage to* Mecca. 11. *The Rites of their Circumcision.* 12. *Their Rites about the sick and dead.* 13. *The extent of* Mahumetanism, *and the causes thereof.* 14. Mahumetanism, *of what continuance.*

Sect. VI.

Quest.

What are the two prevalent Religions this day in Europe?

A. Mahumetanism, and Christianity. The former was broached by *Mahumet* the *Arabian*, being assisted by *Sergius* a *Nestorian* Monk, with some other Hereticks and Jews, about 600. years after Christ; for *Mahomet* was born under *Mauritius* the Emperor, *anno Christi* 591. and under *Heraclius*, *anno* 623. he was chosen General of the *Saracen* and *Arabian* Forces, and then became their Prophet, to whom he exhibited his impious doctrin and law.

Mahumetans, their *Religion.*

law, which he pretended was delivered to him by the Angel *Gabriel*. But his Book, called the *Alcoran*, was much altered after his death, and divers different copies thereof spread abroad, many of which were burned, and one retained, which is now extant. This is divided into 124. Chapters, which are fraughted with Fables, Lyes, Blasphemies, and a meer hodg-podge of fooleries and impieties, without either Language or Order, as I have shewed in the Caveat I gave to the Readers of the *Alcoran*; yet to him that readeth this Book a thousand times, is promised a woman in his Paradise, whose eye-brows shall be as wide as the Rainbow. Such honour do they give to their ridiculous Book called *Musaph*, that none must touch it till he be washed from top to toe; neither must he handle it with his bare hands, but must wrap them in clean linnen. When in their Temples it is publickly read, the Reader may not hold it lower than his girdle; and when he hath ended his reading, he kisseth the book, and layeth it to his eyes. See *Lanicerus*, and others.

Q. *What Law did* Mahomet *give to his Disciples?*

A. His Law he divides into eight Commandements. The first is to acknowledge onely one God, and onely one Propher, to wit *Mahomet*. 2. The Second is concerning the duty of children to their Parents. 3. Of the love of neighbours to each other. 4. Of their times of prayer in their Temples. 5. Of their yearly Lent, which is carefully to be observed of all for one moneth or thirty days. 6. Of their charity and alms-deeds to the poor and indigent. 7. Of their Matrimony, which every man is bound to embrace at 25. years of age. 8. Against murder. To the observer of these commands he Promiseth Paradise, in which shall be silken Carpets, pleasant Rivers, fruitfull trees, beautiful women, musick, good cheer, and choice wines, store of gold and silver plate with precious stones, and such other conceits. But to those that shall not obey this Law, hell is prepared, with seven gates, in which they shall eat and drink fire, shall be bound in chains, and tormented with scalding waters. He proveth the Resurrection by the story of the seven sleepers, which slept 360. years in a Cave. He prescribes also divers moral *Their Law.*

and judicial Precepts, as abſtinence from ſwines fleſh, blood, and ſuch as die alone: alſo from adultery and falſ witneſs. He ſpeaks of their *Fridays* devotion; of good works; of their Pilgrimage to *Mecca*; of courteſie to each other; of avoiding covetouſneſſe, uſury, oppreſſion, lying, caſual murder, diſputing about his *Alcoran*, or doubting thereof. Alſo of prayer, alms, waſhing, faſting, and Pilgrimage. He urgeth alſo repentance, forbideth ſwearing, commends friendſhip, will not have men forced to Religion; will not have mercy or pardon to be ſhewed to enemies. He urgeth valour in Battel, promiſing rewards to the couragious, and ſhewing that none can die till his time come, and then is no avoyding thereof.

Q. *What other opinions do the* Mahumetans *hold at this day?*

Their opinions. A. They hold a fatal neceſſity, and judge of things according to the ſucceſſe. They hold it unlawful to drink Wine, to play at Cheſs, Tables, Cards, or ſuch like recreations. Their opinion is, that to have Images in Churches is Idolatry; They believe that all who die in their wars go immediatly to Paradiſe, which makes them fight with ſuch cheerfulneſſe; They think that every man who lives a good life, ſhall be ſaved, what Religion ſoever he profeſſeth; therefore they ſay that *Moſes*, *Chriſt*, and *Mahomet*, ſhall in the reſurrection appear with three banners, to which, all of theſe three profeſſions ſhall make their repair. They hold that every one hath two Angels attending on him; the one at his right hand, the other at his left. They eſteem good works meritorious of Heaven. They ſay that the Angel *Iſrafbil* ſhall in the laſt day ſound his trumpet, at the ſound of which, all living creatures (Angels not excepted) ſhall ſuddenly die, and the Earth ſhall fall into duſt and ſand; but when the ſaid Angel ſoundeth his trumpet the ſecond time, the ſouls of all that were dead ſhall revive again: then ſhall the Angel *Michael* weigh all mens ſouls in a pair of ſcales. They ſay there is a terrible Dragon in the mouth of hell; and that there is an iron bridge, over which the wicked are conveyed, ſome into everlaſting fire, and ſome into the fire of Purgatory. They hold that the Sun at his riſing.

rising, and the Moon at her first appearing should be reverenced. They esteem Polygamy no sin. They hold it unlawfull for any man to go into their Temples not washed from head to foot; and if after washing, he piss, go to stool, or break wind upward or downward, he must wash again, or else he offends God. They say that the heaven is made of smoak; that there are many seas above it; that the Moons light was impaired by a touch of the Angel *Gabriels* wing, as he was flying along; that the devils shall be saved by the *Alcoran*. Many other savourless and senseless opinions they have, as may be seen in the Book called *Scala*, being an Exposition of the *Alcoran* Dialogue wise.

Q. *Was* Mahomet *that Great Antichrist spoken of by Saint* Paul, 2 Thess. 2. *and by Saint* John *in the* Apocalypse?

A. No: For *Mahomet* was an *Arabian*, descended from *Ismael* and *Hagar*: but *Antichrist* (if we will beleeve the ancient Doctors of the Church) shall be a *Jew*, of the tribe of *Dan*. 2. *Antichrist* shall come in the end of the world, and as the Church anciently beleeved, immediately before Christs second comming; but *Mahomet* is come and gone, above a thousand years agoe. 3. The ancient Fathers believed that the two Witnesses which shall oppose *Antichrist*, and shall be slain by him, are *Henoch* and *Elias*; but these are not yet come. 4. The tradition of the Primitive Church was, that *Antichrist* shall reign but three years and a halfe, supposing that this period of time is meant by time and times, and half a time: but *Mahomet* we know reigned many more years. 5. Antichrist will wholly oppose himself against Christ, vilifie him, set himself up in his stead; and to extol himself above all that is called God: but *Mahomet* doth speak honourably of Christ, in calling him the Word of God, the Spirit of God, the Servant of God, the Saviour of those that trust in him, the Son of a Virgin, begot without the help of man, &c. as may be seen in his *Alcoran*. 6. Our writers, as *Forbes*, *Cartwright*, &c. hold that Antichrist is described *Revel.* 9. under the name of that Star which fell from Heaven, having the key of the bottomlesse pit, and under the name of *Abaddon* and *Apollyon*; but that *Mahomet* with his followers are set out in that same chapter

Mahomet, *not that great Antichrist spoken of by Saint* Paul, *and Saint* John.

under the four Angels bound in the great River *Euphrates*. 7. The Apostle 2 *Thess.* 2. saith, *that Antichrist shall sit in the Temple of God as God, and shall exalt himself above all that is called God.* But this cannot be meant of *Mahomet*, for he never sate in the Temple of God, whether by this word we understand the Temple of *Jerusalem*, or the Church of Christ; for he and his Disciples separated themselves from the Church of Christ, and will have no communion with Christians. 8. Antichrist is to come with signs and lying wonders, and by these to raise his Kingdome. But *Mahomet* came with the sword, and by it subdued the neighbouring Nations, so that neither he nor his followers did or doe pretend to any wonders. 9. Our writers say that Antichrist is not to be taken for a particular person, but for a whole company or society of people under one head; but *Mahomet* was a particular person. 10. Antichrist is to be destroyed by the breath of the Lords mouth; but *Mahomet* died a natural death. By all these reasons then it appears, that *Mahomet* cannot be that Great *Antichrist* who is to come in the end of the world. Yet I deny not but he was an Antichrist in broaching a doctrin repugnant to Christs Divinity. Such an Antichrist was *Arius*; likewise in persecuting Christ in his members, he may be called *Antichrist*; and so might *Nero*, *Domitian*, *Diocletian*, and other persecutors. Besides, the number of the beast 666. is found in *Mahomets* name, and so it is found in divers other names. If we consider the miseries, desolation and blood that have followed upon the spreading of Mahumetanisme in the world, we may with *Pererius* on *Revel.* 6 conclude that *Mahomet* is signified by death, which rideth on the pale horse, followed by Hell or the Grave; to whom was given power over the fourth part of the earth, to kill with the sword, with famine, &c. for he was the death both of soul and body to many millions of people; upon whose wars followed destruction, famine, pestilence and many other miseries, in that part of the world, where he and his successors have spread their doctrine and conquests.

Their Sects. Q. *Are all the Mahumetans of one profession?*

A. No: for there be divers Sects amongst them, but the

the two main Sects are, that of the *Arabians*, followed by the *Turks*; and of *Hali* by the *Persians*. To this *Hali Mahomet* bequeathed both his Daughter and his *Alcoran*, which the *Persians* believe is the true Copy, and that of the *Turks* to be false. This *Hali* succeeded *Mahomet*, both in his Doctrine and Empire; whose interpretation of the Law they embrace for the truest. As the Saracen *Caliphs* of old, exercised both the Kingly and Priestly Office; so both are claimed by the modern *Persian*; for both were performed by *Mahomet* and *Hali*. But to avoid trouble, the Persian Sophi contents himself with the Secular Government, leaving the Spiritual to the *Mustaed Dini*, who is as the *Mufti* in *Turky*. These two Sects differ in many points: for the Arabians make God the author both of good and evil; but the Persians of good only; the Persians acknowledge nothing eternal but God; the Turks say that the Law is also eternal; the Persians say that the blessed souls cannot see God in his Essence, but in his Effects or Attributes. The Turks teach that he shall be visible in his Essence. The Persians will have *Mahomets* soul to be carried by the *Angel Gabriel* into Gods presence when he received his *Alcoran*. The Turks will have his body carried thither also. The Persians pray but three times a day, the *Arabians* five times; other differences they have; but these are the chief Doctrinal differences: the maine is about the true *Alcoran*, the true interpretation thereof, and the true successor of *Mahomet*; for they hold *Eubocar*, *Osmen*, and *Homar*, whom the Turks worship, to have been usurpers, and *Hali* the onely true successor of *Mahomet*, whose Sepulchre they visit with as great devotion as the Turks do the other three.

See *Borrius*, *Lanicerus*, *Knolles*, *Camerarius*, *Jovius*, &c.

Q. *What religious Orders have the* Mahumetans?

A. Most of their religious Orders are wicked and irreligious. For those whom they call *Imailer* and *religious brothers of love*, are worse then beasts in their lusts, sparing neither women nor boys; their habit is a long coat of a violet colour, without seam, girt about with a golden girdle, at which hang silver Cimbals, which make a jangling sound; they walk with a book in their hand, containing love Songs and Sonnets, in the *Persian* tongue; these go about singing, and receive money for

Mahumetans, *their religious orders.*

their Songs, and are always bare-headed, wearing long hair, which they curle. The Order of *Calender* profeſseth perpetual Virginity, and have their own peculiar Temples, or Chappels. They wear a ſhort coat made of Wool and Horſe hair, without ſleeves, They cut their hair ſhort, and wear on their heads Felt-hats, from which hangs ruffs of horſe hair, about a hand-breadth. They wear iron rings in their ears, and about their necks and arms; they wear alſo in their Yard an iron or ſilver ring of 3. *lib.* weight, whereby they are forced to live chaſtely; they go about reading certaine Rimes or Ballades. The Order of *Dervijes* go about begging almes in the name of *Haly*, ſon in Law to their god *Mahomet*. They wear two ſheepskins dried in the Sun, the one whereof they hang on their back, the other on their breaſt; the reſt of their body is naked. They ſhave their whole body, goe bare-headed, and burn their temples with a hot Iron. In their ears they wear rings, in which are precious ſtones. They bear in their hand a knotty club. They are deſperate Aſſaſſinates, will rob and murther when they finde occaſion; they eat of a certain herb called *Aſſerad* or *Matſlach* which makes them mad; then they cut and laſh their fleſh; the madder they are, the more they are reverenced. In *Natolia* neer the Sepulchre of a certain Saint of theirs is a Covent of theſe Monks, being about five hundred, where once a year there is kept a generall meeting of this Order, about eight thouſand, over whom their ſuperiour called *Aſſambaba* is Preſident. On the Friday after their devotions they make themſelves drunk with *Aſſerad* in ſtead of Wine; then they fall to dancing in a round, about a fire, ſinging Ballades, which done, with a ſharp knife they cut flowers and Figures on their skins, for the love of thoſe women they moſt affect. This Feaſt holdeth ſeven days, which ended, with banners diſplayed, and drums beating, they depart all to their ſeverall Covents, begging almes all the way as they march. Their fourth Order called *Torlachs*, are cloathed like the *Dervijes*, but that they wear alſo a Bears skin inſtead of a Cloak, but they go bare headed and ſhaven; they anoint their heads with Oyle againſt cold; and burn their temples againſt

againſt defluxions. Their life is beaſtly and beggerly, living in ignorance and idleneſſe; they are begging in every corner, and are dangerous to meet with in Deſart places, for they will rob and plunder; they profeſſe Palmeſtry like our *Gypſies*, who uſe to pick filly womens pockets as they are looking in their hands. They carry about with them an old man, whom they worſhip as a Prophet; when they mean to have mony from any rich man, they repair to his houſe, and the old man there propheſieth ſudden deſtruction againſt that houſe; which to prevent, the Maſter of the houſe deſires the old mans prayers, and ſo diſmiſſeth him and his train with mony, which they ſpend wickedly; for they are given to Sodomy and all uncleanneſs. See *Menavino*, *Nicholaus Nicholai*, *Septemcaſtrenſis*, &c.

Q. Are there no other hypocritical Orders amongſt them?

A. Yes, many more. Some whereof go naked, except their privities, ſeeming no wayes moved either with Summers heat, or winters cold; they can indure cutting and ſlaſhing of their fleſh, as it were inſenſibly, to have their patience the more admired. Some will be honoured for their abſtinence in eating and drinking ſparingly and ſeldome. Some profeſſe poverty, and will enjoy no earthly things. Others again profeſſe perpetual ſilence, and will not ſpeak, though urged with injuries and tortures. Some avoid all converſation with men. Others brag of Revelations, Viſions, and Enthuſiaſms. Some wear Feathers on their heads, to ſhew they are given to contemplation. Some have Rings in their ears, to note their ſubjection and obedience in harkning to ſpiritual Revelations. Some bare chains about their necks and armes, to ſhew they are bound up from the world; ſome by their mean cloaths brag of their poverty. Some to ſhew their love to hoſpitality, carry pitchers of clean water, which they proffer to all that will drink, without taking any reward. Some dwell at the graves of the dead, and live on what the people offers them. Some of them have ſecret commerce with women, and then give out that they conceive and bare children without the help of man, purpoſely to extenuate the miraculous birth of Chriſt. Some are *Antinomians*, affirming that there is no uſe of the Law, but that men are ſaved by Grace.

Some

Some are for traditions and merits, by which salvation is obtained, and not by Grace. These addict themselves wholly to Meditation, Prayer, Fasting, and other spiritual exercises; there be some who are accounted Hereticks, for they hold that every man may be saved in his own Religion, and that Christs Law is as good as *Mahomets*; therefore they make no scruple to enter into Christian Churches, to sign themselves with the Crosse, and besprinkle themselves with Holy water. These Votaries have their Saints, to whom they have recourse in their wants, and to whom they assign particular Offices: some have the charge of travellers, some of children, some of child bearing-women, some of secrets, and such like. They have also their Martyrs, Reliques, and lying miracles.

See *Georgievitz*, *Septemcastrensis*, *Busbequius*, and others.

Q. *What secular Priests have they?*

Their secular Priests.

A. They have eight Orders or degrees; 1. The *Mophti* or their Pope, on whose judgment all depend, even the Great Turk himselfe, both in spiritual and secular affaires. 2. The *Caldeleschcr*, who under the *Mophti* is judge of all causes, both Civil and Ecclesiasticall. 3. The *Cadi* whose Office is to teach the people. 4. *Modecis*, who have the charge of Hospitals. 5. *Antiphi*, who publiquely read the heads of the Mahumetan superstition, holding in one hand a naked sword, in the other a Semiter. 6. *Imam*, who in their Temples have charge of the Ceremonies. 7. *Meizin*, who on their Towers sing and call the people to prayer. 8. *Sophi*, who are their singing men in their Temples. The higher Orders are chosen by the grand Seigniour. The inferiour by the people, who have a small pension from the Turk, which being insufficient to maintain them, they are forced to work and use trades. There is required no more learning in them, but to read the Alcoran in *Arabian*, for they will not have it translated. To strike any of these is the losse of a hand in a Turk, but of life in a Christian. In such esteem they have their beggerly Priests.

See *Cuspinian*, *Knolles*, &c.

Q. *Wherein doth the* Mahumetans *devotion consist chiefly?*

Their devotion.

A. in in their multitudes of Mosches, or Temples, the chiefe of which is Saint *Sophi* in *Constantinople*, built

or

or rather repaired by *Justinian*. 2. In their Hospitals, both for poor and strangers. 3. In their Monasteries and Schools. 4. In their washings, whereof they have three sorts. One of all the body. Another of the private parts onely. The third of the hands, feet, face, and organs of the five Senses. 5. In giving of almes either in mony or in meat; for their manner is to sacrifice beasts, but not as the *Jews* upon Altars; these beasts they cut in pieces and distribute among the poor. Their other Sacrifices, which either they offer, or promise to offer when they are in danger, are so divided, that the Priests have one share, the poor another, the third they eat themselves. 6. In making of Vows, which are altogether conditionall; for they pay them if they obtain what they desire, otherwise not. 7. In adorning their Temples with multitudes of Lamps burning with Oyl, and with Tapestry spread on Mats, upon which they prostrate themselves in prayer. On the walls are written in golden letters, *There is but one God, and one Prophet Mahomet.* 8. In praying five times a day, and on *Friday* which is their Sabbath (because *Mahomets* birth-day,) six times, bowing themselves to the ground, twice as often as they pray. Whosoever absents himself, chiefly on *Friday*, and in their Lent, is punished with disgrace, and a pecuniary Mulct. 9. In divers ridiculous ceremonies acted by their Priests, as pulling off the shoes, which all people are tyed to do when they enter into their Temples; in stretching out the hands and joyning them together, in kissing the ground, in lifting up the head, in stopping of the ears with their fingers, in praying with their faces to the South, because *Mecca* is there, in wiping their eyes with their hands, in observing a Lenten Fast for one moneth in a yeer, changing the moneth every yeer, so that they fast one whole yeer in twelve; and then they abstain from all meat and drink, till the stars appear. In plucking off their hairs at the end of their Fast, and in painting of their nayls with a red colour. 10. In Pilgrimages to *Mecca*, in circumcision of their children, in feasting at the Graves of the dead, and in other such vain ceremonies.

See *Georgievitz*, *Knolles*, *Purchas*, &c.

Q. *What*

Q. *What Ceremonies observe they in their Pilgrimage to Mecca?*

Their Pilgrimage to Mecca.

A. This journey is undertaken and performed every yeer, and it is held so necessary, that he who doth not onee in his life go this Pilgrimage, shall be assuredly damned; whereas Paradise and remission of sins is procured to them that go it. The way is long and tedious to those of *Greece*, being six moneths journey, and dangerous by reason of *Arabian* theeves, mountains of sand, with which divers are overwhelmed; and want of water in those sandy and barren desarts. Their chief care is to be reconciled to each other where there is any difference, before they go; for if they leave not behind them all grudges and quarels, their Pilgrimage will do them no good; they begin their journey from *Cairo*, about three weeks after their *Easter*, called *Bairam*, being guarded with 200 *Spachi* on Dromedaries, and 200 *Janizaries* on Camels with eight pieces of Ordnance, a rich vesture for the Prophet, and a green Velvet covering wrought with gold to cover his Tomb, which the *Bassa* delivers to the Captain of the Pilgrims. The Camels that carry these Vestures are covered with cloth of gold, and many small bels; the night before their departure is kept with great Feasting and triumphs. No man may hinder his wife from this Pilgrimage, and every servant is made free that goeth it. The Camel that carrieth the box with the *Alcoran* is covered with cloth of gold and silk, the box with silk onely during the journey, but with gold and Jewels at their entring into *Mecca*. Musitians also and singers encompasse the Camel, and much vain Pompe is used in this Pilgrimage. They use divers washings by the way when they meet with water. When they come to *Mecca*, the house of *Abraham*, which they fable was miraculously built, receiveth a new covering and a new Gate; the old vesture is sold to Pilgrims, which hath a vertue in it to pardon sins; after many idle Ceremonies performed, they go round about *Abrahams* house seven times; then they kisse a black stone, which they believe fell down thither from Heaven; at first it was white, but by the often kissing of sinners it is become black; then they wash themselves in the

pond

Pond *Zunzun*, without the Gate five paces; this pond the Angel shewed to *Hagar* when she wanted water for *Ismael*. Of this also they drink, and pray for pardon of their sins. After five days abode at *Mecca*, they go to the *Hill of pardons*, 15 miles distant, and there they leave all their sins behind them after they have heard a Sermon and prayed, and offered Sacrifices. Upon their return they must not look back to the Hill, lest their sins follow them. From hence they repair to *Medina*, where *Mahomets* Sepulchre is thought to be; but by the way they run up a certain hill, which they call the mount of health; they run, that they may sweat out all their sins. Thence they come pure to the Seducers tombe, which notwithstanding they may not see, being hanged about with a Silk Curtain, which by the *Eunuchs*, being 50. in number to attend on the tombe, and to light the Lamps, is taken down when the Pilgrims Captain presenteth the new one; without, each man gives to the Eunuchs handkercheifs, or such like, to touch the tombe therewith; this they keep as a special Relique. When they return to *Egypt*, the Captain presenteth the *Alcoran* to the *Bassa* to kisse, and then it is laid up again; the Captain is Feasted, and presented with a Garment of cloth of Gold. They used to cut in pieces the Camel with his Furniture which carried the *Alcoran*, and reserve these pieces for holy Reliques. The *Alcoran* also is elevated, that all might see and adore it, which done, every one with joy returns to his one home.

See *Vertoman*, *Lanicerus*, and others.

Q. *What Ceremonies use they about their Circumcision?* *Their Circumcision.*

A. They are Circumcised about eight years of age; the Child is carrid on horse-back, with a Tullipant on his head to the Temple, with a torch before him, on a spear decket with flowers, which is left with the Priest as his Fee, who first nippeth the end of the skin of the childs yard with pincers, to mortifie it, then with his sizzers he nimbly cuts it off; presently a powder is laid on to ease the pain, and afterward sale. The childs hands being loosed, looketh, as he is taught by the Priest, towards heaven, and lifting up the first finger of his right hand, saith these words: *God is one God, and* Mahomet *is his Prophet.* Then he is carried home,

home in state after some prayers and offerings at the Church. Sometimes the child is circumcised at home; and receiveth his name, not then, but when he is born. They feast then commonly three days, which ended, the child is carried with Pomp to the Bath, and from thence home, where he is presented with divers gifts from his Parents Friends. Women are not circumcised, but are tied to make profession of their *Mahumetan* faith.

See *Georgievitz* and others.

Q. *What Rites doe they observe about the sick and dead?*

Their Rites about the sick and dead.

A. Their Priests and chief friends visit them, exhort them to repentance, and read Psalms to them. When any dieth, the Priest compasseth the Corps with a string of beads, made of *Lignum Aloes*, praying God to have mercy on him; then the Priests carry it into the Garden, wash it, and cover it with its own garments, with flowers also and perfumes, and his Turband is set on his head. Women perform this office to the body of a woman. This done, the body is carried to the Temple with the head forwards, and set down at the Church-door, whilst the Priests are performing their service; then it is carried to the burial-place without the City: the Priests pray for his soul, are paid for their pains, and feasted at home. Some part of their good cheer is set on the grave, for the soul to feed on, or for alms to the poor. They believe there are two Angels, who with angry looks, and flaming firebrands, examine the dead party of his former life, whom they whip with fiery torches if he be wicked; if good, they comfort him, and defend his body in the grave till the day of judgment; but the bodies of the wicked are knocked down nine fathoms under ground, and tormented by their angry Angels, the one knocking him with an hammer, the other tearing him with an hook, till the last day; against this torment the *Turks* use to pray at the graves of the dead. The women there do not accompany the dead to the grave, but stay at home weeping, and preparing good cheer for the Priests and others of the departed mans friends. They believe that when the Corps hath been in the grave one quarter of an hour, that a new spirit is put into it, is set upon its knees, and is examined by the

foresaid

foresaid Angels of his saith and works. They believe also that it is a work of charity, and conducible to the soul of the defunct, if the birds, beasts, or ants be fed with the meat which they set on the graves of the dead. See *Menavino*, *Bellonius*, &c.

Q. *How far hath this* Mahumetan *Superstition got footing in the world?*

A. Though it be not so far extended as Gentilisme, yet it hath over-reached Christianity; not in *Europe*, where Christianity prevaileth, but in *Africa* where it hath thrust out the ancient Christian Churches, and erected the Half-Moon in stead of the Crosse, except it be among the *Abyssins*, and some small places held by the *Spaniard* or *Portugal*: But in *Asia* it hath got deeper footing, having over-run *Arabia*, *Turkie*, *Persia*, some part of *Mogols* countrey, and *Tartaria*, onely here and there some smal Congregations of Christians are to be found. In *America* indeed it is not as yet known. Now the reasons why this Superstition is so far spread, are these. 1. The continual jars, frivolous debates, and needless disputations about questions of Religion among Christians, which hath made the world doubt of the truth thereof, and takes away the end and scope of Religion, which is to unite mens affections; but the remedy is become the disease, and that which should cure us, woundeth us. 2. The wicked and scandalous lives both of Christian Laity and Clergy: for the Mahumetans generally are more devout in their religious duties, and more just in their dealings. 3. The Mahumetan Conquests have in those parts propagated their Superstition. 4. Their religion is more pleasing to the sense then Christianity; for men are more affected with sensitive pleasures, which *Mahomet* proffers in his Paradise, then with spiritual, which are lesse known, and therefore lesse desired. 5. The greatnesse of the *Turkish* tyranny over Christians; the rewards and honours they give to those that will turn *Moslimen*, or *Mahumetans*, are great inducements for weak spirits to embrace that religion; for a Christian Renegado that will receive circumcision among them, is carried about the streets with great joy and solemnity, is presented with many gifts, and made free from all taxes; for which very cause, many, both *Their Superstition how far spread.*

Greeks

Greeks and *Albanians*, have received circumcision. 6. The liberty which is permitted to multiply wives, must needs be pleasing to carnal-minded men. 7. They permit no man to dispute of their *Alcoran*; to call any point of their religion in question; to sell the *Alcoran* to strangers, or to translate it into other languages: It is death to offend in any of these, which is the cause of much quietness and concord among them. 8. They inhibit the profession of Philosophy among them, and so they keep the people in darkness and ignorance, not suffering the light to appear and to detect their errors. 9. They teach, that all who live a good life shall be saved, whatsoever his religion be; this makes many weak Christians revolt from their holy faith without scruple or check of conscience; for what care they, whether they serve *Christ* or *Mahomet*, so they be saved? 10. They hold, that after a certain time of torments in Hell, the wicked shall be released from thence; this doctrine is more pleasing to wicked men then Christianity, which admits of no redemption from Hell, nor any mitigation of eternal torments. 11. Men are much taken with moral outsides, whereby the Turks exceed Christians; for they are more modest in their conversation generally then we; men and women converse not together promiscuously, as among us; they are less sumptuous in their buildings; less excessive and phantastical in their clothes; more sparing in their dyet, and altogether abstemious; more devout and reverend in their Churches, so that they will not suffer a piece of paper to be trod upon, or lie on the ground, but will take it up, kisse it, and lay it in some place out of danger; and this is, because the name of God and *Mahomets* Law is written upon paper; they are also more sober in their speeches and gesture, and more obedient to their Superiors then we are. 12. There is nothing more pleasing to our nature then private revenge, which by Christs Law is prohibited, but by the Mahumetan Law is allowed; for they are to hate, and to kill their enemy, if they can. 13. *Arianism* had infected most of the Eastern Churches; therefore it was no wonder if they received *Mahomets* Doctrine, which was grounded upon *Arius* his Heresie. 14. They

suffer

ſuffer no man to blaſpheme Chriſt, but honour him, and ſpeak reverently of him; ſo they do of *Moſes* and *Abraham*, which makes that neither *Jews* nor *Chriſtians* are in thoſe parts much averſe from, or violent againſt their Religion. 15. They have been alwayes very zealous and diligent in gaining Proſelytes, and yet force no man. For theſe, and ſuch like reaſons, let us not wonder at the great encreaſe of Mahumetaniſme in the world.

Q. *Of what continuance is Mahumetaniſme?*

Mahumetaniſm, of what continuance.

A. *Mahomet* was born in the year of Chriſt, 592. in the time of S. *Gregory* the Pope, and *Mauritius* the Emperour: according to *Genebrard* he lived 63. years, of which he ſpent 23. years in ſpreading of his doctrine, then died in the year of our Lord 655. *Conſtance* being Emperour, and *Eugenius* the firſt Pope; So that Mahumetaniſme hath laſted already above 1000. years, to the great oppreſſion and vexation of the Church of Chriſt, and to the eternal diſhonour of Chriſtian Princes, who if they had ſpent but the tenth part of that blood againſt the Turks, which they have ſhamefully and ſinfully ſhed in their own private quarrels, there had not been at this day any remainder of that damnable Sect, which hath longer continued a ſcourge to the Church of Chriſt, then ever any enemy did againſt Gods people of old. For the *Egyptians* oppreſſed the *Iſraelites* ſcarce 200. years; the *Canaanites* 20. years; the *Moabites* 18. years; the *Philiſtines* 40. years; the *Aſſyrians* and *Chaldeans* from the firſt to the laſt, did not vex & oppreſs Gods people above 300. years; afterward they were oppreſſed by *Antiochus Epiphanes* 40 years; the Chriſtian Church from *Nero* till *Conſtantine* was afflicted about 260. years; and afterward by the *Goths* and *Lombards* were 300. years. But this oppreſſion of the Church by *Mahomet* hath, as I ſaid, laſted above a thouſand years. The reaſons are divers as I have ſhewed in the former queſtion, to which may be added theſe. 1. By this long perſecution and tyranny of the Turks, God will try and exerciſe the faith, patience, conſtancy, and other vertues of his people, which would corrupt and putrifie like ſtanding water, or *Moab* ſetled upon the Lees, not being poured from veſſel to

veſſel. How can the courage of a Souldier be known but in a skirmiſh? or the skill of a Mariner, but in a ſtorm; *Marcet ſine adverſario virtus*; that tree, ſaith Seneca, is moſt ſtrongly roored in the ground, which is moſt ſhaken with the wind. *Nulla eſt arbor fortis & ſolida, niſi in quam venti ſæpius incurſant, ipſa enim vexatione conſtringitur, & radices certius figit.* 2. God is pleaſed to continue this tyranny and power of the Mahumetans, to the end that Chriſtian Princes may love each other, and ſtick cloſe together againſt the common enemy; that their military diſcipline might be exerciſed abroad, and not at home: For this cauſe the wiſeſt of the Romans were againſt the utter deſtruction of *Carthage*; fearing leaſt the Romans wanting an enemy abroad, ſhould exerciſe their ſwords againſt themſelves; which fell out accordingly. For the ſame cauſe God would not utterly deſtroy the *Philiſtines*, *Ammonites*, *Moabites*, and other neighbouring enemies of the *Jewes*. But ſuch is the madneſſe of Chriſtians, that though we have ſo potent an enemy cloſe at our doores, ready to devour us, yet wee are content to ſheath that ſword into our owne bowels, which we ſhould imploy againſt the common foe. 3. God will have this ſword of Mahumetaniſme to hang over our heads, and this ſcourge to be ſtill in our eyes, that thereby wee may be kept the more in awe and obedience; that if at any time we ſtart aſide like a broken bow, we may returne againe in time, conſidering God hath this whip ready and at hand to correct us. Thus God left the Canaanites among the Jewes, to be pricks in their eyes, and goads in their ſides. *I will not* (ſaith the Lord) *drive out any from before them of the Nations which* Joſhua *left when he died; that through them I might prove Iſrael, whether they will keep the way of the Lord to walk therein, &c. therefore the Lord left theſe nations without driving them out haſtily.* See *Judg.* 2. 21, 22. & 3. 1, 2, 3, &c. 4. God is content to continue this Mahumetan Sect ſo long, becauſe juſtice is exerciſed among them, without which a State or Kingdome can no more ſtand then a tree without a root, or an houſe without a foundation; they are alſo zealous and devout

devout in their way; and great enemies to Idolatry, ſo that they will permit no images to be painted or carved among them, knowing that God is not offended ſo much againſt any ſin as againſt idolatry, which is ſpiritual adultery, moſt deſtructive of that matrimonial conjuction between God and us. 5. The Lord by the long continuance of Mahumetaniſm, will puniſh the perfidiouſneſſe and wickedneſſe of the Greek Emperours, as likewiſe the multitude of hereſies and ſchiſms hatched in that Church. 6. This Sect of Mahumetaniſm is ſo made up of Chriſtianiſm, Judaiſm and Gentiliſm, that it abates the edge of any of theſe nations, from any eager deſire of its extirpation.

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SECT. VII.

Queſt.

WHat is the other great Religion profeſſed in Europe?

A. *Chriſtianity*; which is the Doctrine of Salvation, delivered to man by Chriſt Jeſus the Son of God, who aſſuming our nature of a pure Virgin, taught the Jewes the true way to happineſſe, confirming his doctrine by ſignes and miracles; at length ſealed it with his blood; and ſo having ſuffered death for our ſins, and roſe again for our juſtification, he aſcended to his Father, leaving twelve Apoſtles behind him to propagate this doctrine through the world, which they did accordingly, confirming their words with miracles, and their own blood; and ſo this light of the Goſpel ſcattered all the fogs and miſts of Gentile ſuperſtition; at the ſight of this Ark of the new Covenant, the Dagon of idolatry fell to the ground: when this Lyon of the Tribe of *Judah* did roar, all the beaſts of the forreſt, that is, the Pagan Idols or Devils rather hid themſelves in their dens. *Apollo* complained that his Oracles failed him, and that the Hebrew child had ſtopped his mouth. When it was proclaimed at *Palotes* by *Thanas* the Egyptian ſhip-maſter, that the great god *Pan* was dead, all the evil ſpirits were heard to howl and bewail the overthrow of their Kingdom, *Porphirie* complained that the preaching of Chriſt had weakened the power of their gods, and hindred the gain of their Prieſts. The bones of *Babylas* ſo hindered *Apollo* that he could deliver no Oracle while they were there. The *Delphick* Temple fell down with earthquake and thunder, when *Julian* ſent to conſult with the Oracle. Such was the irreſiſtible power of the two-edged ſword which came out of Chriſts mouth, that nothing was able to withſtand it. The little ſtone cut out of the mountain without hands

Chriſtianity, its beginning.

ſmot the great Image of *Nebuchadnezzar*, and brake it in pieces; to the Doctrine of twelve poor weak fiſhermen, did the great Potentates of the world ſubmit their Scepters. Thus the ſtone which the builders refuſed, became the head of the Corner; it was the Lords doing, and its marveilous in our eyes. The terrible beaſt which with his iron teeth deſtroyed all the other beaſts, is deſtroyed by the weakneſſe of preaching, againſt which the more the *Roman* Empire ſtruggled, the more it was foiled, and found by experience that the blood of Martyrs was the ſeed of the Church, which conquered the great conquerours, not with acting, but with ſuffering, not by the ſword, but by the word, and more by their death then by their life: like ſo many *Sampſons* triumphing over theſe *Philiſtines* in their death and torments.

Q. 2. *Seeing the power of Religion was ſo irreſiſtible in the beginning, that it carried all like a torrent before it, how came it to grow ſo weake within 600 yeers, that it yielded to* Mahumetaniſm?

Yeelds to Mahumetaniſm.

A. When God ſaw that the ungrateful profeſſors of Chriſtianity began to loath that heavenly *Manna*, and to covet for Quales of new Doctrin, he gave them leave to eat and poyſon themſelves therewith. He was not bound to caſt pearls before ſwine, and to give that which was holy to dogs. In his juſt judgements he removed the Candleſtick from thoſe who rejected the light, and delighted themſelves in darkneſſe; it was fit the Kingdom of God ſhould be taken from them, and given to a people that ſhould bring forth the fruits thereof. They deſerved to be plagued with a famine who grew wanton and ſpurned againſt their ſpiritual food. Beſides, when the devil perceived he could do no good by open hoſtility and perſecution, but the more burden he laid upon the Palme, the more it flouriſhed, and the oftener he flung the Gyant of Religion to the ground, the ſtronger it grew with *Antæus*; he reſolved at laſt to joyn the Foxes tayl to the Lions skin, and to try whether the heat of the Sun would not make the traveller ſooner forſake his cloak, then the impetuoſity of the winde. He choaks all zeale and ſincerity with the baits of wealth and honour; he

he poysons them with ambition, pride, covetousnesse, and envie; the evil man sowed the tares of dissension and heretical Doctrines in the Lords fields; the spiritual husbandmen grew careleſſe and idle, the Shepherds neglect their flocks, the dogs grow dumb, and so the Lords sheep are suffered to stray, and become a prey to the Wolves. The watch-men being inebriated with honour, wealth, ease, and security, fall asleep on the walls, and let the enemy scise upon the Lords City. It was not then the weaknesse of Christian Religion that was the cause of *Mahomets* prevailing; for the heat of the Sun is not weak, though it cannot soften the clay; not is the good seed that is cast into barren ground, to be blamed, if it doth not fructifie; neither is the preaching of the Gospel impotent and weak, because it doth not alwayes edifie. All the water in the Sea cannot mollifie a Rock, nor all the rain in the clouds fecundate a stony barren ground. The subject must be capable, or else the Agent cannot operate. *Mahumetanism* then prevailing upon Christianity, proceeded from the voluntary perverseneſſe of mens hearts, from the malice and craft of the devil, and from the just judgements of the Almighty.

Q. 3. *What were the Engines that Satan used to overthrow Religion in the beginning?*

A. Open persecution and heresie; with the one he destroyed the bodies, with the other he poysoned the souls of Christians. Persecution with *Saul* killed its thousands, but Heresie with *David*, ten thousand. Persecution was the Arrow that did flie by day; but Heresie the Pestilence that raged in the darkneſſe. Persecution was the Pruning knife that lopped the branches of Religion, but Heresie the Axe laid to the root of the tree. Persecution was the Dragon that drove the woman into the wilderneſſe, but Heresie the beast that spake blasphemies. Open Persecution began in *Nero* a Tyrant, but Heresie in *Simon* a Witch. Open Persecution began about 66 yeers after Christs Ascention, but heresie immediatly after Christs departure, about the sixth yeere, in the beginning of *Caligula's* reign. Persecution is the wild Boar of the Forrest, but Heresie the little Fox that eateth up the Grapes of the Lords Vineyard.

Religion, by what Engines battered.

Q. 4. *Who was the first Heretick that opposed the Orthodox Religion, and what were his opinions?*

Hereticks and Heresies, namely Simon Magus.

A. *Simon* called *Magus*, because he was a Witch; a *Samaritan* by birth, and a Christian by profession; he would have bought the gifts of the Holy Ghost for mony, *Act.* 8. 13. He denyed the Trinity, and affirmed himself to be the true God. He taught that the world was made by the Angels, not by God. And that Christ came not into the world, nor did he truly suffer. He denyed also the Resurrection of the flesh, and permitted promiscuous marriages. He likewise affirmed that the true God was never known to the Patriarchs and Prophets. This point was afterward maintained by *Menander*, *Cerinthus*, *Nicholas*, *Saturninus*, and *Basilides* succeeding Hereticks. Upon this Doctrine also the *Tertullianists*, and *Anthropomorphits* grounded their Heresie, in ascribing a humane body to God. His denying of the Trinity, begot afterward the *Sabellians*, *Samosatenians*, *Montanists*, *Praxians*, *Photinians*, and *Eriscillianists*. His Heresie of the Creation of the world by Angels, begot the *Marcionites*, *Manichees*, and the *Angelick* hereticks, who worshipped *Angels*. In saying that Christ came not, nor suffered, he gave occasion to the Heresies of *Valentinians*, *Cerdonians*, *Marcionites*, *Aphthardocites*, *Docits*, *Samosatenians*, and *Mahumetans*. Upon his denyal of the Resurrection, *Basilides*, *Valentinus*, *Carpocrates*, *Apelles*, and the *Hierarchits*, grounded their Heresies. Besides, *Epicurism*, *Libertinism*, and *Atheism* got vigour hereby. By permitting licentiousnesse and promiscuous copulation, he gave occasion to the *Basilidians*, *Gnosticks*, *Manichees*, *Acatians*, *Eunomians*, and *Mahumetans* to live like beasts, and to slight *Marriage*. Besides these impious opinions, he held Magick and Idolatry lawful. He gave to the Angels barbarous names. He slighted the Law of *Moses*, as being not from God; and blasphemously denyed the Holy Ghost to be a substance, but a bare vertue or operation, and caused his Disciples to worship his whore *Helena*, or *Selene*, for a goddesse.

Menander, *Saturninus*, *Basilides*.

See *Austin*, *Ireneus*, and *Epiphanius*, upon this subject, in their Books they wrote against Heresies.

Q. 5. *Why did Simon Magus & his scholars, with many other hereticks since him, besides Jews & Mahumetans deny the Trinity.*

A. Partly the malice of Satan who hates and persecutes

secutes the truth, partly the pride of Heretiçks who would seem wiser then the Church, partly their ignorance, because by naturall reason they cannot comprehend this ineffable mystery, and partly malice against Christ, whose Divinity is denyed by Jewes and Mahumetans; bred this Heresie: notwithstanding the truth is plainly set down both in the old and new Testament, asserted by all the Greek and Latin Fathers, confirmed by all Generall councills, and proved by all Orthodox Divines that it is no more repugnant to naturall reason for the Father, Sonne and Holy Ghost to be one God, then for the soul, mind, and body to be one man; but because this Doctrin is sufficiently proved by all Divines both ancient and moderne, and all objections to the contrary answered and refuted, I will forbeare to set down what is so plain and obvious, already handled by so many Pens, and will onely shew that the Doctrin of the Trinity was not unknown even by the light of nature to the Gentile Philosophers, Poets and Sibylls. *Zoroastres* speaketh of the Father, *who having perfected all things hath delivered them to the second Mind, which Mind* (saith he) *hath received from the Father knowledge and power.* Here is a plain testimony of the first and second person. Concerning the third, he saith *that the Divine love proceeded from the Mind or Intellect*, what else is this Divine love but the Holy Ghost? The *Chaldean Magi*, which were their Philosophers, acknowledged three beginnings, to wit *Ormases, Mithis*, and *Ariminis*, that is God, the Mind, and soul, *Mercurius Trismegistus* taught his *Egyptians that God who is life and light begot the* Word, *who is the other* Intellect, *and maker of all things, and together with him another who is the* first *God, or* Spirit; here the three persons are distinctly named. He sheweth also *that the subtil intellectual Spirit by the power of God did move in the Chaos*; this is consonant to the words of *Moses, the spirit of God moved on the waters. Orpheus* singeth the praises *of the Great God, and of his word which he first uttered. Pythagoras* and his Schollars were not ignorant of this Mystrey, when they placed all perfection in the number of three, and made love the Original of all things. *Zeno* the *Stoick* confesseth *that Λογος the Word is God, and*

Trinity denied by Simon Magus and his Scholars, with others besides Jewes and Mahumetans, and why.

and the Spirit of Jove. Socrates acknowledgeth *God* to be *the Minde or Intellect; that the Essence of God is his Idea, which he begets by the Knowledge of himself, and by which he made the World. Numenius* the *Pythagorean, Plotinus, Jamblichus* and others do write very plainly of the three *Hypostases* or Persons in the Trinity, so that no Christian can write more fully, as may be seen in their own words, as they are alleadged by *Du-Plessis* in his Book of the truth of Christian Religion; who citeth also certain Oracles of *Serapis* the Egyptian chiefe Idol or Devil; and of *Apollo* out of *Suidas*, by which we may see how the evil Spirits are forced to confesse the Trinity. I could also alledge the testimonies of the *Sybills* to the same purpose; but because I study brevity, and these heathen testimonies and Sibyllin verses, are cited by *Clemens Alexandrinus, Origin* against *Celsus, Cyril* against *Julian, Eusebius* in his preparation, Saint *Augustine* in his bookes of the City, &c. I forbear to insist any more on this subject. And as the Gentiles gave testimony to this plurality of persons, so did the Jewes also, though now they reject this doctrine, thinking that we by worshipping the Trinity, do worship three Gods; but their ancient Rabbins do prove the Trinity out of the Old Testament, as *Rabbi Simeon*, the Sonne of *Johai* brings a place out of *Rabbi Ibba* upon *Deuteronomy 6. Hearken O Israel, the Lord our God is one God.* In the Hebrew thus יהוה אלהינו יהוה אחד *Jehovah Elohenu Jehovah Echad.* He shewes that the first *Jehovah* is God the Father; the second word *Elohenu* our God is God the Son; for so he is called by the Prophet, and Evangelist, *Emanuel, God with us.* The third word *Jehovah*, is God the holy Ghost. And the fourth word *Echad*, that is *One*, is to shew the Unity of Essence in this plurality of persons. Many other passages I could alleadge out of the writings of the ancient Rabbies to confirme this truth; but this is already performed by *Galatinus* in his bookes *de arcanis catholicæ veritatis.*

Q. 6 *Who were* Simons *principal Scholars, and what were their opinions?*

A. 6. Menander a Samaritan also, and a Magician He flourished at *Rome*, in the time of *Titus* about 49. years after Christ. He held the same impious opinions that

Simon

Simon did; but differed from him in saying that himself and not *Simon*, was the Saviour of the world; and that therefore all should be baptized in his name, and not in the name of *Simon* or Christ, and that all such should in power excel the *Angels*, and should live immortally here; so he denied the *Resurrection* of the flesh. To him succeeded *Saturninus* and his fellow Scholar *Basilides*, about the fifteenth year of *Adrian* the Emperour, and after Christ the hundreth. *Saturninus* was of *Antioch*, and infected *Syria* with his poyson, as *Basilides* did *Egypt*. *Saturninus* held the same impieties with *Simon* and *Menander*, but differed from them in saying that the world was made onely by seven *Angels*, and not by all, against the Will and Knowledge of God. He taught also that some men were naturally good, and some naturally evil; and that nothing must be eat that hath life in it, which was the Doctrine afterward of the *Manichees*. And impiously affirmed that some of the antient Holy Prophets spake, and were sent by Satan. *Basilides* also was a *Simonian* Heretick, but differed from him in holding there were so many Heavens as dayes in the year, to wit 365. the chiefe god he called Ἀβραξας, in the letters of which name are contained 365. He held also that this inferiour world and man was created by the 365th or last Heaven. He taught also that the superiour god *Abraxas* begot the *Minde*, this the *Word*: Of the *Word* came *Providence*, and of *Providence Wisedome*: Of *Wisdom* the *Angels* were begot, the last of which was the God of the Jewes, whom he calls an ambitious and a turbulent God, who had attempted to bring all Nations in subiection to his people. He said that Christ was sent by *Abraxas* to oppose the turbulent God of the Jewes, and doth not call him *Jesus* and *Saviour*, but *Goal* a Redeemer. He held it unlawful to suffer Martyrdom for Christ; He permitted Idolatry, and taught that no voluntary sin was pardonable, and that Faith was not the gift of God, but of Nature, as also election. The other errours which this *Heresie*, *Egyptian* held (for he was of *Alexandria*) were the same that *Simon* maintained. See *Irenæus*, *Tertullian*, *Epiphanius*, &c. *Austin*, *Theodo-*

Q. 7. *What was the Religion of the* Nicholaitans *and* Gnosticks?

A. The

Nicholaitans.

A. The *Nicholaitans*, so called from *Nicholas* one of the seven Deacons, *Act.* 6. and whose works Christ hated, *Rev.* 2. gave themselves to all uncleanness and fleshly lusts, teaching that men ought to have their Wives in common. They made no scruple of eating things offered to Idols. At their meetings or love Feasts, they used to put out the lights, and commit promiscuous adulteries with each others wife. They taught that the world was made by the copulation of light and darkness, out of which Angels, Dæmons, and Men were procreated. Mans seed and menstruous blood were with them sacred, and used by the *Gnosticks* in their divine service, whereby they brought an odium upon Christianity. They would not have God but Angels creators of this inferiour world, which Angels they called by divers barbarous names. *Nicholas* the father of this Sect, was by birth an *Antiochian*, whose doctrine began to spread about the beginning of *Domitians* reign, after Christ 52 yeers, before S. *Johns* banishment into *Pathmos*. The professors of this Sect did long retain the name of *Nicolaitans*, but were called *Gnosticks* from γνῶσις Knowledge, which proud title they gave themselves, as if their knowledge had been transcendent above other men. But their knowledge was so whimsical, that neither they, or any else understood it; they babled much concerning their *Æones*, and of *Jaldabaoth*, who made the heavens, and all things we see, of water. They ascribed divers sons to their chief *Æon*, to wit, *Ennoia*, *Barbeloth*, and *Prunicon*, which they named Christ. They held that most things were procreated of the *Chaos*, and the *Abysse* of water and darkness. They taught also that in faithful men were two souls, one holy, of the divine substance, the other adventitious by divine insufflation, common to man and beasts. These are the souls that sin, and which passe from man to beast, after the opinion of *Pythagoras*, they held also there were two Gods, a good and an evill; as the *Manichees* afterward did. They made Jesus and Christ two distinct persons, and that Christ descended into *Jesus* when he was thirty yeers old, and then he wrought miracles. On this Doctrin the *Eutychians* and *Nestorians* grounded

Gnosticks.

their

their Hereſies. They would have none to ſuffer Martyrdom for Chriſt, who they ſaid converſed on the earth after his Reſurrection 18 moneths. This Hereſie was much ſpread in *Aſia* and *Egypt* about 129 yeers after Chriſt, and in *Spain* it flouriſhed after Chriſt 386 yeers. Out of this Sink, the *Valentinians*, *Manichees*, and *Priſcillianiſts* ſucked their poyſon. See *Irenæus*, *Tertullian*, *Auſtin*, *Theodoret*, &c.

Q. 8. *Of what Religion were the* Carpocratians?

A. *Carpocrates* by birth an *Alexandrian* in *Egypt*, who flouriſhed about the yeer of Chriſt 109. in the time of *Antoninus Pius*, and was contemporary with *Saturnius*; this *Carpocrates*, I ſay, taught there were two oppoſite Gods; that the Law and good works were needleſſe to thoſe that had faith: that we could not avoid the rage of evil ſpirits, but by doing evil, for that was the way to pleaſe them. Therefore they gave themſelves over to Magick and a Libidinous life. They taught alſo that Chriſt was a meer man, and that their maſter *Carpocrates* was the better man; hence ſprung up the *Samoſatenians* and *Arrians*. They ſaid alſo that Chriſt was begot as other men, of *Joſeph* and *Mary*; and that onely his ſoul aſcended into Heaven. They held *Pythagorean* tranſanimation, but denyed the Reſurrection, and that this world was not made by God, but by Satan. Becauſe their diſciples ſhould not publiſh their abominable myſteries, they put a mark by a bodkin on their right Eare. *Carpocrates* carryed about with him his Punk *Marcellina*. *Carpocrates.* See the authors above named, *Euſebius* alſo, and *Clemens Alexandrinus*.

Q. 9. *What was the Religion of* Cerinthus, Ebion, *and the* Nazarites?

A. *Cerinthus* being a Jew by birth, and circumciſed, taught that all Chriſtians ought to be circumciſed: He lived in the time of S. *John* the Apoſtle, who would not enter into the ſame Bath with that pernicious Heretick. He ſpred his Hereſie in *Domitians* time, about 62 yeers after Chriſt. He held the ſame impious Tenets that *Carpocrates*, and taught that it was *Jeſus* who died and roſe again, but not Chriſt. He denyed the Article of life eternal, and taught that the Saints ſhould enjoy in *Jeruſalem* carnall delights for 1000 yeers; the maintainers of this whimſie afterward were the *Origeniſts*, *Chiliaſts*, or *Millenaries*, and on this *Mahomet* founded *Cerinthus.*

founded his Paradise. *Ebion* was a *Samaritan* by birth, but he would be esteemed a Jew. He lived also in *Domitians* time. He denyed Christs divinity, and held the necessity of the Ceremonial Law, with *Cerinthus*: And that the use of flesh was unlawfull, because all flesh was begot of impure generation: The *Ebionites*, of all the New-Testament admitted only *S. Matthews* Gospel, because it was written in Hebrew. The *Ebionite* Heresie did not continue long under the name of *Ebion*, but under other names, to wit, *Sampsei*, and *Elcesitæ*. Against these Hereticks S. *John*, who lived in their time, wrote his Gospel, to prove Christs Divinity; they rejected S. *Pauls* Epistles because they resell the Ceremonial Law. As for the *Nazarites*, or *Nazarens*, they were before *Cerinthus* and *Ebion*, about the end of *Nero*, 37 yeers after Christ. They were the first that retained circumcision with Baptism, and the ceremonial Law with the Gospel. They were led much with private Revelations and Enthusiasms. They had more Gospels then one; to wit, the Gospel of *Eve*, and that which they called the Gospel of perfection. They were much addicted to fables. *Noahs* wife they called *Ouria*, which signifieth fire in *Chaldee*; she often times set the Ark on fire, which therefore was so many times rebuilt. They make her also the first that imparted to mankinde the knowledge of Angels.

Ebionites.

Nazarites.

See *Epiphanius*, *Eusebius*, *Austin*, &c.

Q. 10 *What was the Heretical Religion of the* Valentinians, *Secundians, and* Ptolemians?

Valentinians:

A. The *Valentinians*, who from their whimsical knowledge were called *Gnosticks*, had for their master, *Valentinus* an *Egyptian*, who lived in the time of *Antoninus Pius* Emperor, about a 110 yeers after Christ. He taught that there were 30 *Æones*, Ages, or Worlds, who had their beginning from *Profundity* and *Silence*; that being the Male, this the Female. Of the Marriage or Copulation of these two, were begot *Understanding* and *Truth*, who brought forth eight *Æones*. Of the *Understanding* and *Truth* were begot the *Word* and *Life*, which produced 10. *Æones*. The *Word* and *Life* brought forth *Man* and the Church, and of these were procreated 12. *Æones*; these 8. 10. and 12. joyned together, made up the 30, the last of these 30. being abortive,

tive, produced the Heaven, Earth, and Sea. Out of his imperfections were procreated divers evils, as darkness out of his fear, evil spirits out of his ignorance, out of his tears springs and rivers; and out of his laughter light. They also taught that Christs body was meerly spiritual, and passed through the Virgin, as through a conduit or pipe. Evil was natural (they said) to the creature, and therefore they made God the author of evil, which afterward was the doctrine of the *Manichees*. They held that onely the soul was redeemed, and that there should be no resurrection of the body. Faith (they taught) was natural, and consequently salvation, which all did not attain for want of good works; this was the *Pelagian* doctrine afterward. They made three sorts of men; to wit, spiritual, who were saved by faith onely: these they called the sons of *Seth*; hence the *Sethian* Hereticks. The second sort are animal, or natural, who are saved by works, and are of *Abel*; hence the *Abelites*. The third sort are carnal, who cannot be saved; these are of *Cain*; hence the *Cainite* Hereticks. They eat of things offered to idols; slighted good works as needlesse, and rejected the old Prophets. *Valentinus* his chiefe Scholar and Successor was *Secundus*, whose Disciples called *Secundians*, changed the name, but retained the Doctrine of *Valentinus*, permitting all kind of vicious life, in that they held knowledge without good works would bring men to Heaven. *Valentinus* held that the *Æones* were only the effects of the divine minde; but *Secundus* said they were true Essences, subsisting by themselves. He added also light and darknesse to the eight principal *Æones*, and so made up ten. To *Secundus* succeeded *Ptolomæus* in *Valentinus* his School. He gave to *Bathos*, or *Profundity*, two Wives; to wit, Ἔννοια, that is *Cogitation*; and Θέλημα, that is, *Will*. By the former Wife, *Bythus*, he procreated Νοῦς, the *Minde*; and by the other he begot Ἀλήθεια, the *Truth*. *Ptolomæus* also slighted the old Law.

Secundians.

Ptolomeans.

See *Irenæus*, *Epiphanius*, *Austin*, with his Commentator *Danæus*, &c.

Q. 11. *Of what opinions were* the Marcites, Colarbasii, *and* Heracleonites?

A. *Marcus* was a notable Magician, who lived under *Antonius Pius*, about 145. years after Christ. His Scholars

Marcites.

Scholars called themselves *Perfect*, and bragged that they were more excellent then *Peter* or *Paul*. They denyed Christ humanity, & the resurrection of the flesh. They held two contrary beginnings, or Gods; to wit. Σιγὴ that is, *Silence*; and λόγος, that is, *Speech*. From these the *Marcionites* and *Manichees* borrowed their two principles. They retained their *Æones* of *Valentinus*, but reduced them to four; to wit, *Silence*, *Speech*, and two unnamed, so in stead of the *Christian Trinity*, they held a *Quaternity*. They taught that all men, and every member in mans body, were subject to, and governed by certain letters and characters. They baptized not in the name of the Father, Son, and Holy Ghost; but in the name of the Father unknown, of Truth the Mother of all, and of him who descended upon Jesus. By Magical words they bragged that they could turn the Sacramental Wine into blood, and bring downe the grace of God from Heaven into the chalice. The

Colarbasians. *Colarbasians*, so called from *Colarbas*, or *Colarbasus* the author of that Sect, ascribed the life, actions, and events of man, and all humane affairs to the seven Planets, as authors thereof. They held also but one Person in the Deity, called by different names. They divide Jesus from Christ, as the *Nestorians* afterward; and taught that Christ was as a flower compacted and made up of

Heracleonites. the 30. *Æones*. *Heracleon*, Father of the *Heracleonites*, lived about 110. years after Christ. These divided the *Æones* into good and bad, and held two beginnings, to wit, *Profundity* and *Silence*. *Profundity* they held to be the most ancient of all; and that of this with *Silence*, all the other *Æones* were procreated. They said that man consisted of a soul, body, and some third substance; they held it no sin to deny Christ, in danger of life, with the mouth, if so be the heart believed in him.

See *Tertullian*, *Irenæus*, *Epiphanius*, *Austin*, &c. They used in their prayers Superstitious and Magical words, to drive away Devils. And they thought by anointing their dead with Water, Oyl, and Balsame, to free them from eternal death.

Q. 12. *Of what Religion were the* Ophites, Cainites, *and* Sethites?

Ophites. A. These were called also *Ophei* and *Ophiomorphi* from ὄφις the Serpent which they worshipped. This Sect began

gan about the year of Christ 132. They taught that Christ was the *Serpent* which deceived *Eve*; and that he in the form of a Serpent entred the Virgins Womb. In the Eucharist they used to produce a Serpent by inchanting words out of his hole, or rather box, in which they carried him about; neither did they think that the Sacramental bread was consecrated till that Serpent had first touched it, or tasted thereof; they denyed also the Resurrection of the flesh, and Christs incarnation. The *Cani* were so called because they worship- *Cainites.*
ped *Cain* as the author of much goodnesse to mankind, so they worshipped *Esau*, *Core*, *Dathan*, *Abiram* and *Judas*, who betrayed Christ, saying that he foreknew what happinesse should come to mankind by Christs death, therefore he betrayed him. Some of this Sect were called 'Αντιταξίται, that is, resisters of God, for they opposed him what they could in his Laws, therefore rejected the Law of *Moses* as evil; and worshipped the wicked Angels, whom they pleased by their evil actions; they taught also that we were evil by nature, and that the creator of the world was an unknown God, and envious to *Cain*, *Esau*, and *Judas*. The *Se-* *Sethites?*
thites so called from *Seth*, *Adams* Son whom they worshipped, lived most in *Egypt*. About the same time that the *Cainites* florished. They thought that *Seth* was born of a superiour *Vertue* which they called *Mother*. She of the chief God brought forth *Seth* the Father of all the Elect: So they make *Seth* a part of the Divine substance who came in place of *Abel*, who by the envy of some *Angels* stirring up *Cain* against him, was slain. They prate also that by the cunning of some Angels some of *Cains* posterity were preserved in the Ark, from the flood which was sent by this great Mother to punish the *Cainites* for the murthering of *Abel*. Of this posterity of *Cain* proceed all wicked men. They denied the Resurrection, and held that the Angels had carnal commerce with women, and of this copulation two men were produced, the one Earthly the other Heavenly being an Hermaphrodite, who was created to Gods image, who as they blasphemously taught is an Hermaphrodite, and so *Adam* also. They make Christ who was born of the Virgin, to be no other then *Seth*. *See the above named Author.*

Q. 13. *What Religion did the* Archonticks *profesſe and the* Aſcothyptæ?

Archonticks. A. Theſe were the laſt of the *Valentinian* Heretickes called *Archontici*, from ἀρχὴ, or ἀρχόντων, that is, *Principalities*, theſe they worſhipped as inferior gods. Father of the Angels, and creators of the world; of *Thotenia* the Mother, were the Angels begot by theſe *Archontes*. One *Peter* an *Anachorit*, and a Monk of *Paleſtina* was author of this Sect, in the time of *Conſtantius* the Son of *Conſtantine*, about the year of Chriſt, 308. Theſe ſpawned another Sect, which they called *Aſcothyptas*, becauſe they brake in pieces all the Plate and Veſſels uſed in the Sacrament; for they rejected the Sacraments of the Church. They deſpiſed good works, and gave themſelves to all uncleanneſſe, and ſlighted the Old Teſtament, denied the Reſurrection, and Sacraments, as is ſaid, thinking it unlawful to repreſent Spiritual and Heavenly things by corporal and earthly. They thought that the Devil begot *Cain* and *Abel* of *Eve*; both theſe ſons were Reprobates. And that a man who hath knowledge and faith may be ſaved, let his life be never ſo Vitious, and that the devil was the Son of the Jewiſh, but not of the Chriſtian God. They alſo affixed to each Heaven or Sphere an angel, as the *Peripatericks* did an *Intelligence*.

Aſcothypta.

See Auſtin, Theodoret, Iſidorus, &c.

Q. 14. *What was the Religion of* Cerdon *and* Marcion?

Cerdon. A. *Cerdon* lived about the time of *Valentinus* the Heretick, under *Antoninus Pius* Emperor 110 yeers after Chriſt; he taught that there were two contrary gods; the one a god of mercy and pitty, the other of juſtice and ſeverity, whom he called evil, cruel, and the maker of the world. The former God he called good, and the Father of Chriſt, and author of the Goſpel; but *Moſes* Law they rejected and the Old Teſtament, as proceeding from the other god, to wit, of juſtice. The *Cerdonians* alſo denyed the Reſurrection of the fleſh and Humanity of Chriſt; Affirming that he was not born of a Virgin, nor ſuffered but in ſhew.

Marcion. *Marcion*, by birth a *Paphlagonian* neer the *Euxin* Sea, was *Cerdons* Scholar, whoſe opinions he preferred to the Orthodox Religion, out of ſpleen becauſe his Father Biſhop *Marcion* excommunicated him for Whoredom, and

and because he could not without true repentance be received again into the Church; therefore he professed and maintained *Cerdons* Heresies at *Rome*, in the time of *M. Antoninus Philosophus*, 133. years after Christ, but he refined some points, and added to them some of his own phansies. With *Cerdon* he held two contrary gods, and denied Christs Incarnation of the Virgin, and therefore blotted his Genealogy out of the Gospel, affirming his body to be from heaven, not from the Virgin. He denied that this world, by reason of the Anaxie and Disorder in it, could be the work of the good god. He rejected the Old Testament and the Law, as repugnant to the Gospel; *which is false, for there is no repugnancy.* He denied the Resurrection, and taught that Christ by descending into hell, delivered from thence the souls of *Cain*, *Esau*, the *Sodomites*, and other reprobates, translating them into heaven. He condemned the eating of flesh, and the married life; and renewed baptism upon every grievous fall into sin. If any of the *Catechumeni* died, some in their name were baptised by the *Marcionites*. They also baptised and administred the *Eucharist* in presence of the *Catechumeni*, against the custom of the Church. They permitted Women also to baptize. They condemned all Wars as unlawfull, and held transmimation with the *Pythagoreans*. See *Epiphanius*, *Eusebius*, *Austin*, *Theodoret*, &c.

Q. 15. *What was the Religion of* Apelles, Severus, *and* Tatianus?

A. *Apelles* whose scholars were called *Apellita*, was *Marcions* Disciple, and a *Syrian* by birth. *He* flourished under *Commodus* the Emperor, about 150. years after Christ. *He* taught that there was but one chief God, to whom was subordinat a fierie God who appeared to *Moses* in the bush, who made the world, and gave the Law to the *Israelites*, and was their God. *He* gave to Christ a body compacted of the Starry, and Elementary substance, and appeared in the shape onely of man. This body when he ascended, he left behind him, every part thereof returning to their former principles; and that Christs spirit is onely in heaven. *He* rejected the Law and Prophets, and denied the Resurrection. *Severus*, author of the *Severians*, was contemporarie *Apelles.* *Severus.*

temporarie with *Apelles* under *Commodus*, 156. years after Christ. He used the company of one *Philumena* a Strumpet and Witch. *He* taught his disciples to abstain from Wine, as being poyson begot of Satan in the form of a Serpent, with the Earth. The world he said was made by certain Powers of Angels, which he called by divers barbarous names, *He* hated Women and Marriage, denied the Resurrection, the Old Testament, and Prophets, using in stead of them, certain Apocryphall Books. *Tatianus*, a bad Scholar of a good Master, *Justin Martyr*, was a *Mesopotamian* by birth, and lived under *M. Antoninus Philosophus*, 142. years after Christ; his disciples were called *Tatiani* from him, and *Encratita* from ἐγκράτεια temperance or continence, for they abstain from Wine, Flesh, and Marriage. They were called also *Hydro-Parastatæ*, users of Water, for in stead of Wine they made use of Water in the Sacrament. They held that *Adam* was never restored to mercy after his fall. And that all men the sons of *Adam* are damned without hope of salvation except the *Tatiani*. They condemned the Law of *Moses*, the eating of flesh, and the use of wine, and held Procreation of Children to be the work of Satan; yet they permitted, though unwillingly, *Monogamy*, or the marrying once, but never again; they denied that God made male and female, and that Christ was the seed of *David*.

Tatianus.

See *Ireneus*, *Tertullian*, *Eusebius*, *Austin*, *Theodoret*, *Epiphanius*, &c.

Q. 16. *Of what Religion were the* Cataphrygians?

Cataphrygians.

A. *Montanus* disciple to *Tatianus* who was his contemporary, was author of this Sect, who for a while were from him called *Montanists*; but being ashamed of his wicked life, and unhappy end, they were afterward from the Country where he was born, and which was first infected with his heresie, called *Cataphrygians*, κατὰ Φρύγας: they were named also *Tascodrugitæ*, because they used in praying to thrust their forefingers into their Nostrills, to shew their devotion, and anger for sin. *Tascus* in their Language, signifieth a long stick, or staff, and *Druggus* their Nose, as if you would say *Perticonasati*, as the interpreter of *Epiphanius* translates it. They loved to be called *Spirituales*, because they bragged much of the gifts of the Spirit; others that were not of their opinion, they called naturall men.

This

This *Heresie* began about 145. years after Christ, and lasted above 500. years. *He* had two Strumpets which followed him, to wit *Prisca* and *Maximilla*, these forsook their *Husbands*, pretending zeal to follow *Montanus*; whereas indeed they were notorious Whoors: they took upon them to propheſie, and their dictates were held by *Montanus* as divine oracles, but at last, he and they, for company hanged themselves. *He* blasphemously held himself not onely to be in a higher measure inspired by the *Holy Ghost*, then the Apostles were, but also said that he was the very *Spirit* of God, which in some small measure descended on the Apostles; he condemned second marriages, and yet allowed Incest. *He* trusted altogether to Revelations and Enthusiasmes, and not to the Scripture. In the *Eucharist*, these wretches mingled the Bread with Infants Blood; they confounded the persons of the Trinity, affirming the Father suffered; See *Epiphanius*, *Eusebius*, *Austin*, *Theodoret*, *Isidor*, &c.

Q. 17. *What was the Religion of the* Pepuzians, Quintilians, *and* Artotyrites?

A. These were disciples of the *Cataphrygians*: *Pepuzians* were so called from *Pepuza* a town between *Galatia* and *Cappadocia*, where *Montanus* dwelt, and *Quintillians* from *Quintilla* another whorish Propheteſſe, and companion to *Prisca* and *Maximilla*. They held *Pepuza* to be that new *Jerusalem* foretold by the Prophets, and mentioned in the Epistle to the *Hebrews*, and in the *Revelation*. In this they said we should enjoy life eternal. They perserred Women before Men, affirming that Christ assumed the form of a Women, nor of a Man. And that he was the author of their wicked Tenets. They commended *Eve* for eating the forbidden fruit, saying that by so doing, she was the author of much happineſse to man. They admitted Woman to Eccleſiastical functions, making Bishops and Priests of them; to preach, and administer the Sacraments. They mingled also the *Sacramental* Bread with humane Blood. The *Artotyrita* were so called from offering Bread and Cheese in the Sacrament in stead of Wine, because our first Parents offered the fruits of the Earth, and of sheep, and because God excepted *Abels* sacrifice which was the fruits of his sheep, of which *Pepuzians*. *Quintillians*. *Artotyrites*.

Cheese cometh; therefore they held cheese more acceptable then wine. In other points they were *Pepuzians*, and differed from them onely in cheese offering; therefore they were called *Artotyrita*, from ἄρτος & bread, and τυρὸς cheese.

See *Epiphanius*, *Austin*, *Theodoret*.

Q. 18. *What was the Religion of the* Tessarescæ Decatitæ, *et* Quartadecimani *and of the* Alogiani?

A. The former of these were so called from observing *Easter* on the fourteenth day of the Moon in *March*, after the manner of the *Jewes*, and they made Saint *John* the author of that custome which was observed by the Oriental Churches, till Pope *Victor* excommunicated them, as Schismaticks, in dissenting from the custome of the Western Church. This controversie fell out about the 165 year of Christ, *Severus* then being Emperour, and from the first Original thereof continued 200. years. This Heresie was condemned by the counceil of *Nice*, and ordered that *Easter* should be kept after the manner of the Western Church, which derived their custom from Saint *Peter*. These Hereticks also denied repentance to those that fell after baptisme; which was the *Novatian* Heresie. *Alogiani* so called from ἀ the privative, and λόγος the word, because they denied Christ to be the word, and consequently they denied his divinity, as *Ebion* and *Cerinthus* had done before, *Samosatenus*, *Arius*, and the *Mahumetans* afterward. These *Alogiani* rejected Saint *Johns* Gospel and his Apocalypse, as not written by him, but by *Cerinthus*, *which is ridiculous*; *for* Cerinthus *denied Christs Divinity*, *which Saint* John *asserteth*, *in writing*, *that the Word was God*. These Hereticks were named also *Beriliani* from *Berillus* a Bishop in *Arabia*, who taught that Christ was a man, and then became the word of God.

Quartadecimani.

Alogiani.

See *Epiphanius*, *Austin*, *Theodoret*, *Isidor*, &c.

The first broacher of this Heresie is thought to be *Artemon* a profane man, who lived about the time of *Severus* Emperour 167. years after Christ, from him they were called *Artemonita*.

Q. 19. *What was the Religion of the* Adamians, Elcesians, *and* Theodotians?

Adamians.

A. The *Adamians* or *Adamites*, so called either from one *Adam* their author, or from *Adam* the first man, whose nakednesse they imitate, sprung up shortly after the

the *Gnosticks*, and were called *Prodiciani* from one *Prodicus*, whom they followed. Of this Sect there be many extant at this day. They held it unlawful for men or women to wear cloathes in their congregation and assemblies, seeing their meetings were the only Paradise on earth, where they were to have life Eternal, and not in Heaven; as *Adam* then in his Paradise, so Christians in theirs should be naken, and not cloathed with the badges of their sin and shame. They rejected marriages as diabolical; therefore they used promiscuous copulation in the dark; they rejected also all prayers to God as needlesse, seeing he knew without us what we wanted. The *Elcesei*, so called from *Elcesa*, an impostor; and *Sampsei* from a spotted kind of Serpent, which they represented in their changable dispositions, were much addicted to judicial Astrology and Soothsaying. They held two Priests, one below made of the Virgin, a meer man, and one above; they confound Christ with the Holy Ghost, and sometimes they call him Christs Sister, but in a masculine name, to both which persons they give longitude, latitude, and locality. To water they ascribe a divinity, and so they did to two Whoores, *Marthus* and *Marthana*, the dust of whose feet and spittle they worshipped as holy reliques. They had a certaine Apocrypha book, the reading whereof procured remission of sins; and they held it no sin to deny Christ in time of persecution. This Heresie began to spread, about 210. years after Christ under *Gordian* the Emperor. See *Origen* who writ against it. The *Theodocians* so called from one *Theodotus*, or *Theodotion*, who lived under *Severus* Emperour, 190. years after Christ. He was a *Byzantian* by birth, and a Tanner by profession, who taught that in times of persecution we may deny Christ, and in so doing, we do not deny God, because Christ was meerly man, and that he was begotten of the seed of man. He also added to, and took from the writings of the Evangelists what he pleased. *Elcesaites.*

Of these *Heresticks* see *Tertullian*, *Eusebius*, *Epiphanius*, *Austin*, *Theodoret*, &c.

Q. 20. *What was the Religion of the* Melchisedecians, Bardesanists, *and* Noetians;

A. The former were called *Melchisedecians* for believing that *Melchisedeck* was not a man, but a Divine power *Melchisedecians*,

power superiour to Christ, whom they held to be a meer man. One *Theodotus* Scholar to the former *Theodotus* the Tanner, was author of this Sect, who lived under *Severus* about 174. years after Christ. The *Bardesanists* were so called from one *Bardesanes* a Syrian who lived under *Verus* the Emperour, 144. years after Christ. He taught that all things, even God himself, were subject to Fate, or a Stoical necessity, so that he took away all liberty, both from God and man, and that vertue and vice depended on the Stars. He renewed also the whimsies of the *Æones*, by which he overthrew Christs divinity, and denied the Resurrection of the flesh. The *Noetians*, so called from *Noetus* born in *Smyrna*, taught that there was but one Person in the Trinity, which was both morral and immortal, in heaven God, and impatible; on earth Man, and patible. So they made a Trinity, not of Persons, but of Names and Functions. *Noetus* also taught, that he was *Moses*, and that his brother was *Aaron*. This Heretick was buried with the burial of an Asse, and his city *Smyrna* was overthrown eight years after he broached his Heresie. He lived about 140. years after Christ, under *M. Antoninus*, and *L. Verus* Emperours.

Bardesanists.

Noetians.

See the authors already named.

Q. 21. *Of what Religion were the* Valesians, *the* Cathari, Angelici, *and* Apostolici?

A. The *Valesians* so called from one *Valens*, an Arabian, who out of the doctrine of the *Gnosticks* or *Tatians* condemned marriage and procreation. Therefore his Scholars after the example of *Origen*, gelded themselves, thinking none can enter into heaven but Eunuchs. *Whereas the Eunuchs Christ speaks of be such, as by continence subdue the lusts of the flesh;* This Heresie springing under *Julianus Philippus* Emperour about the year of Christ 216. The *Cathari* καθαροὶ so called by themselves, as if they were purer then other men, derived most of their Tenets from *Novatus*, hence they were named *Novatians*. This *Novatus* lived under *Decius* the Emperour, after Christ 220. years. He was an African born. This Heresie lasted till the time of *Arcadius*, to wit, 148. years; they denyed repentance to those who fell after Baptism, they bragged much of their Sanctity and good works. They condemned second Marriages

Valesians.

Cathari.

as adulterous. They used rebaptization as the *Donatists* did afterward. They rejected also Oyl or *Chrism* in Baptisme. The *Angelici* were so called from worshipping of Angels; it seems this Heresie was begun in the Apostles time, who condemneth it; but had its growth shortly after the *Melchisedecians*, about the year of Christ 180. The *Apostolici* were so called from imitating the holinesse of the Apostles; these were the spawn of the *Encratites*, about the year of Christ 145. They rejected all married people as uncapable of Heaven, and held that the Apostles perpetually abstained from marriage. They had all things in common, holding those unfit for Heaven who had any thing peculiar to themselves. They denied repentance and reconciliation to those that fell after Baptism. In stead of the Evangelists, they used Apocrypha books, as the Gospel, according to the Egyptians; the acts of *Andrew* and *Thomas*. These Heretieks were called also *Apostallitæ* by the Latines, and by the Greeks Ἀποταξιται from renouncing of the world.

Angelici.

Apostolici.

See the authors above named.

Q. 22. *What was the Religion of the* Sabellians, Originians, *and* Originists?

A. The *Sabellians* were indeed all one in opinion with the *Noetians*, but this name grew more famous then the other; for *Sabellius* an African by birth, was a better scholar then *Noetus*. *Sabellianisme* began to be known about the year of Christ 224. under the persecution of *Valerian*. They held there was but one person in the Trinity: whence it followeth that the Father suffered; therefore they were named *Patripassiani*. This one Person or ὑπόστασις, say they, is called by divers names as occasion serves. The *Originians* were so called from one *Origines* a Monk, who lived in *Egypt* and was disciple to *Antony*. These condemned marriage, extolled concubinat, and yet were enemies to propagation, committing the sin of *Onan*. They also reject such books of the old and new Testament, as seem to favour marriage. The *Origenists* or *Adamantians* were so called from that famous *Origen*, who for his constancy in times of persecution, and for his inexhausted labours, was named *Adamantius*. His errours began to spred about the year of Christ 247. under *Aurelian* the Em-

Sabellians.

Originians.

Origenists.

Emperour, and continued above 334. years. They were condemned first in the council of *Alexandria* 200. years after his death; and again in the fifth generall council of *Constantinople* under *Justinian* the first, they held παλιγγενεσιαν, or a Revolution of souls from their estate and condition after death, into the bodies again, to converse in the world; and so by denying the perpetuity of our future estate, either in heaven or hell, by consequence they denyed the Resurrection of the flesh. They held also that the punishments of the Devils and Reprobates should last only a 1000. years, and then should be saved. They taught that Christ and the holy Ghost do no more see the Father, then we see the Angels; that the Son is coessential to the Father, but not coeternal; because, say they, the Father created him, as he did also the holy Spirit. That the soules were created long before this world, and for sinning in Heaven were sent down into their bodies, as into prisons. They did also overthrow the whole historical truth of Scriptures by their allegories.

See Eusebius, Epiphanius, Austin, Theodoret, &c.

Q. 23. *What was the Religion of the* Samosatenians, *and* Photinians;

Samosatenians.

A. *Paulus Samosatenus* was so called from *Samosata*, where he was born, near *Euphrates*. His Scholars were called *Paulinians* and *Samosatenians*, and afterward *Photinians*, *Lucians*, and *Marcellions*, from these new teachers. Their beleef was, that Christ was meerly man, and had no being till his incarnation. This Heresie was taught 60. years before *Samosatenus*, by *Artemon*, and was propagated afterward by *Photinus*, *Lucian*, and *Marcellus*, *Arrius*, and *Mahomet*. They held that the Godhead dwelt not in Christ bodily, but as in the Prophets of old, by grace and efficacy, and that he was onely the external, not the internal word of God. Therefore they did not baptize in his name; for which cause the Councel of *Nice* rejected their baptisme as none, and ordered they should be rebaptized, who were baptized by them. This heresie under the name of *Samosatenus* brake out about 232. years after Christ; and hath continued in the Eastern parts ever since.

Photinians.

The *Photinians*, so called from *Photinus*, born in the lesser *Galatia*, held the same heresie with *Sa-*

Samosatenus, and began to propagate it about the year of Christ 323. at *Syrmium*, where he was Bishop, under *Constantius* the Emperor; and before him, *Marcellus* his master under *Constantine* the great, publickly taught it, affirming also that the Trinity was the extention of the divinity, which is dilated into three, and contracted again into one, like wax being contracted, may be dilated by heat. This heresie was much spread under *Valens* the Arrian Emperor 343. years after Christ. See *the forenamed Authors.*

Q. 24. *What was the* Manichean *Religion?*

A. *Manes a Persian* by birth, and a Servant by condition, was Father of the *Manichean* Sect; which was the sink of almost all the former heresies, for from the *Marcionites* they derived their opinion of two Principles, or gods, one good, the other bad. With the *Encratites* they condemned the eating of flesh, eggs, and milk; they held also with the *Anthropomorphites*, that God had members, and that he was substantially in every thing, though never so base, as dung and dirt, but was separated from them by Christs comming, and by the Elect. *Manichees* eating of the fruits of the Earth, whose intestins had in them a cleansing and separating vertue. They condemned also the use of wine, as being the gall of the Princes of darkness. With *Marcion* also they rejected the Old Testament, and curtilated the New, by excluding Christs Genealogies; and said, that he who gave the Law, was not the true God. They babled also, that there was a great combat between the Princes of darkness, and of light; in which, they who held for God, were taken captives, for whose redemption God labours still. With the *Ophites* they held that Christ was the Serpent which deceived our first Parents; and with divers of the precedent Heretieks, not onely did they deny Christs Divinity, but his Humanity also; affirming that he feined himself to suffer, die, and rise again; and that it was the Devil who truly was crucified. With *Valentinus* they taught that Christs body was fixed to the Stars, and that he redeemed only our souls, not our bodies; With the former Heretieks, they denyed the Resurrection, and with *Pythagoras*, held transmigration. With *Montanus*, *Manes* held that he was the true *Para-* *Manichees.*

clet,

cker, or comforter, which Christ promised to send. With the Gentiles they worshipped the Sun, Moon, and some Idols. With *Anaxagoras*, they held the Sun and Moon to be ships; and taught that one *Schacla* made *Adam* and *Eve*. They make no scruple to swear by the creatures; they give to every man two contrary souls, which still struggle in him. With the Poets they held that the heaven was supported by the shoulders of one whom they called *Laturanius*. They make the soul of man, and of a tree, the same in essence, as being both of them a part of God; with the former heretics also they condemned marriage, and permitted promiscuous copulation; and that not for procreation, but for pleasure. They rejected baptisme as needlesse, and condemned alms-giving, or works of charity: they make our will to sin, natural, and not acquired by our fall; as for sin they make it a substance, communicated from parents to Children; and not a quality, or affection. These wicked opinions raged in the world 340. years after *Manes* was excoriated alive for poysonning the Persian Kings Son; these Heretics were three Sects; to wit, *Manichees*, *Catharists*, or Puritans; and *Macarii*, or blessed.

Of these see *Clem. Alexandrinus*, *Epiphanius*, *Theodoret*, and *Austin*, who had been himselfe a *Manichee*.

Q. 25. *What was the Religion of the* Hierarchites, Melitians, *and* Arrians?

A. The *Hierachites*, so called from *Hieracha*, an *Egyptian*, and a Monk who lived shortly after *Origen*, under *Gallienus*, 234. years after Christ, taught that married people could not enjoy heaven; nor infants, because they cannot merit; they admitted none into their Church, but those that lived single. They denied that Paradise in which man was created, had any earthly or visible being. They held *Melchisedeck* to be the Holy Ghost, and denied the Resurrection. The *Meletians* (so called from *Meletius*, a *Theban* Bishop in *Egypt*; who because he was deposed for offering to Idols, in spleen he taught the Novatian Heresie, in denying pardon of sins to those that fell though they repented) rejected all from their communion, who in time of persecution fell from Christ, though they afterward repented. They used Pharisaical washings, and divers other Judaical ceremonies, and in their humiliations to appease Gods anger with

Hierachites.

Meletians.

with dancing, singing, and gingling of small bells. This Heresie began under *Constatine* the Emperour 286. years after Christ. The *Arrians* so called from *Arrius a Lybian* by birth, and a Presbyter of *Alexandria* by Profession, were called also *Exucontji*, for saying that Christ was ἐξ ὐκ ὄντων, created of nothing. This heresie brake out under *Constantine* 290. years after Christ, and over-run a great part of the Christian world. They held Christ to be a creature, and that he had a mans body, but no humane soul, the divinity supplying the room thereof. They held also the holy Ghost a creature, proceeding from a creature, to wit, Christ. The *Arrians* in their *Doxologies* gave glory not *to the Father, and to the Son, and to the Holy Ghost*, but *to the Father by the Son in the Holy Ghost*. They rebaptized the *Orthodox* Christian; and baptized onely the upper parts to the *Navel*, thinking the inferiour parts unworthy of baptisme. *Arrians.* See *Epiphanius, Austin, Eusebius, Ruffinus, Socrates*, and *Theodoret*, in their Histories.

Q. 26. *What was the Religion of the* Audians, Semiarrians, *and* Macedonians?

A. The *Audiani* so called from *Audæus a Syrian*, who appeared under *Valentinian* the Emperour 338. yeares after Christ, were named afterwards *Anthropomorphyta*, for ascribing to God a humane body; these as afterward the *Donatists*, forsook the Orthodox Church, because some wicked men were in it. They held darkness, fire and water eternal, and the Original of all things. They admitted to the Sacrament all sorts of Christians even such as were profane and impenitent. The *Semiarrians* were those who neither would have Christ to be ὁμοούσιον of the same individual essence with the Father, as the Orthodox Church held; nor yet ὁμοιούσιον of a like essence; but ἑτεροούσιον of a different Essence, but of a like Will: and so they taught, that Christ was not God in Essence, but in Will only and Operation. This Heresie also held that the Holy Ghost was Christs creature. It began under *Constantius* the Emperour 330. years after Christ. The chief author thereof was one eyed *Acatius*, Bishop of *Cesarea Palestina*, successor to *Eusebius*; hence they were called *Acatiani*. The *Macedonians*, so called from *Macedonius*, Bishop of *Constantinople*; held that the holy Ghost was crea- *Audians.* *Semi-arrians.* *Macedonians.*

a creature, and the servant of God, but not God himselfe; and withal that by the holy *Spirit* was meant only a power created by God, and communicated to the creatures. This *Heresie* sprung up, or rather being sprung up long before, was stifly maintained under *Constantius*, the Son of *Constantine* 312. years after Christ; and was condemned in the second Oecumenical councel at *Constantinople* under *Theodosius* the great. These *Hereticks* were called πνευματομάχοι fighters against the spirit.

See *Socrates*, *Sozomen*, *Theodoret*, *Isidor*, *Austin*, *Epiphanius*, &c.

Q. 27. *Of What Religion were the* Aerians, Aetians, *or* Eunomians, *and* Apollinarists *?*

Aerians. A. The *Aerians* so called from *Aerius* the Presbyter, who lived under *Valentinian* the first 340. years after Christ; held that there was no differance between a Bishop and a Presbyter, that Bishops could not ordain, that the dead were not to be prayed for; that there should be no set or anniversary fasts, and with the *Eutratites*, or *Apotactita* admitted none to their communion, but such as were continent, and had renounced the world. They were called *Syllabici* also, as standing captiously upon Words and Syllables. They are said also to condemn the use of flesh: the *Aetians*, were called so from *Aetius* a Deacon whose successor was *Eunomius* about the year of Christ 331. under the Emperor *Constantius*; he was Bishop of *Cyzicum* whose disciples were called *Eunomians*, and *Anomei* for holding that Christ was no way like the Father. They were called also *Eudoxiani*, *Theophronitani*. When they were banished, they lived in holes, and caves, and so were called *Troglodyta* and *Gothisi*, because this heresie prevailed much among the *Goths*, by means of *Ulphilas* their Bishop. These hereticks held that God could be perfectly here comprehended by us, that the Son was neither in power, essence, or will, like the Father, and that the *Holy Ghost* was created by the Son; that Christ also assumed onely mans body, but not his soul. They permitted all kind of licentiousnesse, saying that faith without good works could save. The *Eunomians* did rebaptise the *Orthodox* professors, and baptised in the name of the Father uncreated, the Son created, and the *Holy Ghost* created by the Son. The *Apollinarists*

Aetians.

Eunomians.

so

so called from *Apollinaris* Presbyter in *Laodicea*, divided Christs humanity in affirming that he assumed mans body and a sensitive soul, but not the reasonable or intellective soul of man, because that was supplied by the divinity; from this division they were named *Duplares* and *Dimeirita*. In stead of the Trinity they acknowledge onely three distinct degrees of power in God: the greatest is the Father, the lesser is the Son, and the least of all the Holy Ghost. They held that Christs flesh was consubstantial with his divinity, and that he took not his flesh from the Virgin, but brought it from Heaven. They held that Christ had but one will, that mens souls did propagate other souls, that after the Resurrection the ceremonial Law should be kept as before. This heresie brake out 350. years after Christ, under *Valens* the Emperor. *Apollinarists.* *See the Authors above named.*

Q. 28. *What did the* Antidicomarianites, Messalians, *and* Metangismonites *professe?*

A. The former of these were so called, because they were ἀντίδικοι Μαρίας, adversaries to *Maries* Virginity. Whence they were named *Antimarita*, and *Helvidians*, from *Helvidius* the author, who lived under *Theodosius* the great, 355. years after Christ. These held that *Mary* did not continue a Virgin after Christ was born, but that she was known by *Joseph*, whereas she was indeed ἀειπαρθένος a perpetual Virgin. The *Messalians* were so named from the *Caldaicks* word *Tsalah* which signifieth to pray, therefore in *Greeke* they were called εὐχίται from εὐχὴ prayer, because they did pray continually; and *Martyriani* for worshipping as a Martyr one of their Sect who was killed by a Souldier. They were called also *Enthusiasta* from their pretended inspirations, and *Euphemita* from εὐφημίαι praises or elogies which they sung to God, and *Satanici* from worshipping of Satan, whom they held to be the governour of mankind. They held that nothing was required to salvation, but prayer; therefore they rejected faith, preaching, and sacraments; and taught that God was visible to our bodily eyes, and that Satan was to be worshipped that he might do no hurt; they bragged that they could visibly expel Satan, whom they could see come out of the mouth like smoak, and *Antidicomarianites.* *Messalians.*

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in form of a Sow with her Pigs, into whose place the holy Ghost did visibly succeed. They live idly, and hate working, so that they excommunicate any of their Sect that labour; they condemn all almes giving, except to those of their own Sect: They allow lying, perjury, and dissembling in Religion. They slighted the Sacraments, and held that baptism was of no use, but onely for sins past. This heresie prevailed under *Valentinian* and *Valens* Emperors, 341. years after Christ. The *Metangismonites* were so called from μεταγγισμὸς, that is, transvasation, or putting one vessel, or ἀγγεῖον in Greek, into another; for they held that the Son was in the Father, as a lesser vessel in a bigger; and so they make the Divine Essence bigger and lesser then it self, they held also that God was corporeal.

Metangismonites.

See Philaster, Austin, Damascen, Theodoret, &c.

Q. 29. *What was the Religion of the* Hermians, Proclianites, *and* Patricians?

A. The *Hermians* or *Hermogenians*, so called from *Hermius* or *Hermogenes* an African under *Severus* the Emperour, 177. years after Christ, are by Saint *Austin* reckoned the same with the *Selencians*. These held that the elements or matter of the world was coeternal with God. That the Angels were made of spirit and fire, and that they were the creators of mens souls. That evil was partly from God, partly from the matter, that Christ in his ascention left his body in the Sunne; they denied that there was ever any visible Paradise; that there shall be any Resurrection, and that baptisme by water was to be used. The *Proclianites* were so called from one *Proclus* or *Proculus*, an obscure man, who held the *Hermogenian* opinions, and withal taught that Christ was not yet come into the flesh. The *Patricians* were so called from one *Patricius* whom *Daneus* thinks lived under *Arcadius* the Emperour, 387. years after Christ. These held that not God, but Satan made mans flesh, and that therefore men may lawfully kill themselves to be rid of the flesh; they admit and reject what books of the Old Testament they please.

Hermians.

Proclianites.

Patricians.

See Austin, Isidor, Gratian, and others.

Q. 30. *What did the* Ascitæ, Pattalorinchitæ, Aquarii, *and* Coluthiani, *professe?*

A. The *Ascitæ* so named from ἀσκὸς a Bottle used

Ascitæ.

to

to carry about Bottles filled with Wine, and ſtopped, bragging that they were the new Evangelical Bottles filled with new Wine; and ſuch they held neceſſary for all good Chriſtians to carry about; in this they placed the main of their Religion. Theſe and divers other hereſies like *Jonas* his gourd were quickly up and quickly down. The *Pattalorinchitæ* were ſo named from πάτταλος a ſtaff or ſtick, and ῥὶς the Noſe, for they uſed to thruſt their fingers into their Noſe and Mouth, to hinder them from ſpeaking; for they placed all their Religion in ſilence. Hence they were called *Silentiarii*. The *Aquarii* were ſo called from *Aqua* water, becauſe in ſtead of pure Wine, they offered Water in the Sacrament. Theſe were the ſpawn of the *Severians*, *Encratites*, and *Melceſaites*. The *Coluthiani* were ſo called from *Coluthus*, Presbyter of *Alexandria*, and coetanial with *Arrius*, under *Conſtantine*, 290. years after Chriſt. Their opinion was, that God could not be the author of puniſhment, becauſe it is evil; whereas *Amos* the Prophet ſhews the contrary, *that their is no evil in the City, which the Lord hath not done;* Amos 3. 6. and in *Iſay, the Lord formeth the Light and Darkneſſe, making peace, and creating evil,* Iſ. 45. 7.

Pattalorinchitæ

Silentiarii. *Aquarii.*

Coluthiani.

See *Philaſter.* Auſtin, *Theodoret, Iſidor,* &c.

Q. 31. *What were the Religious Tenets of the* Floriani; Æternales, *and* Nudipedales?

A. The *Floriani* were ſo called from *Florinus*, or *Florianus* a *Roman* Presbyter, who lived under *Commodus* the Emperor, 153. years after Chriſt. Theſe heretieks were ſpawned by the *Valentinians*, whoſe Doctrines concerning the *Æones*, and other of their Tenets they maintained, and withall, that God made evil and ſin; *whereas* Moſes *tells us that all things which he made were very good.* They retained alſo the Jewiſh manner of keeping *Eaſter*, and their other Ceremonies. *Æternales* from the opinion of the worlds eternity; for they held there ſhould be no change after the Reſurrection, but that the world ſhould continue as it is now. This hereſie in *Philaſter* and *Auſtin* hath neither name, nor author. The *Nudipedales* were thoſe who placed all Religion in going bare foot; becauſe *Moſes* and *Joſhua* are commanded to pull off their ſhoes, and *Iſay* to walk bare-foot; *whereas theſe were Extraordinary, and peculiar*

Floriani.

Æternales.

Nudipedales.

See *Philaster*, *Austin*, &c.

precepts, and signs of particular things, not enjoyned to be ii tated.

Q. 32. *What was the Religion of the* Donatists, Priscillianists, *the* Rherorians, *and the* Feri ?

Donatists.

A. The *Donatists*, so called from *Donatus* a *Numidian*, who because *Cecilian* was preferred before him to the Bishoprick of *Carthage*, accused him and all the Bishops that ordained him to be *Traditores*, that is, such as had delivered the Bibles to be burned by Idolaters under the persecution of *Maximinus*: though this accusation was found false, yet *Donatus* persisted obstinate, and separated himself, and congregation from all others, accounting that no Church where any spot or infirmity was to be found; and that such a pure church was onely to be found among the *Donatists*, and yet they would have no man to be forced, or urged to a godly life, but must be left to himself, *which was to open a Gap to all impurity*, they did also slight the magistracy, and would not suffer them to punish hereticks. They held the efficacy of the Sacraments to depend upon the dignity of the Minister, and not on the Spirit of God; they rebaptized also the *Orthodox* Christians as if their baptism had been no baptism. They held it no sin to kill themselves rather then to fall into the hands of the Magistrate; and so they made no scruple to kill others that were not of their faith, when they found any advantage. They used certain magical purifications, and bragged much of Enthusiasms and Revelations. They also with the *Arrians* made the *Son* lesse then the Father, and the Holy Ghost then the Son. This heresie was divided into divers schismes, the chief whereof were the *Circumcellions* so called from their Cells and Cottages in which they lived, to shew their austerity; these made no bones to murther all they met, that were not of their Religion, so that they were more dangerous then High-way Robbers. The *Donatists* were named also *Parmenianists* from *Parmenianus* one of *Donatus* his disciples. At *Rome*, they were named *Campates* from the Camp, or Field, and *Montenses* from the Hill where they used to hide themselves.

Priscillianists.

The *Priscillianists* were so named from *Priscillianus* a *Spaniard*, who under *Gratian* the Emperor, spread his heresie first

firſt in *Spain*, 348. years after Chriſt. From thence like a canker it run through all the Weſt: his hereſie was made up of former hereſies; for with the *Manichees* he held that the world was made by an evil god. With the *Sabellians* he confounded the perſons of the Trinity; with the *Origeniſts*, he taught that mens ſouls were made before their bodies in ſome receptacle of Heaven; and with the *Manichees*, that they were parcels of the Divine Eſſence. With Aſtrologers they held that all humane events depended on the Stars; and with the *Stoicks* that we ſin neceſſarily, and coactively. With the *Gnoſticks* they condemned marriage; with the *Encratites*, the eating of fleſh; with the *Audians* they allowed lying, and perjury in matters of Religion; and with the *Gnoſticks* they rejected the ancient Prophets as fanatical and ignorant of the will of God. The *Rhetorians* ſo called from one *Rhetorius*, held the ſame Tenet, which the *Mahumetans* do at this day, namely that every man ſhall be ſaved by the Religion he profeſſeth, and that therefore no Religion ſhould be forced, but men ſhould be left to their own choice, and will. The *Feri* or wild Hereticks were ſuch as held it unlawful to eat or converſe with men; therefore they held none ſhould be ſaved, but ſuch as lived alone: They taught alſo that the holy Ghoſt was a creature. *Rhetorians.* *Feri.* See *Philaſter*, *Auſtin*, *Iſidor*, &c.

Q. 33. *What were the* Theopaſchitæ, Tritheitæ, Aquei, Melitonii, Ophei, *Tertullii*, Liberatores, *and* Nativitarii?

A. *The Theopaſchites*, held that the divinity of Chriſt ſuffered as if there had been in him but one nature, becauſe one perſon. *The Tritheits* divided the Eſſence of God into three parts; the one they called the Father, the other the Son, and the third the Holy Ghoſt; as though either of the perſons had not bin perfectly God. *The Aquei* held that the water was not created but coeternal with God; this hereſie was culled out of the *Hermogenian* and *Audian* Tenets. *The Melitonii* ſo named from one *Melito*, taught that not the ſoul, but the body of man was made after Gods Image, and ſo with the *Anthropomorphites* they made God corporeal. *The Ophei*, ſo called from one *Opheus*, held there were innumerable worlds. The *Tertullii*, from one *Tertullus*, taught *Theopaſchita.* *Tritheitæ.* *Aquei.* *Melitonii.* *Ophei.* *Tertullii.*

taught that the souls of wicked men should be converted into Devils, and Savage Beasts. *Liberatores*, are those who taught that Christ by his descending into Hell, did set at liberty all wicked that then believed in him. *Nativitarji*, were such as taught that Christs Divine Nativity had a beginning, because it is written, *Psal.* 2. [*Thou art my Son, this day have I begotten thee*] so they acknowledged the Eternity of his Essence, but not of his Filiation. These were but branches of former Heresies, broached by obscure or unknown authors, and of short continuance.

Liberatores.

Nativitarii.

Of which see *Philaster, Austin Isidor, &c.*

Q. 34. *What were the* Luciferians, Jovinianists, *and* Arabicks *?*

Luciferians. A. The *Luciferians*, so called from *Lucifer* Bishop of *Caralitanum* in *Sardinia*, who lived under *Julian* the Apostate, 333. years after Christ, taught with the *Cerinthians*, and *Marcionites*, that this world was made by the Devil. That mens souls were corporeal, and had their being by propagation or traduction. They denyed to the Clergy that fell, any place for repentance, or reconciliation; neither did they restore Bishops or inferiour Clerks to their Dignities, if they fel into Heresie, though they afterward repented. This was the Doctrine of the old *Novatians*, and *Meletians*; these *Luciferians* were named also *Homonymians*, for using the word flesh ambiguously in their disputations. The *Jovinianists* were so called from *Jovinian* a Roman, who lived under *Jovinian* the Emperour, 335. years after Christ. These held with the Stoicks that all sins were equal; that after baptisme we could not sin: that fasting was needlesse, that Virginity was not better then the married life, and that the blessed Virgin in bearing Christ lost her Virginity. The *Arabicks*, were so named from *Arabia*, the countrey where this heresie was broached and maintained, under *Philip* the Emperour, 217. years after Christ; they held that mens soules died with their bodies, and that both in the last day should rise again! From this heresie they were called ψυχοθνήται, that is, mortal soules; not much different from them are the *Psychopannychitæ* of this age, who make the soul sleep in the Grave with the body till the Resurrection.

Jovinianists.

Arabicks.

See the above named authors, and Hierom against Jovinian.

Q. 35.

Q. 35. *What were the* Collyridians, Paterniani, Tertullianists, *and* Abelonitæ?

A. The *Collyridians* were hatched also in *Arabia*, and so named from a kinde of Cakes or Buns, which the Greeks call κολλυρίδας, these Cakes they presented every year with great ceremony to a certain Maid sitting in a chair of State, and covered with a vail, in honour of the Virgin *Mary*: these flourished under *Theodosius* the great, 357. years after Christ. *Paterniani* so called from one *Paternus* an obscure fellow, were named also *Venusiani* from *Venus*, which by their venereal actions they honoured more then God, These held that all the lower parts of mans body, from the Navel downward, were made by the Devil; and therefore they gave themselves to all lasciviousnesse and uncleanesse, therefore they were called ἀποταγοσκατ]αι; deriders of good manners and honesty. The *Tertullianists* were so called from that famous Lawyer and Divine *Tertullian*, who lived under *Severus* the Emperour, about 170 years after Christ. He being excommunicated by the Roman Clergy for a *Montanist*, fell unto these heretical opinions; to wit, that God was corporeal, but without delineation of members; that mens souls were not onely corporeal, but also distinguished into members, and had corporeal dimensions, and did encrease and decrease with the body; and that the soul had its Original by propagation or traduction. He held also that the souls of wicked men after death were converted into Devils; that the Virgin *Mary*, after Christs birth, did marry once, and with the *Cataphrygians*, he bragged much of the Paraclet or Spirit, which they said was poured on them in a greater measure, then on the Apostles. He condemned all use of arms and wars among Christians; and with the *Montanists*, rejected second marriages, as no better then adultery. The *Abelonitæ* were so called from *Abel*, *Adams* Son; these taught that *Abel* was married, but had no carnal commerce with his Wife, because there is no mention made of his Children, as there is of *Cains* and *Seths*. For this cause these *Abelites* did marry Wives, but not use them as Wives for propagation, but fear of Original sin, whereof they would not be authors; therefore they

Collyridians.

Paterniani.

Tertullianists.

Abelonitæ.

condemned copulation, as a work of the flesh, and altogether Satanical. But for the conservation of their Sect, they used to adopt other mens Children. This heresie sprung up under *Arcadius* the Emperour, 370. years after Christ, in the Territories of *Hippo*, where Saint *Austin* was Bishop. This heresie lasted not long.

Of which see *Austin.*

Q. 36. *What Tenets in Religion held the* Pelagians, Prædestinati, *and* Timotheans?

Pelagians.

A. The *Pelagians* were so called from *Pelagius* a Brittain by birth, and a Monk at *Rome*, afterward a Presbyter, under *Theodosius* the younger, 382. years after Christ. They were named also *Cælestiani* from *Cælestius* one of *Pelagius* his scholars. These taught that death was not the wages of sin, but that *Adam* should have died, though he had not sinned. That *Adams* sin was hurtful onely to himselfe, and not to his posterity; that concupiscence was no sin, that Infants did not draw original sin from their Parents, that infants might be saved without baptisme, that they should have life eternal, but out of the Kingdom of God; that man after the fall had free will to do good, and ascribed no more to grace, but that by it we had our nature, and that by our good works wee obtaine grace; they rejected the Doctrine of predestination, *perhaps because the Hereticks called* Prædestinati, *made Predestination a cloak for all wickednesse, security and desperation*; for they taught that the Predestinate might sinne securely, for he could not be damned; and that such as were not predestinate, should never be saved, though their life were never so holy. This heresie was not long before *Pelagianisme*, and is the same with that of the *Libertins.* The *Timotheans*, so called from *Timotheus Ælurus*; (that is, the Cat, from his bad conditions) sprung up under *Zeno* the Greek Emperour, 447. yeares after Christ. These taught that the two natures of Christ were so mixed in the Virgins Womb, that they ceased to be what they were before, and became a third substance made up of both, as a mixed body is made up of the Elements, which lose their names and forms in the mixtion. These Hereticks afterward lost the

Prædestinati.

Timotheans.

name

name of *Timotheans* from *Timotheus* their Author, Bishop of *Alexandria*, and were called *Monothelites* and *Monophysites* from ascribing onely one will, and one nature to Christ. Of the *Pelagians* see *Austin*, and the other Fathers who have written against them. Of the *Timotheans* see *Pet. Lombard*, *Evagrius*, and *Nicephorus*.

Q. 37. *What was the Religion of the* Nestorians, Eutychians, *and of those Sects which sprung out of them?*

A. The *Nestorians* were so called from *Nestorius* Patriarch of *Constantinople*, who broached his Heresie under *Theodosius* the younger, 400 years after Christ. He taught that in Christ were two distinct persons, to wit, the Son of God, and the Son of *Mary*, that the Son of God in Christs baptisme descended into the Son of *Mary*, and dwelt there, as a lodger doth in a house; therefore he would not call the Virgin *Mary* Θεοτόκον the Mother of God, but χριστοτόκον the Mother of Christ. Besides he made the humanity of Christ equal with his divinity, and so confounded their properties and operations. This Heresie was but the spawn of some former Heresies, chiefly of *Manicheisme* and *Arrianisme*. It was condemned in the Councel of *Ephesus* under *Theodosius* the younger, in which *Cyrill* Bishop of *Alexandria* was President, and the author *Nestorius* was deposed and banished, where his blasphemous tongue was eat out with Wormes, and his body with *Core* and his seditious complices swallowed up by the Earth. The *Eutychians* so named from *Eutyches Archimandrite* or Abbot of *Constantinople*, who lived in the latter end of *Theodosius* the younger, held opinions quite contrary to *Nestorius*, to wit, that Christ before the Union, had two distinct natures, but after the Union only one, to wit, the Divinity which swallowed up the Humanity, and so they confounded the property of the two natures, affirming that the Divine nature suffered and died; and that God the Word, did not take from the Virgin Humane nature. This heresie was first condemned in a Provincial Synod at *Constantinople*, then it was set up again by *Dioscurus* Bishop of *Alexandria*, in the theevish Councel

Nestorians.

Eutychians, and their spawn.

of *Epheſus* called Ληςεικὴ, and at laſt condemned by the generall Councel of *Chalcedon* under *Marcian* the Emperour. From the *Eutychians* ſprung up the *Acephali*, or headleſſe Hereticks, ſo called becauſe they had neither Biſhop, Prieſt, nor Sacrament amongſt them; theſe held that in Chriſt were two natures, which notwithſtanding they confounded, as they did alſo the properties, ſaying that the humanity loſt it ſelfe and properties, being ſwallowed up by the divinity, as a drop of Vineger is loſt in the Sea. *Severus* Biſhop of *Alexandria* was author of this Sect, under *Anaſtaſius* Emperour, 462. yeares after Chriſt. They were called alſo *Theodoſians* from *Theodoſius* their chiefe Patron, and Biſhop of *Alexandria*. 2. The *Monophyſites* were all one with the *Eutychians*, differing onely in name. 3. The *Agnoeta*, ſo called from ἄγνοια ignorance, becauſe they held that Chriſts Divinity, which with them onely remained after the Union, was ignorant of the day of judgement, and where *Lazarus* after his death was laied. This hereſie was revived by *Theodoſius* Biſhop of *Alexandria*, under *Mauritius* the Emperour, 572. yeares after Chriſt. 4. The *Jacobites* ſo called from *Jacobus* the Syrian, held the ſame opinions that the *Eutychians*; and ſcoffed the Chriſtians with the name of *Melchites*, becauſe they followed the Emperour in their faith. Theſe under *Phocas* the Emperour drew all *Syria* into their Hereſie, 575. yeares after Chriſt. 5. The *Armenians* ſo named from *Armenia*, infected with that Hereſie, held that Chriſt took not a humane body from the Virgin, but that it was immortall from the firſt minute of its Conception; hence they were called φθαρτολάτραι and σκιομαλάτραι; they againe in ſcorn called the Orthodox Chriſtians *Manichæans* and *Phantaſiaſts*; theſe held a Quaternity of Perſons, and that the Divinity ſuffered; and kept their *Eaſter* after the Jewiſh manner. They ſprung up under *Phocas* the Emperour, 577. yeares after Chriſt. 6. The *Monothelites* in words held there were two natures in Chriſt, but in effect denyed them, by giving him one Will onely

onely. All theſe branches of *Eutychianiſme* were condemned by the fifth General Councel held at *Conſtantinople* under *Juſtinian* the firſt, who confirmed the counceł of *Chalcedon*, to which theſe Διακριτόμενοι, or doubting Hereticks (ſo they called themſelves) would not ſubſcribe. At laſt ſprung up *Mahumetaniſme*, 589. years after Chriſt. Of which we have ſpoken already. Of all theſe ſee *Iſidor*, *Theodoret*, *Evagrius*, *Nicephorus*, *Socrates*, *Sozomen*, and others.

The

The Contents of the Eighth Section.

Of the opinions in Religion held the ſeventh Century. 2. *The opinions of the eighth Century.* 3. *The Tenets of the ninth and tenth Centuries.* 4. *The opinions of the eleventh and twelfth Centuries.* 5. *Of the* Albigenſes *and other Sects in the twelfth Century.* 6. *The Sects of the thirteenth Century.* 7. *The Sects of the fourteenth Century.* 8. *Of the* Wicklevites. 9. *The opinions of the fifteenth Century.* 10. *The opinions of the ſixteenth Century, to wit, of* Luther *and others.* 11. *of Sects ſprung out of Lutheraniſme.* 12. *Of Proteſtants.* 13. *Of the other opinions held this Century.* 14. *The chief heads of* Calvins *Doctrine.* 15. *Of other opinions held this age.* 16. *of divers other opinions in this age, and and the cauſes of this variety, and confuſion in the Church.*

SECT. VIII.

Queſt.

Whereas we have had a view of the different Hereſies in Chriſtian Religion, the firſt 600. years after Chriſt; now let us know what were the chief opinions and authors thereof in the ſeventh Century?

Hereticks of the ſeventh Century.

A. The *Heicetæ* profeſſed a Monaſtical life, but withal taught that the ſervice of God conſiſted in holy dances and ſinging with the Nuns, after the example of *Moſes* and *Miriam*, *Exod.* 15. *upon the overthrow of* Pharoh *in the Red Sea.* *Gnoſimachi* were haters and deſpiſers of all learning,

learning, or Book knowledge; teaching that God required nothing from us, but a good life. *Of theſe we have too many in this age. But Chriſt tells us that Life Eternal conſiſts in knowledge: And God complaineth by the Prophet, that his people periſh for want of knowledge: So Chriſt ſheweth that deſtruction fell on* Jeruſalem, *becauſe ſhe knew not her day; and the Lord complained that his people had leſſe knowledge then the Oxe or the Aſſe. Therefore God hath given Lips to the Prieſt, to preſerve knowledge, and Chriſt by his knowledge hath juſtified many, ſaith the Prophet.* The *Armenii* taught that the holy Ghoſt proceeded onely from the Father, and not from the Son. That Chriſt roſe from the dead on the Sabbath day; *whereas the Scripture tells us plainly, that he aroſe the third day.* They obſerved alſo the Jewiſh ſacrifices. They uſed firſt to baptiſe the Croſſe, then to worſhip it. They taught it was not man that ſinned, but Satan by tempting him: and that man had not propagated by carnal Copulation, if he had not ſinned. They denyed Original ſin, and held that all who died before Chriſt, were damned for *Adam's* ſin. They aſcribed no efficacy to the Sacraments, and yet held baptiſm abſolutely neceſſary. They placed the Children of unbaptized Infants, if they were of faithful Parents, in earthly Paradiſe; if of unfaithful, in hell. They never baptiſed without adminſtring the *Euchariſt*. They held baptiſm without chriſm ineffectual, they uſed rebaptization. They permitted the husband to diſſolve Matrimony when he pleaſed, and denied prayers for the dead, and the eternity of hell fire. And that the ſouls were not in bliſſe till the Reſurrection. And taught that then there ſhould be no women at all, but that they ſhould be converted into men. *Chazinzarii* were ſo called from *Chazus*, which in their language ſignifieth the croſſe; for they taught that the croſſe onely was to be worſhipped; therefore they were named *Staurolatræ*, or croſſ-worſhippers. They profeſſed alſo *Neſtorianiſm*. The *Thnetopſychite* held that the ſouls died with the bodies. *Theocataguoſtæ* were ſuch as reprehended ſome of Gods actions and words. *Ethnophrones* were Paganiſing Chriſtians, who with Chriſtianity taught *Gentile* ſuperſtition. The *Lampetians* ſo called from *Lampetius* their

their author, taught that there should be no distinction of Garments among religious men. They condemned also all Vows. *The Maronits* so named from one *Maron*, held with *Eutyches*, *Dioscorus*, and the *Acephali* that Christ had but one nature and will; these were afterward reconciled to the Church of *Rome*.

See Damascen, Nicephorus. Sanders, Baronius, &c.

Q. 2. *What opinions were held in Religion within the eighth Century?*

Hereticks of the eighth Century.

A. The *Agonyclitæ* held that it was superstition in prayer to bowe the knees, or prostrate the body: therefore they used to pray standing. The *Iconoclastæ*, or *Iconomachi* taught that it was idolatry to have Images in Temples. The *Aldebertins*, so called from *Aldebertus* a French man their author, beleeved that he had holy reliques brought to him by an Angel, from the farthest part of the world. They equalled him with the Apostles; and rejected Pilgrimages to *Rome*; they held that his haires and nailes were as well to be worshipped, as the reliques of *Saint Peter*; they beleeved that he knew their sins, and could forgive them without confession. *The Albanenses* held that all Oaths were unlawful, that there was no original sin, nor any efficacy in the Sacraments, nor any use of extream unction, nor of confession, nor of excommunication; that the Sacraments lost their efficacy, if given by wicked Priests; that there was no free will; some write that they held transanimation, and the eternity of the world, and that God did not foresee evil. That there should be no Resurrection, nor generall judgment, nor hell.

See Sanderus, Baronius, Guaterus, &c.

Q. 3. *What were the opinions held in the ninth and tenth Centuries?*

Hereticks of the ninth and tenth Centuries.

A. *Cladius* Bishop of *Taurinum*, condemned Pilgrimages, Images, Invocation of Saints, and taught that baptism without the sign of the Crosse, was no baptism. One *Godescalcus* whom some say was a French man, held the heresie of the *Predestinati*, and that God would not have all men to be saved; and consequently that Christ died not for all. *Photius* a *Grecian* denied the Procession of the holy Ghost from the Son, and held that there was no reward for the good or bad, till the general judgement; that there was no purgatory; he condemned second marriages, and prayers for the dead; he

he held it no ſin to hurt an enemy, even with lying and perjury. Fornication with him was no ſin, he diſſolved marriages at pleaſure. He maintained uſury, ſacriledge, and rebaptization; and taught that Children were not to be baptized till the eighth day. He gave the Euchariſt to Infants, the cup to the Laity; denyed extream unction; and adminiſtred the Sacrament in Leavened Bread. *Johannes Scotus* a Benedictine Monk, and Scholar of *Bede* (not *Duns Scotus ſubtilis*,) held that in the Euchariſt was onely the figure of Chriſts body. *Bertramus* a Presbyter taught that the body of Chriſt which is in the Euchariſt, was not the ſame who was born of the Virgin. The ſame opinions were maintained by ſome in the tenth Centurie. *See the above named Authors.*

Q. 4. *What were the opinions of the eleventh and twelfth Centuries?*

A. Berengarius Archdeacon of *Anjou*, taught that Chriſts body was not corporally, but figuratively in the Sacrament: *Horibert* and *Liſoius* in *France*, taught Manicheiſm. The *Simoniacks* held it lawful to buy and ſell Church preferments. The *Reordinantes*, would admit no Simoniack Prieſts till they were reordained. At *Millan* a new Sect of *Nicolaitans* brake out, teaching the neceſſity of promiſcuous Copulation. *Sabellianiſm* brake out alſo this age. In the twelfth Century, *Marſilius* of *Padua* taught that the Pope was not Chriſts ſucceſſor: that he was ſubject to the Emperor: that there was no difference between Biſhops and Prieſts, and that Church-men ſhould not enjoy temporal eſtates. The *Bongomilii*, whoſe author was one *Baſil*, a Phyſitian renewed the hereſies of *Arrius*, the *Anthropomorphites*, and the *Manichees*: They rejected the Books of *Moſes*, made God with a humane ſhape, taught that the world was made by evil Angels, and that *Michael* the Arch-angel was incarnate. They condemned Image worſhip, and deſpiſed the croſſe, becauſe Chriſt died on it. They held the churches baptiſm to be the baptiſm of *John*, but their own to be the true baptiſm of Chriſt: they ſlighted the Church Liturgy, and taught there was no other Reſurrection, but from ſin by repentance: they held alſo that men might diſſemble in Religion. At *Antwerp* one *Taudenius* or *Tanchelinus*, being *Hereticks of the eleventh and twelfth Centuries.*

being a Lay-man, under took a Reformation; teaching that men were juſtified, and ſaved by faith onely; that there was no difference between Prieſts and Laymen; that the Euchariſt was of no uſe; and that promiſcuous copulation was lawful. The *Petrobruſſians* ſo called from *Peter de Bruis* of *Antwerp*, held that baptiſm was needleſſe to Infants; and likewiſe churches were uſeleſſe, that croſſes ſhould be broken, that Chriſt was not really in the Euchariſt, and that prayers for the dead were fruitleſſe. One *Peter Abaillard* taught that God was of a compounded Eſſence, that he was not the author of all goodneſſe; that he was not onely eternal; that the Angels helped him to create the world; that power was the property of the Father, Wiſdom of the Son, Goodneſſe of the holy Spirit. He denied that Chriſt took our fleſh to ſave ſinners, or that the feare of God was in him; he ſaid that the holy Ghoſt was the ſoul of the world, that man had no free will; that all things, even God himſelfe, were ſubject to neceſſity, that the Saints do not ſee God, that in the life to come there ſhould be no feare of God, and that wee are in matters of faith to be directed by our reaſon. His chief diſciple was *Arnoldus Brixienſis*, who denied alſo temporalties to the Clergy. *Gilbert Porretanus* Biſhop of *Poytires*, taught that the Divine Eſſence was not God, that the Proprieties and Perſons in the Trinity were not the ſame; that the Divinity was not incarnate in the Son. He rejected alſo merits, and leſſened the efficacy of baptiſm. The *Henricians* ſo called from one *Henry* of *Thoulouſe* a Monk, and fomented by *Henry* the Emperor, taught the ſame Doctrines that *Peter de Bruis* did, and withal that the church muſick was a mocking of God. The *Patareni* taught alſo the ſame things. The *Apoſtolici* ſo named from ſaying they were Apoſtles immediatly ſent from God, deſpiſed marriage, all meats made of Milk; the baptiſing of Infants, purgatory, prayers for the dead, invocation of Saints, and all Oaths. They held themſelves to be the onely true Church. One *Eudon* gave himſelf out to be the Judge of the quick and dead. The *Adamites* ſtarted up again in *Bohemia*. The *Waldenſes* ſo called from *Waldo* of *Lions*, who having diſtributed his wealth, profeſſed

ſeſſed poverty; he rejected images, prayers to Saints, Holy days, Churches, Oyl in Baptiſme, confirmation, the *Ave Mary*, auricular confeſſion, indulgences, purgatory, prayers for the dead, obedience to Prelates, diſtinction of Biſhop and Prieſt, Church Canons, merit, religious orders, extream unction, miracles, exorciſms, Church muſick, canonical hours, and divers other Tenets of the Church of *Rome*. They held that Lay-men might preach, and conſecrate the Bread, and that all ground was alike holy. They rejected all prayers except the Lords prayer, and held that the Euchariſt conſecrated on the Friday had more efficacy then on any other day. That Prieſts and Deacons falling into ſin, loſt their power in conſecrating, and Magiſtrates in governing if they fel. That the Clergy ſhould poſſeſſe no temporalties; that the Church failed in Pope *Sylveſters* time. They rejected the Apoſtles creed and all oaths; but permitted promiſcuous copulation; and taught that no man ought to ſuffer death, by the ſentence of any Judge. See *Baronius*; *Genebrard*, *Sanderus*, *Gualterus*, &c.

Q. 5. *What were the* Albigenſes, *and what other Sects were there in this twelfth Century?*

A. Theſe not long after the *Waldenſes*, ſwarmed in the Province of *Tolouſe*, and were overthrown by Simon Earl of *Montfortat*; theſe taught that they were not bound to make profeſſion of their faith; they denyed purgatory, prayers for the dead, the real preſence, private confeſſion, images, bells in Churches, and condemned the eating of fleſh, eggs and milk. The Romiſh writers affirm that they held two Gods; that our bodies were made by Satan, that the Scriptures were erroneous, all oaths unlawful, and Baptiſme needleſſe. They rejected the old Teſtament and marriage, and prayers in the Church; they held there were two Chriſts, a good born in an unknown Land, and a bad born in *Bethlehem* of *Judea*. That God had two Wives, of which he begot Sons and Daughters, and more ſuch ſtuff, as may be ſeen in the above named authors: The *Conſerij* held the *Petrobruſſian* Tenets, and withall that the Virgin *Mary* was an Angel: that Chriſts body was not glorified in Heaven, but did putrifie as other dead bodies, and ſo ſhould remain after the day of judgment. *Albigenſes, and their opinions.*

They

They taught also that the souls should not be glorified till the Resurrection. *Joachimus Abbas* taught that in the Trinity, the Essence generated the Essence, which opinion was condemned in the general Council of *Lateran*, under *Innocent* the third: not long after started up *Petrus Johannis*, who maintained the errour of *Joachimus*; and withal taught that the reasonable soul was not the form of man; that the Apostles preached the Gospel after the literal, not after the spiritual sense; that grace was not conferred in baptisme; that Christs side was pierced with a Lance whilest he was yet alive, *which is directly against the words of Saint John*; therefore this opinion was condemned in the councel of *Vienna*; he held also *Rome* to be *Babylon*, and the Pope to be Antichrist.

See *Baronius*, *Sanderus*, *Bellarmin*, *Vregas*, and the Authors above named.

Q. 6. *What opinions in Religion were professed the thirteenth Century?*

Hereticks of the thirteenth Century.

A. Almaricus a Doctor in *Paris*, taught that if *Adam* had not sinned, there had been no procreation, nor distinction of Sex. This was condemned in the councel of *Lateran*, under *Innocent* the third. He held that the Saints do no wayes see God in himselfe, but in his creatures. He denyed the Resurrection, Paradise, and Hell, also the real presence, invocation of Saints, Images, and Altars. He said that in the Divine minde might be created *Ideas*. He transformed the mind of a contemplative man, into the Essence of God; and taught that charity made sin to be no sin. *David Dinantius* taught that the first Matter was God, *which was to make God a part, and the meanest part of all his creatures.* *Gulielmus de sancto amore*, taught that no *Monks* ought to live by alms, but by their own labours, and that voluntary poverty was unlawful; the same doctrine was taught by *Desiderius Longobardus* affirming it a pernicious opinion that men *should* leave all for Christ. *Raymundus Lullius* taught that in God were different Essences, that God the Father was before the Son; that the holy Ghost was conceived of the Father and the Son, *whereas the Doctrine of the Church is that he proceeds from the Father and the Son; not by way of Generation or Conception, but of Eternal and Spiritual dilection*, he also taught that it was injustice *to punish* any man for opinions in Religion or He-

Hereſie. The *Whippers* taught that whipping of themſelves with rods full of knots and ſharp pricks did more expiate and aboliſh ſin, then confeſſion; that this their voluntary whipping was before Martyrdom, which was inflicted by outward force: that now there was no uſe of the Goſpel, nor of the Baptiſme of Water, ſith the Baptiſme of Blood was better; that holy water was needleſſe; that no man could be ſaved who did not ſcourge himſelfe. They alſo held perjury lawful. The *Fraticelli* whoſe author was one *Hermannus Italus* held community of Wives lawful; which Doctrine they put in practiſe, at their meetings to pray; then putting out their lights, they uſed promiſcuous copulation: and the children born of ſuch commixtion they put to death. They taught that all things amongſt Chriſtians ſhould be in common; that Magiſtracy did not conſiſt with Chriſtianity, and that the Saints did not ſee God till the day of judgement. *Gerardus Sagarellus* of *Parma*, whoſe Diſciples were named *Pſeudo-apoſtoli*, that is, falſe Apoſtles, becauſe they bragged that they did imitate the Apoſtles poverty, therefore they would not take or keep money, or reſerve any thing for the next day; he taught that to make vows, or to ſwear at all, was unlawful; that marriages might be diſſolved by ſuch as would embrace their Religion; and that they were the onely Chriſtians; they were enemies to Tythes, and to Churches, which for prayer they accounted no better then Hogs Styes. *See the above named Authors.*

Q. 7. *What were the opinions in Religion the fourteenth Century?*

A. The *Beguardi* who profeſſed a Monaſtical life, taught that we might attaine to as much perfection and beatitude in this life, as in Heaven; that all intellectual natures were bleſſed in themſelves, not in God, that it was a ſin to kiſſe a Woman, but not to lie with her; becauſe nature inclined to this, but not to that. That perfect and ſpiritual men were freed from obedience to ſuperiours, from faſting, praying, and good works, and that ſuch men could not ſin, nor encreaſe in grace, being perfect already. They would have no reverence to be uſed in the Euchariſt, nor at all to receive it, for that did argue imperfection. The *Beguina* profeſſed the *Heretick of the fourteenth Century.*

same Tenets, and withal were against vows and voluntary poverty. The *Beguini* taught that wealth consisted not with Evangelical perfection, and therefore blamed Pope *John* 22, for permitting the *Franciscans* to have corn in their barns, and wine in their cellars. They held that the state of *Minorites* was more perfect then that of Bishops; that they were not bound to give an account of their faith when they were demanded by the Inquisitors; and that the Pope had no power to dispense with Vows. The *Lolhards*, so called from *Walter Lolhard* their author, held that *Lucifer* was injuriously thrust out of Heaven; that *Michael* and the blessed Angels should be punished eternally; that *Lucifer* should be saved; that the blessed Virgin lost her Virginity after Christs birth; and that God did neither see, nor would punish sins committed under ground; therefore they gave themselves to all uncleanesse in their vaults and caves. *Richardus Armacanus* taught that voluntary poverty was unlawful; and that priests could blesse, and confer orders as well as Bishops. One *Janovesius* taught, that in the year 1360. on *Whitsunday*, Antichrist would come, who should pervert all *Christians*, and should mark them in their Hands and Foreheads, and then should be damned eternally: and that all *Jewes*, *Saracens*, and *Infidels*, who were seduced by Antichrist, should after his destruction be converted to Christ, but not the Christians that fell off from Christ. The *Turelupini* taught that we should not be ashamed of those members we have from nature; and so, like the *Cynicks*, they gave themselves openly to all uncleanesse; they held also, that we were not to pray with our voice, but with the heart onely.

See the above named Authors.

Q. 8. *What were the Tenets of the* Wicklevits *who lived in this Centurie?*

Wickliffes opinions.

A. They were so called from *John Wickliffe* an *Englishman*, and taught that the substance of bread and wine remained in the Sacrament; that neither Priest nor Bishop, remaining in any mortal sin could consecrate, or ordain; that the Mass had no ground in Scripture; that outward confession was needlesse where there was true contrition; that a wicked Pope had no power over the faithful; that Clergy-men should have

no

no possessions; that none should be excommunicate by the Church, but he who is first excommunicate by God; that the Prelate who excommunicates a Clerk appealing to the King, is a traitor; and so is he that being excommunicate, refuseth to hear, or to preach; that Deacons and Priests may preach without authority of the Bishop; that the King might invade the Churches Revenues; that the people may punish their Kings; that the Laity may detain or take away the Tythes; that special prayers for any man were of no more force then general; that religious orders were unlawful, and that such should labour with their hands; that it was a sin in *Constantine*, and others, to enrich the Church; that the Church of *Rome* was Satans Synagogue; they rejected also the Popes election by Cardinals, Indulgences, decretal Epistles, the Popes excommunications, and his supremacy; they held also that *Austin*, *Benet*, and *Bernard* were damned for instituting religious orders; that God ought to obey the Devil; that he who gives almes to Monasteries should be excommunicate: that they are *Simoniacks* who pray for their Parents or Benefactors: that Bishops reserved to themselves the power of Ordination, Confirmation, and Consecration for lucres sake: that Universities, Degrees and Schools of Learning were hurtfull to the Church. These, and such like Tenets of *Wickliff* are let down in the Councel of *Constance*, where they were condemned. Other opinions are fathered upon him: to wit, that man had no free will: that the sins of the Predestinate were venial, but of the Reprobate, all mortal; that the Saints were not to be invocated, nor their reliques kept, nor the Crosse to be worshipped, nor images to be placed in Churches: they rejected also Vows, Canonical hours, Church-Musick, Fasting, Baptizing of Infants, Benedictions, Chrism, and Episcopacy. He held also that the Brother and sister might marry, that every creature may be called God, because its perfection is in God.

See *Florimundus Raymundus* of the Original of *Heresies*, *Genebrard*, *Bellarmine*, *Prateolus*, *Gregory de Valentia*, *and others*,

Q. 9. *What opinions were taught the fifteenth Century.*

A. *John Hus* of *Bohemia* publickly maintained the Doctrine of *Waldus* and *Wickliffe*, and withal taught that Saint *Peter* was never head of the Church, that the Church is onely of the predestinate: that Saint

Opinions and Heresies, of the fifteenth Century.

Paul, when he was a perſecutor, was not a member of Satan; that the Divinity and the Humanity made up one Chriſt, "whereas the perſonal union conſiſted in "deed, not between the two Natures, but between the "Perſon of the Word and the Humane Nature: That the Pope was ſubject to *Cæſar*: that the Pope was not Head of the Church, nor Vicar of Chriſt, nor ſucceſſor of *Peter*: that Biſhops were murtherers, in delivering over to the ſecular power ſuch as did not obey them; that canonical obedience was a humane invention; that Prieſts, though excommunicate, ought to preach: that Excommunications, Suſpenſions and Interdicts, were invented to maintain the Clergies pride. Theſe, and ſuch like points did he defend, for which he was condemned in the councel of *Conſtance*. Theſe ſame opinions were maintained by *Hierom* of *Prague*, for which alſo he was by the ſame Councel condemned the next year. One *Pickard* of *Flanders* renewed in *Bohemia* the Hereſie of the *Adamites*. The *Huſſites* divided themſelves into three *Sects*, to wit, the *Pragenſes*, the *Thaborites*, ſo called from mount *Thabor*, where Chriſt was transfigurrd, which name *Ziſca* their Captain gave them, calling the Caſtle where they uſed to meet, *Thabor*, as if they had ſeen there Chriſts transfiguration: The third Sect were called *Orphans* after *Ziſca*'s death, as having loſt their Father and Patron: all theſe uſed barbarous cruelty againſt Prieſts, Monks, Churches, Images, Reliques, and ſuch as profeſſed the Roman Catholick Religion. The *Moſcovites* or *Ruſſians* fell off to the Greek Religion, and held that the Pope was not the chief Paſtor of the Church; that the Roman Church was not head of the reſt. They rejected alſo the Latine Fathers, the definitions, canons, and decrees of the general Councels, and uſed leavened bread in their Euchariſt. One *Riſſuich* a *Hollander*, taught that the Angels were not created; that the ſoule periſhed with the body; that there was no Hell; that the matter of the Elements was coeternal with God. He blaſphemed Chriſt as a Seducer, and not the Son of God. He held that *Moſes* never ſaw God, nor received his Law from him; that Scriptures were but Fables; that the Goſpel was falſe: *and ſuch like blaſphemous*

Hierom of Prague.

Huſſites.

mous ſtuffe did he ſpue out, for which he was burned.

Q. 10. *What opinions did the Sixteenth Century hold?*

A. *Martin Luther*, an *Auguſtin* Frier, taught that indulgences were unlawful; that the Epiſtle to the *Hebrews*, the Epiſtle of *James*, the ſecond of *Peter*, the two laſt of *John*, the Epiſtle of *Jude*, and the *Apocalypſe*, were not canonical. He oppoſed invocation of Saints, Image-worſhip, Free-will, the Popes Supremacy, Excommunication, temporal poſſeſſions of the Clergy, merit of Works, poſſibility of fulfilling the Law, the Monaſtical life, cælibat, canonical obedience, diſtinction of Meats, Tranſubſtantiation, communion under one kinde, the Maſſe, auricular confeſſion, Abſolution, Purgatory, extream Unction, and five of the Sacraments. He held alſo that General Councels might erre; that *Antichriſt* was not a particular perſon; that Faith onely juſtified; that a faithfull man may be aſſured of his ſalvation; that to the faithfull ſin is not imputed; that the firſt motions are ſin; that Sacraments did not confer grace. Divers other opinions are fathered upon him by his adverſaries, as may be ſeen in the above named Authors. The *Anabaptiſts*, ſo called from Re-baptizing, had for their author one *Nicolas Storke*, who pretended familiarity with God by an Angel, promiſing him a Kingdom if he would reform the Church, and deſtroy the Princes that ſhould hinder him. His Scholar *Muncer* raiſed an army of 4000. Bores and Tradeſmen in *Suevia* and *Franconia* to maintaine his Maſters dreams; but they were overthrown by Count *Manſfield*. *John* of *Leyden*, a Taylor, renewed the ſaid dreams, and made himſelf King in *Munſter* of the *Anabaptiſts*, whoſe Viceroy was *Knipherdoling*; but this phantaſtical Monarchy was ſoon deſtroyed, the Town taken after 18. moneths Siege, where the King and his Viceroy, with their chief Officers were put to death. Their Tenets were that Chriſt was not the Son of *Mary*, nor true God; that we were righteous not by faith in Chriſt, but by our own merits, and ſufferings. They rejected original ſin, baptiſme of Infants, communion with other Churches, Magiſtracy among *Chriſtians*, Oaths, and puniſhments of Malefactors. They refuſed to ſwear allegeance to Princes;

See the above named Authors.

Opinions of the ſixteenth Century.

Luther his opinions.

Anabaptiſts.

Of these see *the above named Author, and besides, Pontanus, Bullinger, Sleidan, Osiander, and others.*

and held that a *Christian* may have many wives, and that he may put away his wife if she be of another Religion, and marry another. That no man must possesse any thing in proper, that re-baptization may be used; that before the day of judgement the godly should enjoy a Monarchy here on Earth; that man had free-will in spiritual things; and that any man may Preach, and give the Sacraments.

Anabaptists of Moravia.

Q. 11. *What are the Anabaptists of* Moravia?

A. These at first called themselves Apostolicall, because they did imitate the Apostles in going bare-foot, and in washing one anothers feet, in having also all things in common amongst them. But though this custom be now left, yet at this day in *Moravia* they have a common Steward who doth distribute equally things necessary to all. They will admit none into their Society, but such as have some trade, and by their handy worke can get their livings. As they have a common Steward for their temporals, so they have a common Father for their spirituals, who instructs them in their Religion and prayeth with them every morning, before they goe abroad to worke. These publike prayers, are to them instead of Sermons. They have a generall governour or head of their church, whom none knoweth, but themselves; for they are bound not to reveal him. They communicate twice in the year; the men and women sit promiscuously together. On the Lords day they walk two and two through the Towns and Villages, being clothed in black, and having staves in their hands. They are much given to silence, at table for a quarter of an houre before they eat, they sit and meditate covering their faces with their hands: the like devotion they shew after meat. All the while their governour stands by, to observe their gesture, that if any thing be unbeseeming, he may tell them of it. When they come to any place, they discourse of the last judgement, of the eternall paines of hell, of the cruelrie of Divels tormenting mens bodies and souls; that so they may affright simple people into their religion; then they comfort them by shewing them a way to escape all those torments if they will be but rebaptized, and embrace their

their religion. They obſerve no feſtival days, nor will they admit of any diſputations.

Of theſe ſee Florimundus Raymundus de origine Hæreſ.

Q. 12. *What Sects are ſprung out of* Lutheraniſm?

A. Beſides the Anabaptiſts already mentioned; there be *Adiaphoriſts* of which *Melancthon* is thought to be author; theſe hold the cuſtoms and conſtitutions of the church of Rome to be things indifferent, and that they may be profeſſed or not profeſſed without ſcruple. 2. *Vbiquitaries*. Theſe hold that Chriſts humanity as well as his divinity is every where; even in hell. *Brentius* is thought to be father of this opinion. "But if Chriſts humanity be every where, then we muſt "deny the articles of his Reſurrection, Aſcention, and "comming again to judge the Quick and the dead; for "what needs there ſuch motions if he be everywhere. 3. *Majoriſts*, ſo called from one *George Maior* one of Luthers diſciples, who taught that no man, (nay not infants) can be ſaved without good works. "But its "ridiculous to expect good works from Infants who "have not as yet the uſe of reaſon, nor organs fit for operation. 4. *Oſiandriſts*, ſo called from *Andrew Oſiander a Lutheran*, who taught that Chriſts body in the Sacrament ſuffered, was corruptible, and died again, "directly againſt Scripture ſaying that Chriſt being riſen from "the dead, dieth no more, death hath no more dominion over him. He taught alſo that we are not juſtified by faith or works, but by the eſſential righteouſneſſe of Chriſt dwelling in us. "But the eſſential righteouſneſſe of Chriſt, is the righteouſneſſe of his divinity, "which is not communicable, nor ſeparable from him. 5. *Auguſtinians* in *Bohemia*, theſe taught that none went to heaven or hell, till after the laſt judgement: "whereas Chriſt tells the contrary to the good thiefe, "*this day thou ſhalt be with me in Paradiſe*, and affirmeth "that the ſoul of *Lazarus* was carried by *Angels* into "Abrahams boſom, and *Dives* into hell. Wherefore "did Chriſt aſcend to heaven but that we might be "where he is. They make alſo dormice or ſwallows "of mens ſouls, ſaying, that they ſleep till the reſurrection; if Saint *Steven* when he was dying had known "this Doctrin, he would not have called upon the Lord "Jeſus to receive his ſpirit. The ſtory alſo of *Lazarus*

Sects ſprung out of Lutheraniſme.

and *Dives* doth overthrow this conceit. They say also that Christs humane nature is not as yet ascended into heaven, which directly overthroweth our Creed in "that article; as likewise, the Scriptures, and withall "the hope and comfort of a Christian. 6. *Stancarians* so called from one *Francis Stancarus* a *Mantuan*, who taught that Christ justifieth us, and is our mediator only according to his humane nature; whereas our redemption is the work of the whole person, and not of one nature alone. 7. *Adamites* so called from one *Adam* author of the Sect; they use to be naked in their Stoves and Conventicles, after the example of *Adam* and *Eve* in Paradise. And therefore when they marry they stand under a Tree naked, having onely leaves of trees upon their privities; they are admitted as brethren and sisters, who can without lust look upon each others nakedness; but if they cannot, they are rejected. 8. *Sabbatharians*, so called because they reject the observation of the Lords day, as not being commanded in Scripture, and keep holy the Sabbath day onely, because God himselfe rested on that day, and commanded it to be kept. "But they forget that Christ came to destroy the "Ceremonial Law, wherof the Sabbath in respect of the "seventh day was a branch; and therefore Christ him-"self brake it, when he commanded the sick man whom "he cured, to carry home his bed on that very day. 9. *Clancularii* were those who professed no religion with their mouth, thinking it sufficient to have it in their heart. They avoid all Churches and publick meetings to serve God; thinking their private houses to be better then Temples; "whereas they should remember, "that private prayers cannot be so effectual as publick; "neither is it enough to believe with the heart, except "we also confesse with the mouth; for he that is asha-"med to confesse Christ before men, shall not be confes-"sed by Christ before his Father and his holy Angels. 10. *Davidists* so called from one *David George* a *Hollander*, he gave himselfe out to be the *Messiah* sent by the holy Spirit, to restore the house of *Israel*, that the Scriptures were imperfect, and that he was sent to bring the true Law and Doctrine, that the soul was pure from sin,

sin, and that the body onely sinned; "whereas indeed "they both concur in the act of sinning, and therefore "are both punishable, especially the Soul which is the "chiefe agent, the body is but the instrument. He taught also that a man may have many Wives to replenish spiritual Paradise, that it was no sin to deny Christ with the mouth, so long as they believed on him in their heart. He rejected also the books of *Moses*. 11. *Mennonists* so called from one *Menno* a *Frieslander*. These deny Christ to be born of *Mary*, affirming that he brought his flesh from Heaven; he called himselfe the lodge of men and Angels. 12. *Drifts* and *Trithits* who taught there were three distinct Gods differing in degrees. One *George Paul* of *Cracovia* is held to be author of this Sect. 13. *Antitrinitarians*, these being the spawn of the old *Arrians* and *Samosatenians*, deny the Trinity of Persons, and the two natures of Christ, their author was *Michael Servetus* a Spaniard, who was burned at *Geneva*. 14. *Antimarians*, who denied *Maries* Virginity, affirming she had other children besides Christ, because there is mention made of Christs brethren in the Gospel; "this is the old Heresie of *Carinthus* "and *Helvidius*; whereas they consider not that in "Scripture those of the same kinred are called brothers. "So is *Lot* called *Abrahams* brother; and *Laban Jacobs* "Uncle is called his brother. 15. *Antinomians* who reject the Law, affirming there is nothing required of us but faith; "this is to open a wide gap for all "impiety. Christ came not (as he saith himselfe) to a-"bolish the Law, but to fulfil it. If there be no use of "the Law, then they must deny Gods justice; and that "it is now an useless attribute of the divinity. 16. *Infernales*, these held that Christ descended into no other hell but into the grave onely, and that there is no other hel but an evil conscience; "whereas the Scripture "speaketh of hell fire, prepared for the Devil and his "Angels, and calls it the bottomlesse pit, &c. 17. *Bequinians* so called from one *Bequinus* their Master, who taught that Christ did not die for the wicked, but only for the faithful, "& so they make him not to be the Savi-"our of mankind, and of the world, but a particular Savi-"our only of some; whereas Saint *John* saith, that Christ is

the

" the reconciliation for our sins, and not for ours onely, " but also for the sins of the whole world, 1 *John* 2. 2. 18. *Hutists* so called from one *John Hut*, who take upon them to presix the very day of Christs comming to judgement, " whereas of that day and hour knoweth " no man, nay not the Angels in Heaven. 19. *Invisibles*, so called because they hold that the Church of Christ is invisible, " which if it be, in vain did he com- " pare it to a City built upon a hill, in vain also doth he " counsel us to tell the Church, if our brother will not be " reformed, in vain also doth the Apostle warn Bishops " & Presbyters to look to their flock, to rule the Church " which Christ hath purchased with his blood, *Act.* 20. *How can he be called the shepherd of that flock, which he never saw?* 20. *Quintinists*, so called from one *Quintinus* of *Picardy* a Taylour. He was author of the *Libertins*, who admire all Religions. Some of them mock at all Religions, as that *Lucianist* who wrote a book of the three Impostors. Some of them deny the souls immortality, and doubt whether there be any other Deity except Heaven and Earth. 21. The Family of Love, whose author was one *Henry Nicolas* a Hollander. They reject all Sacraments, and the three last petitions of the Lords prayer. They say that Christ is onely the image of God the Fathers right hand, and that mans soule is a part of the divine essence. 22. *Ephrates*, so called from shaving their foreheads till they bleed, and then anoint them with oyle, using no other baptisme but this; they say the holy Ghost is but a bare motion inspired by God into the mind; and that he is not to be adored; " all which is directly repugnant to Gods " word, which proves that the holy Ghost is true God. " *Thou hast not lied, saith Saint Peter, unto man, but unto God*, " meaning the holy Ghost. This Sect took up their sta- " tion in *Transylvania*. 23. *Hermanists*, these teach that God took flesh of himself, " whereas the Scripture saith " that Christ was made of a Woman. They deny pardon to those that elapse into sin; " and so they abridge the " grace of God, who wills us to repent, and then upon " receives us into favour. 24. *Silesian Schismatics*, so called from one *Gaspar Schwenckfeld* a Silesian, he taught that the Scripture was needless to Salvation, and with the old

Old Manichees and Valentinians, that Christ was not conceived by the holy Ghost in the Virgins Womb, but that God created a man to redeem us, and joyned him to himself, and thus this man became God, after he ascended into Heaven; they confound the Persons of Father and Son, and say that God did not speak these words, *This is my beloved Son.* That faith is the very essence and nature of God. That all Christians are the Sons of God by nature, procreated of the divine essence. That the Sacraments are useless; that Christ is not every where. Of these Sects and many more of late note, see *Hieronymus Rorarius*; hence we may see what a dangerous Gap hath been made, since *Luther* began to oppose the Church of *Rome*, *for the sake of Peace to destroy Christs Vineyard*; what multitudes of Tares have grown up amongst the good Corn in the Lords field, what pestilent Fungi, worse than those of Egypt, have crawled into most mens houses; what swarms of Locusts have darkened the Sun of righteousness, whilst he was shining in the Firmament of his Church.

Q. 13. *What other opinions in religion were maintained this age?*

A. *Carolostadius*, Arch-Deacon of *Wittenberg*, and *Oecolampadius*, Monk of the Order of S. *Bridget*, opposed *Luthers* Doctrin in the point of the real presence, denying that Christ was in the bread onely sacramentally, or significatively. The *Libertins*, whose author was one *Quintinus*, a Taylor of *Picardy*, taught that whatsoever good or evil we did, was not done by us, but by Gods Spirit in us; that sin was nothing but an opinion; that in reproving of sinners, we reproved God himself; that he onely was regenerate, who had no remorse of conscience; that he onely repented, who confessed he had committed no evil; that man in this life may be perfect and innocent; that the knowledge we have of Christ, and of our Resurrection, is but opinion; that we may dissemble in Religion, which is now the opinion of *Master Hobbs*; and lastly, they slight the Scriptures, relying on their own inspirations; and they slight the Penmen of the Holy Ghost, calling Saint *John* a foolish young man, Saint *Matthew* a Publican, Saint *Paul* a broken vessel, and Saint *Peter* a denyer of his Master. *Zuinglius*, Canon of *Constance*, held the Doctrine of *Oecolampadius*

Iustadius against *Luther*, concerning the real presence. *David George*, a Glasier in *Gaunt*, taught that he was God Almighties Nephew, born of the Spirit, not of the flesh, the true *Messiah*, and third *David* that was to reign on Earth; that Heaven was void of Inhabitants, and that therefore he was sent to adopt Sons for that heavenly Kingdom. He denied Spirits, the Resurrection, and the last judgement, and life eternal. He held promiscuous copulation, with the *Adamites*; and with the *Manichees*, that the soul was not polluted with sin; that the souls of Infidels shall be saved, and the bodies of the Apostles, as well as those of Infidels, shall be burned in Hell fire; and that it was no sin to deny Christ before men; therefore they condemned the Martyrs of folly, for shedding their blood for Christ. *Melanthon* was a *Lutheran*, but not altogether so rigid; so was *Bucer*, except in the point of Christs real presence; *Wolphalus* also, but he denied original sin; and the Holy Ghosts procession from the Son; and that Christs did not institute the Lent Fast, nor was any man tied to keep it.

See Prateolus, Sanderus, Genebrard, Cochleus, Gualterus, &c.

Q. 14. *What were the chief Heads of Calvins Doctrine?*

Calvins Doctrine.

A. That in this life our faith is not without some doubtings and incredulity; that the Scriptures are sufficient without traditions; that an implicite faith is no faith; that the Books of *Tobias*, *Judith*, a part of *Hester*, *The Wisedome of Solomon*, *Ecclesiasticus*, *Baruch*, *The History of Bell and the Dragon*, and the books of *Maccabees* are not parts of the Canonical Scripture; that the *Hebrew* Text of the Old Testament is only authentical, and so the *Greek* of the New Testament; that the Scripture in Fundamentals is clear of it selfe, and is a sufficient judge of controversies; that the Elect have saving faith onely, which can never totally and finally be lost; that predestination to life or death dependeth not on mans foreseen merits or demerits, but on Gods free will and pleasure; that no sin comes to passe without the will of God; that the Son of God received not his Essence of the Father, nor is he God of God, but God of himselfe; that Christ, in respect of his humanity, was ignorant of some things; that the Virgin *Mary* was obnoxious to divers sins and infirmities; that Christ is

our

our Mediator in respect of both natures; that Christ was in the state of damnation when he suffered for us, but did not continue in it, that Christ by his suffering merited nothing for himselfe; that he descended not truly into Hell, but by suffering the pains of Hell on the Crosse; that there is no *Limbus Patrum*, nor Purgatory; that our prayers avail not to the dead; that the torments of the evil Angels were deferred till the day of judgement; that Christ came not out of the grave whilest it was shut; that the true Church of God consisteth onely of the Elect, and that it is not visible to men; that the Church may erre; that Saint *Peter* was not Bishop of *Rome*, nor the Pope his successor, but that he is Antichrist; that the Church and Magistrate cannot make Laws to bind the conscience; that celibat and the monastical life is unlawful, & consequently the vows of chastity, poverty, and obedience; that man hath not free will to goodnesse; that concupiscence, or the first motions, before the will consents, are sins; that all sins are mortal, and none in themselves venial; that in this life our sinnes are still inherent in us, though they be not imputed to us; that wee are justified by faith without works, and that faith is never without charity; that the best of our works deserve damnation; that here we may be assured of our justification and salvation; that the Church Liturgy ought not to be read in Latin, but in the vulgar tongue; that faith is a more excellent vertue then charity; that there is no merit in us; that in this life we cannot possibly fulfil the Law: that to invocate the Saints, to worship Images and Reliques, or the Crosse, is Idolatry: that usury is not altogether unlawful: that Lent and other set Fasts are not to be kept: that there be onely two Sacraments, Baptisme, and the Lords Supper: and that the Sacraments cannot justifie or confer grace: that the Baptisme of water is not of absolute necessity, nor depends the efficacy of it from the intention of the Minister, nor ought it to be administered by private men or women, in private houses. That Christ is not corporally in the Eucharist: that in the want of Bread and wine, other materials may be used, and that Wine alone without Water is to be used; that there is no Tran-

See Calvins own works, Beza, and others that have followed Calvins Tenets.

Transubstantiation, nor ought to be any adoration of the Bread: that the Cup should be administred to all: that Extream Unction was onely temporary in the Church: that the Clergy ought to marry. He rejected also the Church-Hierarchy, and Ceremonies, and exorcisms, Penance, also Confirmation, Orders, Matrimony, and Extream Unction from being Sacraments.

Q. 15. *What other opinions in Religion were held this age?*

A. Servetus a *Spaniard*, who was burned at *Geneva*, taught with the *Sabellians*, that there was but one Person in God, and that there was in Christ but one nature with *Eutyches*; he denied the holy Ghost, and Baptisme to Infants, which he would have to be deferred till the thirtieth year of their age. He held also that God was Essential in every creature. *Brentius* a Lutheran taught that Christs body after its ascension is every where, whence sprung up the *Ubiquitaries*. *Castellio* a School-Master in *Geneva*, held that the Canticles was not Scripture, but a Love Ballade between *Solomon* and one of his Concubines. One *Postellus* taught that men of all Sects and Professions should be saved by Christ. *Osiander* held that we were justified not by faith, but by the Essential righteousnesse of God, which he said was the formal cause of our justification. One *Stancarus* a *Mantuan*, taught that Christ justified us, not as he was God, but as he was man. *Anabaptists* wrote a Book to prove that good works were pernicious to salvation. One *George Blaw* taught that Infants could not be justified for want of good works. *John Agricola* affirmed that the Law was altogether needlesse, and that Christians were not tied to the observation thereof. *Hence sprung up the* Antinomians. One *Strunbergius* in *Moravia* denyed the Trinity, the Divinity of Christ, the holy Ghost, and Virginity of *Mary*; he rejected also Baptisme, and the Lords day, affirming we find no command in Scripture to keep that, but the Sabbath onely. One *Ochinus* taught that *Polygamy* or multiplicity of Wives was lawful: One *Valentinus Gentilis* of *Naples*, denied the Trinity, and rejected the Creed of *Athanasius*. One *Paulus* of *Cracovia* in *Poland* denyed also the Trinity and Unity of Essence, and taught that neither

neither the Second nor Third Person were God; that Satan was created evil; that mans intellect is eternal; that our free will was a passive power moved necessarily by the appetite; that God was the Author of sin, and that the will of man in sinning was conformable to the will of God; that it was not adultery to lie with another mans Wife; that we must believe nothing but what is evident to sense or reason; that the same body which dieth, riseth not again; that the soul perished with the body; that there should be no care had of burial; that separated souls could not suffer corporeal fire, and that God being a Spirit, should not be invocated by our mouth, but by our heart. One *Swenkfeldius* taught that the Scripture was not the Word of God, nor that our faith depended on it, but it rather on our faith. That Christ brought his body with him from Heaven. That Christs humanity became God after his ascension; that every man was endowed with the same essential vertues of justice, wisdom, &c. which were in God. That the power and efficacy of Gods word preached, was the very Son of God. In *Moravia* there started up some professors called *Nudipedales*, because they went bare-footed; these in imitation of the Apostles forsook houses, Lands, Business and Children, and lived together in common, avoiding the society of other people. Another Sect sprung up, which called themselves *Free Men*; teaching that they were freed from obedience to Magistrates, from Taxes, Tythes, and other duties; that after baptisme they could not sin. That they were not onely like God, but already deified. And that it was lawful among themselves (but no where else) to have women in common.

Of these see *Praetolus, Genebrard, Reymundus, Sanderus, Gualterus, and others.*

Q. 14. *Were there no other opinions held this Century?*

A. Yes, many more: so vain and luxuriant are the wits of men in finding out many inventions, and shaping to themselves forms and *Ideas* of Religion, every one esteeming his own the best, and as much in love with his own imaginations, as *Narcissus* was with his shadow in the Water, or Dencalion with his own picture. Some reject Scriptures, others admit no other writings but Scriptures. Some say the Devils shall be saved, others

Christian Religion peppered with diversity of opinions.

thers that they shall be damned, others that there are no Devils at all. Some hold that it is lawful to dissemble in Religion, others the contrary. Some say Antichrist is come, some say not; others that he is a particular man, others that he is not a man, but the Devil; and others, that by Antichrist is meant a succession of men; some will have him to be *Nero*, some *Caligula*, some *Mahomet*, some the *Pope*, some *Luther*, some the *Turk*, some of the Tribe of *Dan*; "and so each man ac-"cording to his fancy will make an Antichrist. Some onely will observe the Lords day, some onely the Sabbath, some both, and some neither. Some will have all things in common, some not. Some will have Christs body onely in Heaven, some every where, some in the Bread, others with the bread, others about the bread, others under the Bread; and others that Christs body is the bread, or the bread his body. And others again that his body is transformed into his divinity: Some will have the Eucharist administred in both kinds, some in one, some not at all. Some will have Christ descend to Hell in respect of his soul, some onely in his power, some in his divinity, some in his body, some not at all: some by Hell understand the place of the damned, some *Limbus Patrum*, others the wrath of God, others the state of the dead, others the grave. Some will make Christ two Persons, some give him but one Nature and one Will; some affirming him to be onely God, some onely man, some made up of both, some altogether deny him: some will have his body come from Heaven, some from the Virgin, some from the Elements; some will have our Souls Mortal, some Immortal, some bring it into the body by infusion, some by traduction; some will have the soul created before the world, some after: some will have them created altogether, others severally: some will have them corporeal, some incorporeal: some of the substance of God, some of the substance of the body: *So infinitely are mens conceits distracted with variety of opinions, wherein there is but one truth, which every man aims at, but few attain it; every man thinks he hath it, and yet few enjoy it.* The main causes of these distractions are pride, self-love, ambition, contempt of Church and Scripture, the Humour of Contradiction, the Spirit of faction,

Faction, the desire of Innovation, the want of preferment in high Spirits, Anger, Envy, the Genetic that alieth to some by filling in troubled waters: the malignant eye that some have on the Churches prosperity, the greedy appetite others have to Quailes and the Fleth-Pots of *Egypt*, rather then to *Manna*, though sent from Heaven; the want of contempt of Authority, Discipline, and order in the Church, which like Bulwarks, Walls, or *Hedges* keep out the wild Boars of the Forest from rooting up the Lords Vineyard, and the little Foxes from eating up the Grapes thereof. Therefore wise Governours were forced to authorize Bishops, Moderatours, or Superintendents (call them what you will) for regulating, curbing, and punishing such luxurious wits, as disturbed the peace of the Church, and consequently of the State, by their fanatical inventions, knowing that too much liberty was no lesse dangerous then Tyranny, too much mercy as pernicious as cruelty: and a general permission in a Kingdom or State, no lesse hazzardous to the publick tranquillity, then a general restriction.

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SECT. IX.

Quest. 1.

HAving taken a view of the *Opinions* in Christian Religion for 1600 years; it remains that we now take notice of the strictest observers thereof; therefore tell us who they were that separated themselves from other Christians, not so much in opinion as in place and strictness of living; and what was the first

first original of this separation.

A. When the Christian Religion in the beginning was oppoſed by perſecutors, many holy men and women to avoid the fury of their perſecutors, retired into deſart places, where they gave themſelves to faſting, prayer, and meditation in the Scriptures. Theſe were called *Eremites* from the Deſart where they lived, and *Monachi* from their ſingle or ſolitary life; And *Anchorites* from living a part by themſelves. Such were *Paul* the *Eremite*, *Anthony*, *Hilarion*, *Baſil*, *Hieron* and others. Afterward the *Eremites* growing weary of the Deſarts, and Perſecution at an end, betook themſelves into Towns and Cities, where they lived together, and had all things in common within one building which they called *Monaſtery*, *Covent*, or *Cloyſter*. Theſe Monks were called *Spiritual* Weſtlippers, *Coenobrae* Exerciſers or Wreſtlers in Chriſtianity; *Clerici* alſo, as being the Lords inheritance; and *Philoſophers* from their ſtudy and contemplation of Divine and Humane things. Their houſes were called *Cenobia* becauſe they held all things among them in common, and *Claustra* or *Cloyſters*, becauſe there they were incloſed from the reſt of the world. *Gymnaſia*. Schools of cares and diſcipline, and *Xenones* places of exerciſe. As the men had their peculiar Houſes or Cloyſters, ſo had the women, who were willing to ſeparate themſelves from the world; theſe were called *Nonnæ*, or *Nuns* from the *Egyptian* word *Nonnis*, for there were the firſt Monaſteries: from their ſolitary life they are named *Monieles*, and from their holineſſe *Sanctimoniales*; and from the *Roman* phraſe *Virgines Veſtales*; now, becauſe theſe holy men and women lived at firſt in caves and ſubterranean holes, they were named *Mandritæ*, for *Mandra* ſignifies caves or holes; and *Troglodytæ*, from thoſe *Ethiopians* in *Arabia* neer the Red Sea, who lived on Serpents fleſh, and Roots, whoſe skins were hardned with the nights cold, and tanned with the Suns heat. They were ſo called ἀπὸ τῶν τρωγλῶν from their caves where they dwelt.

Eremites or Anchorites.

Q. 2. *Who were the firſt* Eremites, *or* Anchorites?

A. If we take *Eremites* for ſuch as have lived in deſarts for a while, to avoid perſecution; then we may

say that *Eliah*, *John Baptist*, and *Christ* himself were *Eremites*. For they were forced sometimes to live an *Eremitical* or solitary life in desarts. But if by *Eremites* we understand such as wholly addicted themselves to an Eremitical or solitary life from the world and worldly affairs, that they might the more freely give themselves to fasting, prayer, and contemplation, then the first *Eremite* we read of since Christ was *Paul* the *Theban*: who having lost in the persecution under *Decius* both his Parents, and fearing to be betrayed by his Sisters Husband, betook himself to a cave at the foot of a Rocky Hill, about the year of Christ 260. and there continued all his life, to wit, from fifteen years of age till he died, which was the one hundred and thirteenth year of his life. All which time he saw no body but *Antonius*, who being Ninety years old, by divine instinct came to *Paul* on the day he died. This *Antonius* instituted this *Eremitical* life in *Egypt*. Being twenty years old he sold his Estate, and bestowed it on the poor; then in remote places he lived alone, but that sometimes he would visit his disciples. At 45. years he betook himself to the desart, till he was 55. Then he returned to the Cities and preached Christ there. Afterward he returned again to the desart, where he spent the remainder of his life, and dyed the 105. year of his age, and after Christ 361. To him succeeded *Hilarion*, the first *Eremite* in *Palestina* and *Syria*. Then *Paul* surnamed the Simple, *Amon* an *Egyptian*, with divers others.

See *Hieron* in the life of *Paul* and *Anthony*, and in his Chronicle. See also *Marcellus*, *Sozomen*, *Sabellicus*, in their histories, and others.

Q. 2. *How did these first* Eremites *live?*

Eremites, *their first manner of living.*

A. They spent their time in working, sometimes in preaching, praying, fasting, and meditating, and sometimes in composing differences between *Christians*, in visiting the sick, and in such like holy exercises did they place their Religion. *Paul* the *Theban* was content with a cave instead of a palace; with a piece of dry bread brought to him by a Raven every day, in stead of delicate cheer, with water in stead of wine; and with the leaves of Palmes in stead of rich apparrel: And to avoid idleneſſe, he would work sometimes with his hands. *Anthony* contented himself with bread, salt, and water; his dinner-time was at Sun-

setting;

fasting; he used to fast sometimes two dayes together, and to watch and pray whole nights: he lay on the bare ground: disputed often times with the *Arrians* and *Eutychians* in defence of *Athanasius*: did intercede many times with the Emperour *Constantine* for distressed Christians, and was always ready to compose their quarrels. *Hilarion* was content to live in a little hovel which he made himself of shells, twigs and bulrushes, foure foot broad, and five foot high, spending his time in praying, fasting, curing of diseases, casting out Devils. His garment was sack-cloath, which he never put off: his food, roots and herbs, which he never tasted before Sun set; six ounces of Barley bread contented him from 30. years till 35. from that time till 63. he used Oyle to repair his decayed strength. From 64. till 80. he abstained from bread. That he might not be idle, he made him baskets of bulrushes, and used to lie on the ground. Thus did these Primitive Eremites spend their time; *Not in chambering and wantonness, but fasting, and drunkenesse; but in temperance, sobriety, continence, hunger, thirst, heat and cold, reading, praying, preaching, and fasting; not placing Religion in saying, but in suffering; not in good words, but in good works; not in talking of Scripture, but in walking by Scripture.*

See *Hierom*, *Sozomen*, *Nicephorus*, and others describing their lives: And *Athanasius* in the life of *Anthony*, if that Book be genuine.

Q. 4. *Wherein did some Eremites exceed in their Religion, or rather, superstitious kind of living?*

A. As Jealousie is too much Love; so is Superstition too much Religion; but too much of one thing (as we say) is good for nothing: *Ne quid nimis* should be in all our actions. *God will have mercy, and not sacrifice.* He will say, *Who required these things at your hands? Such kind of bodily exercise*, as the Apostle saith, *profiteth little*: it is not a torn skin, nor a macerated body, nor a pinched belly that God requires, but a *broken and contrite spirit*, a *rending of the heart and not of the garment*; and therefore the exceise of *Eremitical* penance is *Will-worship*, or worship, and not that which God requireth, to wit, *mercy and justice*; *to relieve the oppressed*; *to comfort the comfortlesse*; *to visit the Fatherlesse and widows*, *and to keep our selves unspotted of the world*. To place Religion in abstinence from certain meats, is against the Apostles rule, 1 Tim. 4. saying, That *every Creature of God is good*, and

Their too great rigour.

nothing to be rejected, which is received with thanksgiving. Altogether to abandon the society of Christians, is contrary to Saint *Pauls* counsel, *Heb.* 10. *Let us consider one another, to provoke unto love and to good works, not forsaking the fellowship that we have among our selves, as the manner of some is* under pretence of forsaking the world, to abandon all care of Friends and Family, is condemned by the Apostle, 1 *Tim.* 5. *If any man hath not a care of his Family, he hath denied the Faith, and is worse then an Infidel.* They that willingly deprive themselves of the means of doing good to their neighbours, transgresse the Law of God which commands us *to love our neighbours as our selves.* These subsequent examples will shew how far some men have exceeded the bounds of Christianity, and run Religion, by too much superstitious devotions and excessive penance. One *Asepsima* lived Sixty years together in a Close, all which time he never was seen of any, nor did he speake to any. The like is recorded of one *Didymus*, who lived ninety years by himself. One *Barbas* an *Eremite* of *Calefrise*, fasted so long, till Worms crawled out of his teeth. One *Marinus* tyed his leg with an Iron Chain to a great Stone, that he might not remove thence. One *Alas* never tasted bread in eighty years together. *John Surnamed* the Egyptian stood praying within the Cliff of a certain Rock three years together, so long till his legs and feet with continual standing swelled with putrified matter, which at last broke the skin and run out. One *Dominicus* an *Eremit* wore continually next his skin an Iron Coat of Male, and almost every day used to scourge himself with whips in both hands. Some have killed themselves with hunger, some with thirst, some with exposing themselves to excessive heat have been stifled, others by extremity of cold have been frozen to death; as if God took delight in self-murther, which in him to affect were cruelty, and in any to act, were the greatest impiety. Some again not content with ordinary ways of *Eremitisme*, have spent their days within hollow pillars, whence they were named *Stylitæ*, neither admitting the speech nor sight of any man or woman. *O cæcas hominum! O quantum est in rebus inane!* What needed all this toil? Christ saith, *that his Yoke is easie, and his*

Burthen

Burthen light; but these men laid heavy burthens on themselves, which God never required; he made man *Animal Politicum*, a sociable creature, therefore said, *It was not good for man to be alone. Wo to him that is alone*, saith *Solomon*. Besides no place, though never so remote and solitary, can priviledge a man from sin. *Lot* was righteous among the wicked *Sodomites*, and yet in the solitary Cave committed Incest with his two Daughters; what place could be more retired then Paradise, and more secure then Heaven? yet *Adam* fell in Paradise, and the Angels fell in Heaven.

They that will read the superstitious sufferings of these men above named, and of others, let them look in *Sozomen*, *Theodoret*, *Socrates*, *Nicephorus*, *Evagrius*, &c.

Q. 3. *Whether is the solitary life in a Desart, or the sociable life in a Covent to be preferred?*

Sociable life preferred to the solitary.

A. 1. The sociable life, because the end of our creation was not to live apart, like wild beasts, but together, like men. 2. Because we are bound to help each other, by Counsel, Instruction, Admonition, Exhortation, to bear one anothers burthens, to comfort the comfortlesse, to support the weak, to cloath the naked, to feed the hungry; for as the Orator said, we are not born for our selves, but our Parents, Country and Friends challenge a share in us. 3. Because he that liveth alone, as he sins against his creation, and humane society, so he sins against himselfe, in that he debars himselfe of those comforts and aid, both spiritual and corporal, which he hath in a sociable life. 4. Because God is more present with many, then with one. *Therefore his Church, which he promiseth to be with till the end of the world, and on which he hath bestowed the Spirit of Truth, to conduct her into all Truth, and which he hath built upon the Rock, so that Hell Gates shall not prevail against her*; his Church I say, is a congregation, and consisteth not of one but of many; and Christ hath promised that *where two or three are gathered together in his name, he will be in the midst of them*. 5. Because God is better praised, and more honoured of many together, then by one alone; therefore *David will praise God, and declare his name in the great Congregation*. Christ will have *our light to shine before men, that they seeing our good works, may glorifie our Father which is in heaven*. This cannot be done by him that lives amongst wild beasts in a Desart. How can he honour God by the exercise of justice, mer-

cy, charity, humility, and other vertues, chiefly of his patience in suffering injuries, and of his obedience to superiours? How shall he find out his own infirmities and failings, seeing self-love is in every man, and no man can so well pry into himself, as another; *and the heart of man is deceitful above all things?* 6. And lastly no man alone can be so secure from danger of enemies, as when he is in company; and therefore *Satan* is more ready to assault man by tentations when he is alone, then when he is in the company and society of others. So he set not upon Christ when he was in *Jerusalem*, but *when he was led by the Spirit into the Desart*; therefore *woe to him that is alone, for when he falls, there is not a second to help him up.* As then in the body natural, God did not separate one member from another, but united them all in one bulk, under one head, to be animated by one heart of soul, that they might help each other; so hath he done in the body Politick of mankind.

Q. 6. *Who were the first Monks after* Anthony?

Monks, *who were the first.*

A. The *Thabennesii*, so called from *Thabenna*, an Island in the Province of *Thebais*. In this one *Pachomius* an Eremite, about the time of *Constantius*, *Constantines* Son, assembled divers Monks together, and by the advice of an Angel (so goeth the story) prescribed them these rules; to wit, that they should live together in one house, distinguished into divers Cells, and in each cell should remain three Monks, but should all eat in one Hall. No man must be forbid to eat or fast; they must sleep not lying on beds, but sitting in their chaires: they must wear Goats skins, which they must never put off but when they communicate; then they must come only with their hood, with which their heads must be covered when they eat, that they may not be seen to eat; for in eating they must neither cast their eyes off from the Table, nor must they speak. No stranger must be admitted without three years trial. They must pray twelve times in the day time, likewise in the evening, and in the night, a Psalm preceding each prayer. The Monks were divided into 24 Orders, according to the number of the Greek letters.

See *Sozomen*, *Nicephorus* and *Vincentius* in his *Spec. hist.*

Q. 7. *What were the Religious rules that Saint Basil prescribed to his Monks?*

A. Saint

A. Saint *Basil*, Presbyter of *Cesarea* in *Cappadocia*, being molested by *Eusebius*, Bishop there, to avoid trouble and disturbing of the Church, retired to a Monastery in *Pontus*, where he preached to the Monks of that place; and departing thence, travelled about the country of *Pontus*, and perswaded the *Eremites*, who lived apart in caves and cells of the Desarts, to unite themselves in Monasteries, and withal prescribes to them these 55. subsequent rules, which were imbraced by most of the Eastern Monks. The Rules were these. 1. To love God with all their heart, soul and strength, and their neighbours as themselves. 2. To ground this Love of God upon his power, glory, and excellency, as he is in himself, and on his goodness, mercy, and bounty towards us. 3. That the love of our neighbour be grounded on the command and will of God, and on his love towards us his enemies; for if God hath so highly loved us that were his enemies, shall not we when he commands us, love our neighbours? 4. That they should not live any longer asunder, but together, because of the mutual helps, comforts, instructions, exercise of vertues, efficacy of prayers, security from dangers which are in the sociable, not in the solitary life. 5. That they should forsake the delights and vanities of the world, and with the Apostle, *to crucifie it, and to be crucified to it.* 6. That they should dispense their wealth to the poor and indigent. 7. That none be admitted into their Fraternity without probation. 8. That Infants be also admitted, but not without the consent of their Parents. 9. That they study to be continent and sober in their diet and behaviour. 10. Is for down the measure of their eating and drinking, and simplicity of food. 11. That there be no ambition or contention for superiority of place at the Table, but that all things be done there with order and decency. 12. That their apparel be plain, simple, and homely; and that they wear a girdle, after the example of *John Baptist*, and the Apostles. 13. That they walk not after their own sense and pleasure, but as they are directed by Gods word. 14. That they be obedient to their Superiours, but chiefly to God. 15. That they should serve God with the same affection as *David* did, when

Monks of *Saint Basil* and their rules.

when he said *As the Hart brayeth for the Rivers of water, so doth my soul after thee O God.* 16. That he who is their Governour should consider whose minister he is; and that he should be as tender of his charge, as a nurse of her child. 17. That he reprove at first gently, and in the spirit of meekness; but that he esteem of the obstinate as Heathens and Publicans. 18. That he suffer not the least offence to go unreproved, seeing the least is a breach of Gods Law. 19. That repentance be in sincerity. 20. That it be accompanied with good works. 21. And with confession. 22. That if a man relapse into sin, he may use more sincerity in his repentance then before; for it seems the disease was not perfectly cured. 23. Let him that reproveth be as a Father or a Physitian; and he who is reproved, as a Son and a Patient. 24. That no man defend or excuse himself in his evil courses. 25. That among them all things be in common. 26. That men of Estates bestow on their Kindred what is their due, and the remainder on the poor. 27. That none return to their Parents houses, except it be to instruct them, and by their superiors leave. 28. That none give way through idleness for their minds to waver, or wander up and down. 29. That to avoid idle and sinfull dreams in the night, let every one be diligent in meditating on the Law and the word of God by day. 30. That with the same affection which Christ shewed in washing his disciples feet, should the strong and whole serve the sick and infirm. 31. That they should love one another, as Christ hath loved us. 32. That their speech be not idle, but seasoned *with salt, and edifying.* 33. That they should abstain from upbraiding or defaming words. 34. That they who either defame, or patiently hear their brother defamed, be excommunicated. 35. That they give not place or scope to anger. 36. That *they set their affections on heavenly, not on earthly things.* 37. That they neither sorrow nor rejoyce, but when they see God honoured or dishonoured. 38. That they take heed of worldly cares and too much security. 39. That *what ever they doe, may be done to the glory of God.* 40. That they beware of pride. 41. That by a mean esteem of themselves

slaves, they may learn humility. 42. That every one be obedient to another, *as servants are to their Masters, as Christ was obedient to his Father.* 43. *That no man give occasion of scandal or offence to his brother; that every one do his duty with cheerfulness, without grudging; that reconciliation may be made where there is any difference:* 44. *That they judge not, lest they be judged.* 45. That they be truly zealous against sinne. 46. That no man doe his own will, nor undertake any thing without leave, *seing Christ came not to doe his own will, but the will of him that sent him.* 47. That they be thankful to God, *who hath made them partakers with the Saints in light.* 48. That they instruct novices in their duties. 49. That they debar not any man from entering into their Convent upon trial; and wishes that they give them no offence. 50. That in their Fasting they use moderation and devotion. 51. That no man come to meat in old garments when it is given him. 52. That every man observe the hour appointed for eating. 53. That they give their alms with due consideration, and according to the discretion of the Superiour. 54. That a younger brother, instructing his elder, do it with reverence; and that no man disturb the Orders settled in the Monastery. 55. That great care be had of the Utensils belonging to the Monastery. 56. If any be necessarily detained from publike prayer and singing, that then he pray, and praise God in his heart. 57. That they be reverent in their prayers, and not suffer their minds to wander, seeing the eyes of God are upon them. 58. That the Stewards, and other Officers of the Convent be prudent and faithful in their dispensation. 59. That there be diversity of stewards, according to the diversity of works. &c. That he who returns to God by repentance, must weep, and be sorry for his former life, and hate his former actions. 61. That they should not be dismayed who have not wealth to give to the poor, seeing they have forsaken all for Christ. 62. That they take heed of slandering, forbearance, and contesting to other mens sins. 63. That they must not be silent, or connive at their Brothers offences, but must reprove him. 64. That they should never be without compunction and care, by reason of

the

the remainders of sin in them. 65. That they endeavour to be *poor in spirit*, which is to forsake all for the love of God. 66. That they persevere in doing good till the end of their life. 67. That though in respect of themselves, they must not care what they eat, or what they drink; yet, that they may be helpful to others, they must labour with their hands. 68. That to think of meat and drink out of season is a sin. 69. That sackcloath be worn for humiliation, other garments for necessity; that in speaking they neither be too loud nor too low. 70. That the Eucharist be received with fear, reverence and faith. 71. That they observe when it is fit to speak, when to be silent. 72. *That they have always the fear of God before them.* That they avoid the broad way, and strive to enter in at the narrow gate. 73. That they beware of covetousness, vaine-glory, and vanity in apparel, to please men. 74. That they abstain from all defilement of the flesh, and endeavour *to be pure in heart.* 75. That they hate sinne, and take delight in Gods Law. 76. That they cry their love to God, by their thankfulnesse to him; by obedience to his commands, and by denying themselves. Their love to their neighbour, by fellow-feeling and sympathy in his prosperity and adversity. 77. That they should imitate God and Christ, in loving their enemies. 78. *That they should be angry, but sinne not;* that they give place to anger, and not resist evill, but being persecuted, either to suffer, or fly. 79. That they strive for the peace of conscience; and like *new born babes receive the sincere milk of Gods word*, without resisting. 80. That no man be puffed up with a conceit of his own worth, nor brag thereof, or glory therein. 81. *That they beg true wisdome from God, and acknowledge him the Author of all good.* 82. That they may know what it is to be holy, to be just, not to cast *pearles before Swine*, and to be content with their dayly *bread.* 83. That no brother alone visit a sister but in company, and that by permission, and for edification to avoid offence. 84. That reproofe be joyned with gentlenesse; and that none rely on his own judgment. 85. *That they bear one anothers infirmities.* 86. That they pray against tentations. 87. That they do not

speak

speak, or act any thing rashly, but advisedly. 88. That in giving, *they should chiefly have regard to those of the houshold of faith*; and that every one must not be a dispenser, but he onely to whom that charge is committed. 89. *That they labour not for faith, as some do, without charity*; *and that they hide not their Talent in a napkin.* 90. They must distinguish betweene fury, which is alwayes evil, and just indignation against sin in their brother. 91. That Satan is not the cause of sinne in any man, but as he consents to it; therefore *the more watchful should each man be over his owne heart.* 92. If any man, being in debt, enter into the Monastery, he ought to pay his debt, if he be able. 93. That when a Sister confesseth, the Priest-Confessor do nothing but by order and decency, and in the presence of the Mother or Abbatesse. 94. If Satan strive to hinder any good action, they must not leave off their holy purpose and resolution. 95. *That no man be wise in his own eyes, nor trust in his own strength, but in the Lord.*

These Canons we may read more fully in Saint *Basils* Works. *Rufinus* translated them into Latine; And here we may see that such a Monastical life is not to be condemned: for these Monks were not to be idle, but to work with their hands; therefore their Monasteries were called Ασκητήρια, places of Exercise, and the Monks Ασκηταί, Exercisers, which signifieth not onely the exercise of their hands, but also of their minds; as *Hospinian* observes out of *Budeus*. These Monks were tyed to weare a white garment.

Q. 8. *What Religious Order did Saint* Hierome *erect?*

A. S. *Hieron*, who was coetaneal with S. *Basil*, being offended at the Heathenish lives of Christians in *Rome*, betook himself, with some others, into *Syria*, where he lived in the Desart for a time, giving himself to study, prayers, and meditation; afterward returning to *Rome*, was so hated there by the Clergy, whose vices he sharply reproved, that he betook himself again to his Monastical life in *Syria*, where *Paula*, a noble *Roman* Matron, erected four Monasteries, three for *Saint* Hierom.

for Women, and one for men, in *Bethlehem*, near the stable where Christ was borne. In this Covent Saint *Hierom* lived many years with divers of his friends, spending his time in devotion, writing, and meditating on the Bible, and educating also of divers noble youths, to whom he read Rhetorick, and the Poets. And thus he ended his dayes the 91. year of his life, and of Christ 421. The *Monks* of his Order are called *Hieronymians*, whose garments are of swart or brown colour: Over their coat they wear a plated cloak divided; they gird their coat with a leather girdle, and wear wooden shoos. There is also an Order of *Eremites of Saint Hierom*, set up by *Charles Granellus* a *Florentin*, about the year of Christ. 1365. These *Hieronimites* flourished most in *Italy*, and *Spain*, and have large revenues.

Monks of S. Hierom.

See Sabellicus, Polydor Virgil, Baronius, Erasmus on the life of *Saint Hierom*, and in his Antidote to *Rusticus* the Monk.

Q. 9. *Of What Religious Order is Saint Augustine held to be author?*

A. Of those who are called *Canon Regulars*, bearing Saint *Augustines* name, and of the *Eremites* of Saint *Augustine*. Which of these two Orders was first instituted by that great light and Doctor of the Church, is not yet certain; we finde that this holy man was at first a *Manicher* till he was 31. years of age, and professed *Rhetorick* at *Rome* and *Millan*; but by the perswasion of *Simplicianus*, and reading the life of *Antony* the Monk, he became a convert, and in a Garden with his friend *Alipius*, as he was bewailing his former life, he heard a voice accompanied with the Musick of Children, saying to him, *Tolle, lege, Tolle, lege*, that is, *Take up and Read*; looking about, and seeing no body, he took this for a divine admonition, and so taking up the Bible, the first passage he lighted on was this: [*Not in Surfetting and Drunkenesse, nor in Chambering and Wantonesse, but put you on the Lord Jesus*, &c.] Upon this resolving to become a Christian, he went with *Alipius* to *Millan*, where they were both baptized with his Son, by Saint *Ambrose* Bishop there. After this having spent a few years in fasting, prayer, and study in the holy Scripture, he was called to *Hippo* in *Africa*, where he was at first Presbyter, and then Bishop. He built a Monastery within the Church

Monks of S. Austin.

of

of *Hippo*; where he lived with other learned men as in a College, and from thence sent abroad divers Divines to be Clergy men in *Hippo*, and Bishops to other places. Now whereas Saint *Austin* was first an *Eremite* and lived in the Desart, before he erected a Collegiate life in *Hippo*, it is likely that the *Eremites* of his Order, are more ancient then his Monks or Canons. But some doubt, whether either of those Orders were instituted by him, as divers other Orders who professe to live after his rule; as the *Scopettini* instituted by *Steven* and *James* of *Sena*, and confirmed by *Gregory* 11. about the year 1408. The *Philippini* called also *Laterancnses*; these sprung up in the Territory of *Luca* in *Hetruria*, which *Eugenius* 4. ratified. The Order of Saint *George* in *Alga*, instituted at *Venice* by *Laurentius Justinianus*, *Anno* 1407. and confirmed by Pope *John* 22. These wear a Blew habit. The *Dominicans* also, *Brigidians*, *Jesuats*, Servants of the blessed *Virgin Mary*, *Hieronimites*, *Antonians*, *Trinitarians*, Brothers of Saint *John* of *Jerusalem*, *Crucifers*, Brothers of Saint *Peter* the Confessor, Brothers of the *Lords* Sepulchre, *Eremites* of Saint *Paul*, with divers others. The habit of the Canons regular is a White Cloth Coat, open before, and down to their feet. This is girded to their body, and over it they wear a Linnen Surplesse to their knees, and over that a short black Cloak to their elbows, with a Hood fastned to it; their Crowns are shaven like other *Friers*, and when they go abroad, they wear a broad Hat, or a black Corner'd Cap. But Saint *Austins Eremites* wear a black Coat, with a Hood of the same colour, underneath these is a White little Coat. Their Girdle is of Leather with a Buckle of Horn. After the example of these *Monastical Canons*, there were *Ecclesiastical Canons* erected, who instead of an Abbot, had the Bishop for their Governour; these were seated neer the Cathedral Church, which sometimes was called *Monastery*, and corruptedly *Minster*: these Canons whilst they lived strictly according to their rule, were named *Regulars*; but when they fell off from their strict way of living, and medled with worldly businesse, they received a new name of *Canons Secular*.

With him see *Sabellicus*, *Pol. Virgil*, *Crantzius*, *Baleus*, *Alphonsus*, *Alvarez de Guevarra*, &c.

Monks of S. Austin are not to beg.

Secular. *Volaterran* reckoneth 4555. Monasteries of Canons in *Europe*. 700. in *Italy*, whereas now are scarce 60. Popes, 36. Cardinals, 300. of Canonised Saints 7500.

Q. 10. *Did Saint Austin institute his Eremites to beg?*

A. It is not likely, for Saint *Austin* never begged himself, but did live by his learned and pious labours; Christ and his Apostles did not live idlely, and by begging; *Saint Paul laboured working with his own hands*, and said, 1. *Cor.* 4. *That he who will not work, should not eat.* And 2. *Thes.* 3. *That it is a more blessed thing to give then to receive. A begger was not to be suffered in Israel, and amongst Gods people it was held a curse to beg*; therefore *David* wished that his Enemies might beg their Bread, and sheweth that the children of the righteous shall never be driven to beg. Besides, they that are able to work, and will not, but live upon the alms of such as are sick and impotent, are robbers of the poor and weak. I deny not, but Christ undertook voluntary poverty; because he confesseth, *Luc.* 6. *That the Son of man had not wherein to lay his head*, and *Luc.* 8. 3. *that the Women did minister to him of their goods*, and elsewhere *That he had neither House of his own to be born in, nor a Chamber of his own to eate his last Supper in, nor an Asse of his own to ride on, nor a Grave of his own to lie in.* Yet we do not read that he begged, or lived idlely; for he went about preaching, working miracles, and doing good, therefore he needed not to beg; for he that will thus imploy his life, shall not want, nor need to beg. And so if the Monks would take paines in praying and preaching, they needed not to be Mendicants; *For the labourer is worthy of his wages, no man goeth a Warfare on his own charges; he that serveth at the Altar, must live by the Altar; and he that soweth Spiritual things, should reap Temporal.* I deny not also, but there were *Lazarus*, the two blinde men in the *Gospel*, the cripple in the *Acts*, who did beg; but then the Jewish government was much altered from its first purity, and their Laws much neglected or corrupted, by their subjection to the *Romans*. Again that Christ and

and his disciples needed not to beg, is plaine, by the common purse among them, whereof Judas was the carrier. Now Christ assumed voluntary poverty, though he did not beggar; to shew that he came to suffer want, and that his Kingdome was not of this world; and to sanctifie our poverty to us, and to teach the rich of this world, that they trust not in uncertain riches; and that the poor should not be dejected, seeing Christ himself was poor. God also to humble us doth suffer us sometimes to be in want. So he dealt with *Elias*, when he asked bread of the Widow; and *David* when he desired bread of *Abimelech*; and *Lazarus*, when he begged at the rich mans door: but this is seldom, and to let us see, that on earth we have not true happinesse. Again I deny not but a single man, who hath no charge of Wife, Children, and Family, may renounce his wealth, that he may be the lesse burthened with the cares of this life, and the more apt for prayer and contemplation; but this is not lawful to him who hath the charge of Wife and Family, for whom he ought to provide, *If he be not worse then an Infidel.* To be brief, these Monks, who can work or preach, and will not, ought not to beg; for wages are due to those that work, not so much out of charity, as out of justice.

Q. 11. *Was that Leathren Girdle ever worne by S. Augustin, with which the Monks of this order used to cure Diseases, and ease Paines in the body?*

Austins girdle

A. 1. That Saint *Austin* ever wore this Girdle, is not known to me, nor can it be proved but by their own traditions. 2. That this Girdle hath miraculously cured Diseases, and asswaged Paines; is believed by divers lay-people, even by some Princes, who have for this end worn the same. 3. That wonderfull cures have been wrought by this Girdle, is affirmed by divers, but how truly, I know not. 4. God sometimes by weak means produceth strange cures; as by *Christs Spittle*, *Saint Peters Shadow*, *Saint Pauls Handkerchief*, *the Hem of Christs Garment*. 5. God permits Satan sometimes to do strange things, that they who will not believe the truth, may

be deluded. 6. Many strange cures are to be ascribed to the force of imagination, rather then to such weak outward means. 7. To deny all miracles which have been written, is too much temerarie; and to believe all, is too much credulitie. 8. We read of miracles not onely done by *Moses*, *Christ* and his *Apostles*, but also by the Sorcerers of Egypt, *Simon Magus*, *Antichrist*, *Apollonius* and others. 9. As Scriptures at first were proved by miracles, so miracles are now to be proved by Scriptures: for such miracles as are not consonant to Gods word, are not true. 10. Divers of the *Roman* Church doubt the truth of many of their miracles; *Cassus Lex.* l. 3. c. 6. calls the *Author of the Golden Legend* a man of *brazen Face, and a Leaden Heart*. *Erasmus* upon 1. *Tim.* 4. saith, *That the Legends are full of fables*. *Cajetan Digr.* 21. *Opusc. de concep. Virg.* c. 1. tells us, *That it cannot be known infallibly, that the miracles on which the Church groundeth the Canonization of Saints be true; because the credit thereof depends on mens reports, who may deceive others, and be deceived themselves.*

Q. 12. *What were the Institutions and Exercises of the first Monks?*

Monks, their first institutions and Exercises.

A. At first they used to work, when occasion served; to eat and drink soberly, to go decently in their apparel, to fast and pray often, to possesse all things in common; to Read, Meditate, Preach, and hear the Word of God, to study Temperance, Continency, Modesty, Obedience, Silence, and other Vertues. They were divided into tens, and hundreds; every nine had their *Decurio*, or tenth man to oversee them, and every hundred had their *Centurio*, to whom the ten *Decurions* were subject, they had their distinct beds; at the ninth hour they met to sing and hear Sermons, at Table they sit silent, and content themselves with Bread, Herbs, and Salt; the old men onely drank Wine; in the night they had their hours of prayer; at the Sunnaxes they sing, but say not: Their chief Governour they called Father, in Syriack Abbot, who for his learning was eminent, and for his life exemplary. These ancient Monks used to wear Hoods and Girdles, they went also with staves

and scrips of Goat skins. But in *Egypt* they wore no shoos, because of the heat of that Country. The affairs of the Covent was committed to some Brother, till he grew weary of it, but in *Mesopotamia*, *Palestine*, and *Cappadocia*, the Brothers did serve by turns weekly; at the end of the week, the servant did wash the feet of his Brothers, and so resigned up his office to the next. In most places they observed the third, sixth, and ninth hours for prayer; none were admitted into the Monastery till they were first tried by waiting ten days together without the Gate, and patiently enduring all the opprobrious speeches that should be uttered against them; then did the Abbot receive them with a long exhortation, admonishing them of their duties, and chiefly exhorting them to Mortification, Humility, Silence, Obedience, Meekness, Patience, Sobriety, Submission, Confession of their infirmities, and such like duties. Then are these Probationers stript of their own Garments, and cloathed in Monks habit, and are tried one whole year under strict discipline; if there be dislike on either side, they receive their own cloaths again from the Steward, & are dismissed the Monastery. Small offences among these Monks were punished with publike humiliation and acknowledgment, the offender lying flat on the ground, till the Abbot bid him rise; but great faults were punished with stripes, or expulsion: during their sitting at Table, they were to hearken to what was read out of the Scripture, to the end, they might be taken off from idle talk, and that their mindes might be fed as well as their bodies, being *not by bread alone we do live, but by every word that cometh out of the mouth of God.* These primitive Monasteries also were subject to the Bishops of the Dioceſs, without whose leave, they were not to go abroad from their Covent.

"I do not finde that in these "primitive Monasteries they were tyed to set Fasts, "or the three Vows of Chastity, Poverty, and "Obedience, or to different cloathes and colours; or "to stay longer in the Monastery, then their own "liking.

See Cassianus, Hierom, Erasmus, Vadianus, &c.

Q. 13. *Why did Religious Persons cut their Hair and Beards?*

Why they cut their haire and beard.

A. Because long Hair was abused among the Gentiles to Pride, Luxury, and Superstition. It did argue also Effeminatnesse, Childishnesse, or Slavishnesse; for in some places slaves used to wear long haire, which when they were made free, they layed aside; so children, when they came to years of puberty, cut their Haires, and offered them to *Apollo*, who by the Poets is called *Crinitus*, and κομήτης, the nourisher of Haire; the Gentiles gave long Haires to their gods; So *Jupiter*, *Apollo*, *Bacchus*, *Neptune*, *Æsculapius*, are described with long Haire. Nature gave the Woman long Haire, to distinguish her from the Man; therefore men with long Hair were noted for Effeminate, and in derision called τριχοψάλται, Hair-trimmers. The Apostle reproves it in men; therefore the Clergy by the Canons of Councils and Decretals, are forbid to nourish their Hairs, but to cut them; yet I do not finde that they used in those times to shave, or were injoyned to do so, but rather the contrary: therefore *Optatus Milevitanus*, *L. Cont. Parmen.* reproves the *Donatists* for shaving the *Catholike Priests*: and *Clemens Alexandrinus*, *L. 3. Pædag. c. 11.* saith that the Haires are to be clipt with Scissors, not shaved with a Rasor. And the reason why shaving was then prohibited among the Christians, was because it was used by the Gentile Priests in honour of their Idols; for in the time of the Primitive Christians, were the Priests of *Isis* yet extant, who used to shave their Heads: for this cause God would not have the Jewish Priests to shave, seeing he would not have them to be like the Idolatrous Priests; nor would he have them to shave in Funerals, *Levit.* 21. Now the reasons why Monks and Clerks, were shaved among Christians, and that onely on the top of their Head, so that their hairs hanging about their Ears, represented a Crown, were these. 1. To resemble the Crown of Thorns which Christ wore. 2. To shew that Christs Priests are also spiritual Kings. 3. They shave off their Haires to shew that they should lay aside all superfluities of the flesh,

flesh, and sinful lusts; but the Crown of the Head must be bare, to shew that the minde must be free for contemplation 4. their naked and bare Crowns were to shew the nakednesse, purity, and simplicity of their lives. 5. To shew their repentance and conversion; for such were commanded to cut their Haires, before they were admitted again into the Church. 6. To discriminat the Christian Monks from the Jewish *Nazarites*, who wore long Haire, as *Moses* did a Vaile, to shew that the mystery of redemption was not as yet revealed. 7. They cut or shave to avoid the uncleannesse and inconveniences that accompany long Haire. 8. To shew their contempt of the world, and of those vain Effeminate men who pride themselves in their long Haire. 9. They shave their Beards that they may look smooth like Children and Angels, who are alwayes painted young, by this shewing, they should be Children in malice, and Angels in innocency. *Cm. Agath. can. 11. Tolet. 3. can. 12.* *See Plating, Balaus, Pol, Virgil, Bellarmin, and others.*

Q. 14. *Whence came the custome of shaving, or cutting the hairs of head and beard among religious persons?*

A. Some will have Saint *Peter* to be the first Christian that was shaved on the crown, at *Antioch*, by the Gentiles in derision. Others ascribe this custome to *Anicetus*, who lived about 165. years after Christ; but this is rejected by *Bellarmine*. Others again will have the Fourth Council of *Toledo*, about the year of Christ 631. to enjoyn this shaving of the crown; and in the council of *Aquisgran*, *an. Christi* 816. the *Monks* are enjoyned to shave in *Easter* week. But shaving of the Beard is not so ancient; for it came in with the Doctrin of Transubstantiation, taught by *Peter Lombard*, *Anno* 1160. and established by *Innocent* 3. in the Council of *Lateran*, in the year 1200. The reason of this shaving was, lest any haire of the beard might touch the body or blood of Christ; or least any crum of the bread, or drop of the wine might fall upon, or stick to the beard. In the time of *Epiphanius*, about 400. yeares after Christ, it was not the custome among *Monks* to cut their beards; for he inveighs against the *Monks* of *Mesopotamia*, for wearing long haire like women, and cut- *Their shaving, whence it came.*

ting their beards, which also was the custome of the *Massalian* Hereticks. But that this custome of cutting the beard was not generally received by the Clergie, appears in the *French Story*; for *Francis* the first caused the Church-men with a great sum of money to redeem their beards which he threatned to cut: but indeed the custome of shaving was used among the Gentile Priests; for which reason God would not have his Priests to shave, that they might not seem to follow the wayes of Idolaters. The Egyptian Priests, by shaving off all their haires, did signifie that the Priests should be pure and cleane, and free from all pollution. They used also in Mourning and Funerals to cut their haires; so *Statius* saith, *l. 6. Theb.* *Tergique & festore fusam Cæsariem minuit*, and to cut the haires of the dead, which they laid on the Tomb, or cast into the fire, as a sacrifice to *Pluto* and *Proserpina*, as may be seen in *Euripides* and *Homer*. Of this custome speaketh *Virgil*, in the death of Queene *Dido*;

Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygique caput damnaverat Orco, &c.
Sic ait, & dextra crinem secat, &c.

They used also to spread their cut haire upon the Coffin, as *Heliodor l. 6.* sheweth τριχὸς τὰς πρώτας, καὶ ἐπὶ κλίνης κειμένας. And as they offered the hairs of the dead to *Orcus*; so they did of Children to the Rivers, from whence they held all things had their Original; or else to *Apollo* and *Hercules*, that is, the Sun; for by the heat of the Sun, and the moisture of Water, haires are procreated. But in their Marriage Solemnities they used to offer their haires to *Diana* or *Juno*, *cui vincla jugalia curæ*, for she was held the Goddesse of marriage. Childrens haire were cut with ceremony in the Temples, and preserved in boxes or cases of Gold and silver. Sea-men in danger of shipwrack used to cut their haires, thinking thereby to appease the angry Sea gods. Among some *Gentiles* the haires were cut in signe of liberty; among others in token of servitude. It was a punishment to

cut

cut the hair among the Germans; as *Tacitus de mor. Ger.* sheweth of the women there, who for adultery had their hair cut: *Accisis crinibus nudatam domo expellat maritus.* Such also as stood guilty of capitall crimes were shaved; as *Nicolaus Damascenus* sheweth, and *Philostratus* in the life of *Apollonius*. But sometimes again guilty persons wore long hair, and were forbid to shave; to be halfe shaved was the badge of a slave; *Frontes literati, & capillum semiraſi, & pedes annulati*, saith *Apuleius l. 9.* Slaves were stigmatized on the forehead, halfeshaved, and had rings about their feet. *Davids servants were sent back by the Ammonites halfe shaved.* Sometimes shaving was a note of effeminatenesse; sometimes of Craft; sometimes of Foolishnesse; sometimes of Liberty; and sometimes (as is said) of Slavery. But however it was used among the Gentiles, it is expresly forbid to the Jewes, and threatned as a punishment. Yet among Christians it is indifferently used; but among the Monks and Priests it is used as a mark of distinction; and to shew that as dead men were shaved among the Gentiles, so that our Monks are dead to the world, and as the Gentiles thought by cutting their haire to pacifie their angry Gods; so the Monks, by laying aside all fleshly superfluities, strive to avoid Gods wrath. This I should like well, if they were as carefull about the thing signified, as they are about the signe: And as shaving was sometimes a signe of Liberty, so I wish it were among them, who do they pretend, they are free from the world, so they were free also from the Devil, and the flesh, and from those sinnes that enslave them; for *he that committeth sinne is the servant of sinne*; yet a servant of servants, whatsoever badges of liberty he pretend.

Lev. 19. *Isa.* 7. 20. and 15. 2. *Jer.* 48. 37.

See *Hadrian Junius, Pol. Virgil, Hospinian, Scheidius, Bellarmine*, &c.

Q. 15. *Were there any Religious Women, which we call Nuns, in the Primitive times of the Church?*

A. Yes: For we read of *Marcella, Sabrania, Principia, Paula, Eustochium*, and others, who did profesſe exactnesse and contempt of the world, and an earnest desire of heavenly things. This retired life they undertook of their own accord, and not by force;

Nuns in the Primitive times.

for every one is not capable of perpetual Virginity, nor were they tyed to it by vow: For the Apostle saith, *That if a Virgin marry, she sinneth not.* Indeed such Virgins as had dedicated themselves to God and a single life, if afterward finding their own inability to persevere, did marry, these marriages were thought scandalous, yet lawful; *For it is better to marry then to burne*; therefore they were not rescinded and the parties so marrying were evil reported of for their inconstancy; for this cause penance was injoyned them. And afterward *Jovinian* made it capital for any man to marry, or to sollicit a Nun, because the *Donatists* of his time defloured divers Nuns. Such married couples were Excommunicated by the Church, perpetually imprisoned, or put to death, by the Civill Magistrate, and the marriage absolutely disanulled as incestuous. Before *Constantine's* time, I doe not read of any Monasteries or Nunneries erected for Women, by reason of frequent persecutions, and the uncertain condition of Christians then: But after that peace was established in the Church, Houses were built for Virgins, but yet with liberty to be elsewhere; for *Eustochium* the Virgin lived with her own Parents, and so did the Virgin *Demetrias*; and we finde in *Cyprian*, *Hieron*, and *Austin*, that such Virgins had liberty to goe abroad, to heare Sermons in the Church, and to receive the Eucharist with the rest of Gods people; they were enjoyned to be modest and frugall in their cloaths and diet; not to converse with men; not to walk alone; not to bathe, except their hands and feet; to fast and pray often; to be vailed; to abstain from wine; to wash the Saints feet; not to be idle, but either to sing, pray, hear, or be working with the needle. And seeing hair was given to the woman as an ornament and badge of distinction, and for modesty; therefore Nunnes of old were not shaven, as now, but were prohibited by the Council of *Gangren*, *Can.* 17. to shave at all. Yet in the Syrian and Egyptian Monasteries, Nunnes at their admission used to offer their haires to the Abbatesse, because it was not lawfull for them to wash or anoint

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their heads: therefore to keep their heads the cleaner from filth and vermin, they cut their hair. It is likely they learned this cuſtome from the Veſtal Virgins at *Rome*, who uſed to cut their haire, and offer it on the tree *Lotos*, called *Capillata*, as *Pliny* ſheweth.

Q. 16. *In what account are Monks at this day in the Roman Church?*

A. They are of that high eſteeme, that their very garments are counted ſacred, and that there is power in them to cure diſeaſes, to work miracles, to drive away evil ſpirits, to further them towards Heaven; ſo that ſome Kings and Princes have deſired to dye in a *Franciſcan* Hood. 2. They count this the ſtate of perfection, the Angelical life, the life that *Eliah* and Saint *John Baptiſt*, *Chriſt* and his *Apoſtles* did embrace, and a life meritorious of Heaven. 3. Whereas in the beginning Monks were altogether Lay-men, and not to meddle with any other employment but what was proper to their profeſſion, to wit, prayer, faſting, virginity, poverty, and obedience: now they are admitted into, and priviledged with all Eccleſiaſtick Dignities, from the Doore-keeper even to the Papacy. 4. The married life, amongſt many of them, is accounted pollution, compared with the Monaſticall; *Notwithſtanding the Apoſtle tells us that marriage is honourable, and Chriſt honoured it himſelfe with his preſence and firſt miracle*; and would be born of a Virgin, but after ſhee was eſpouſed to a Husband. 5. Such is the reſpect they give to this life, that they prefer it to all naturall affection and duty between Parents and Children, to which not onely are wee tyed by nature, but alſo by ſpeciall command from God. *Hierome* commends *Paula* in her Epitaph for abandoning Brother, Kindred, and her owne Children, whoſe teares ſhee ſlighted, preferring this kinde of life to them all; but this prepoſterous zeale is condemned by the Council of *Gangra*, *Can.* 15. 6. So likewiſe they prefer it to the mutuall duty and ſtipulation that is betweene man and wife,

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They that will read more fully what is written of the Primitive Nuns, let them read *Baſil*, *Athanaſius*, *Cyprian*, *Hieron*, *Auſtin*, &c. who have written largly of this ſubject.

Monks, in what account at Rome at this day.

permitting, yea teaching that they may forsake each other, and enter into a Monastery; which is to put asunder those whom God hath joyned together; to defraud one another of due benevolence, and by this meanes occasion adultery. The Apostles counsell is, *that the married couple should not defraud one another, except it be for a time, by consent, to give themselves to prayer, seeing the man hath not power over his own body, but the woman; and so the man hath power over the woman.* 7. They will not permit Monks and Nunnes ever to marry, though they have not the gift of continency, accounting all such marriages Sacrilege; *wherein* the first Monks were left to their owne freedome, and not constrained to stay longer then their conveniences would permit: And in the Primitive times of the Church, marriages contracted after the vow of continency made, were not dissolved, but held lawful; onely the parties for their inconstancy were enjoyned penance, and the man made incapable of Ecclesiastical employment: Neither were their Monks forced to vow chastity, seeing every one is not capable thereof, and much mischiefe hath proceeded from this constrained Vow: but men were left to their owne freedome. Neither was it at that time counted a more hainous sinne for a Monk to marry a Nunne, then to keep a Concubine: 8. The modern Monks are permitted to weare Rings; to converse in Kings and Princes Courts; and such is the opinion they have of Monasteries, that they think a man cannot sufficiently repent him of his sinnes, or be truly mortified, except he be shut up in a Covent.

See *Erasmus, Polyd. Virgil, Hospinian, Baronius, Bellarmine*, &c.

Q. 17. *How were the Monks and Nunnes of old consecrated?*

How consecrated anciently.

A. The Monks after prayers and exhortation made by the Priest, is by the same signed with the signe of the Crosse, and shaved or polled rather; then is his old garment taken off, and he is cloathed in a Monastical habit, and with other holy ceremonies, is made partaker of the Divine mysteries. The Nunnes were consecrated either by the Bishop or

Nunnes how consecrated anciently.

or the Priest, and by them covered with a Vaile; if the Abbatesse presumed to do this, she was excommunicated: Twenty five yeares of age was then held a fit time for Virgins to be Vailed, but now they may at twelve, or before; the dayes of the yeare for receiving their Vaile, and Consecration, were the Epiphany, Easter-eve, and the festival dayes of the Apostles, except in case of death. The Virgin to be consecrated was presented to the Bishop in her Nunnes habite; then before the Altar with Musick and burning Tapers, the Priest before her puts on her Vaile, thus saith, *Behold Daughter, and Forget thy People and thy Fathers House, that the King may take pleasure in thy beauty*. To this the people cryed *Amen*, and so the Vaile is cast over her, and all the religious Matrons present do kisse her, after the Priest hath blessed and prayed for her: in this Vaile is placed as much Sanctity, as in Baptisme; and that such Virgins as depart out of this world without it, are in danger of damnation.

See *Ambrose, Tertullian, Hieron, Austin, and Dionysius the Areopagite*, in his Hierarchie, if that book be his.

Q. 18. *What was the Religious Order of the Benedictines?*

Benedictine Monks.

A. *Benedict* or *Benet* in *Umbria*, a country of *Italy*, being weary of the warres and tumults there, retired himselfe into a Desart place, after the manner of *Anthony* the *Theban*, to whom did flock multitudes of people; from thence he goeth to *Cassinum*, an ancient Town where he setled, and prescribed Lawes to his Monks, after the manner of Saint *Basil*. He is said to found twelve Monasteries, over which he placed twelve Abbots, that were his Disciples. His chiefe Monastery, *Cassinum*, was richly endowed by *Tertullus*, a Roman Patritian, who bestowed on it, Castles, Villages, Lands, and large possessions. *Equitius*, a Senator, followed his example, and conferred large revenues on it, and so did divers others after him. This Order did quickly spread through *France*, *Germany*, *Sicily*, *Spain*, *England*, and other places. By the meanes of *Maurus*, his Disciple, who was Sonne to *Equitius* the Roman Senator, neere *Orleans*, the first Monastery of *Benedictines*

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is founded, consisting of one hundred and fourty Brothers, which number was not to be altered. By *Placidus* Sonne to *Tertullus*, the Roman Patrician, *Benet* set up a Monastery in *Sicily*. By *Leobardus*, he erected a Monastery in *Alsatia*, foure miles from *Strasburg*; he planted also a Monastery at *Rome*, neere the Lateran Church, in the time of *Pelagius*. By *Donatus* a *Benedictine* Covent is erected in *Spain* about the yeare of Christ 590. By *Austin*, Arch-Bishop of *Canterbury*, the *Benedictines* got footing in *England*, *Anno* 596. and so by degrees they spread through other places; chiefly in *Germany*, by *Boniface* the German Apostle, and Bishop of *Mentz*, *Anno* 545. These *Benedictines* were afterward divided into divers Sects; Namely the *Cluniacenses*, instituted in *Burgundy*, by one *Otho*, an Abbot, to whom *William*, Sirnamed the Godly, D. of *Aquitain* gave a Village called *Maslick*, *Anno* 926. The *Camaldunenses* were erected by one *Romualdus* a *Benedictine*, on the top of the *Appenin* Hills. The *Vallisumbrences*, so called from *Vallis Umbrosa*, on the side of the *Appenins* were erected by one *Gualbertus* a Florentine, *Anno* 1060. the *Monteliveterenses* were set up by one *Bernard Ptolomeus* at *Sienna* in *Tuscany*, *Anno* 1047. The *Grandimontenses* about the same time were instituted by one *Stewen*, a Noble man in *France*. The *Cistertians*, so called from *Cistertium* in *Burgundy*, about the same time were erected by one *Robert*, Abbot of *Molismenia*. Saint *Bernard* was of this order, who about the yeare of Christ, 1098. was made Abbot of *Clarevallis*, whose Monks were called from his name *Bernardines*, who are all one with the *Cistertians*, saving that the *Cistertians* wear all white; but the *Bernardines*, a black Gowne over a white Coat. The *Celestini*, so called from Pope *Celestinus* the Fifth, their founder, whose former name was *Peter Morronus*. This Order was confirmed by *Gregory* the tenth, in the Council of *Lyons*. All these were branches of *Benedictines*. The *Camaldunenses*, *Monteliveterenses*, and *Cistertians* wear white; the Monks of the Shaddowy Vally, Purple; the *Celestini*, Skie colour, or blew. The *Grandimontenses* wear a Coat of Mailes, and a black Cloak thereon.

See *Antoninus*, *Fabellicus*, *Brusch* of the German Monasteries, *Beleus* in his Centuries, &c.

Q. 19.

Q. 19. *What other Orders proceeded from the* Benedictines:

A. Benet may be called the founder and author of all the Religious Orders that were in the West, for 666. years together, that is, till the times of the *Dominicans* and *Mendicants*; so that there were of *Benedictine* Monks reckoned by *Trithemius*, *L.* 1. *c.* 4. above Fifteen thousand *Abbies*; out of which proceeded multitudes of *Cardinals*, *Arch-Bishops*, *Bishops*, *Abbots*, and other eminent men, besides *Popes*. The *Gregorian* Order was a branch of the *Benedictine*. *Gregory* the great, afterward Pope, was at first a Monk, who, after his fathers death, erected on his own charges Six Monasteries in *Sicily*, and at *Rome* converted his Fathers house into a Monastery, and dedicated it to Saint *Andrew*; to these Monks he prescribed the rule of Saint *Benet*, and assigned to them a large dark or brown coloured cloak to be worne, on which was woven a red crosse in the brest; these did not shave their beards: The Monks called *Gerundienses* were after the Order of *Benet* instituted by *John*, Bishop of the *Gerundienses* in *Portugal* about the year of Christ, 610: He was warned in a dream to build a Monastery; which he did, and had it ratified by the Pope. He gave them a white Garment to wear, with his own arms on the breast: thereof they were ordered to wear four Ribbands; to wit, two red, and two green. This order was erected under Pope *Boniface* the Fourth. The rule which *Benet* prescribed to his Monks, was written out by Pope *Gregory* the great, and confirmed by Pope *Eugenius* the Second.

Benedictines, *Authors of other Orders.*

Q. 20. *What were the rules which St. Benet prescribed to his Monks?*

A. He first sheweth what the duty of the Abbot is, namely to be careful of his charge, to be holy, just, wise, and charitable in his deeds; and to be powerful in his words, to exhort, correct, reprove, to beware of partiality, and dissimulation, and chiefly of covetousness, and pride, not to do any thing of himself without advice of the Covent; he enjoyneth all to be obedient, silent, humble, to be watchful to prayer

Of these passages see *Platina*, *Francus* in his Chronicles, *Sabellicus*, *Volaterran*, *Trithemius*, &c.

Benedictines, *their rules prescribed by Saint Benet.*

prayer in the night; he prescribes what Psalms they are to sing every day and night; and what Psalms in their canonical hours. That *Hallelujah* should be said continually between Easter and Pentecost, that they should praise God with *David* seven times a day; to wit, in the morning, at the first, third, sixth, and ninth hours; in the evening, and completory, and at midnight. Particular Psalms are appointed for each of these canonical hours; that they must pray with all reverence. That there be Deans chosen in each Monastery to ease the Abbot; That every Monk have his own bed to sleep in, that a candle burn by them till the morning. That they sleep in their cloathes girt, that at the ringing of the bell they may be the more ready for prayer; divers degrees of Penitance are injoyned according to the degrees of offences; That the Abbot use all the means he can to reclaim the excommunicate persons, that the lost sheep may be brought home with joy; That, if no correction will prevail, the obstinate person be expelled the covent, who upon repentance may be received three times, but never after the third time; That the Steward of the Monastery be a man of discretion, governance, and trust; That the Abbot keep an inventory of all utensils belonging to the Covent; That all things be common among the Brothers; That there be no grudging or murmuring; That every one serve in the kitching, and in other places when his turn is; That a special care be had of the sick and infirm; so likewise of the aged and children; That there be chosen a weekly Reader, to read in time of refection; That each man be content with a pound of bread for a day; and that onely the sick be permitted to eat flesh; That wine be drunk sparingly; That from Easter to Pentecost the Brothers may have their refection at the sixth hour, and their supper in the evening; in the Summer let them fast every fourth and fifth day in the week, till the ninth hour. The other days let them dine at the sixth hour. From the midst of *September* till Lent, let them have their refection at the ninth hour; but in the Lent time at the evening, so it be by day light. That after the Com-

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Completory there be no speaking at all; if any come late to prayers, or to the table, he is to stand apart by himself, and to be last served, and shortned in his victuals; if any for some great offence be excommunicated out of the Oratory, he shall make satisfaction by prostrating himself before the Oratory; that they shall not onely give themselves to prayer and meditation, at the appointed hours, but shall also labour some part of the day with their hands, to keep them from idleness; That they observe Lent with all strictness; that they use strangers with all reverence and cheerfulness, and that the Abbot salute them with a holy kisse, and wash their feet; that none receive letters or tokens from their Parents without the Abbots leave; That the Abbot clouth his Monks as he findeth the seasons of the year requireth; That no Novice be admitted into the Monastery, without sufficient trial of his constancy, and patience; That if a Priest desireth to enter into a Monastery, he submit himself to the Laws thereof; and that he have the next place to the Abbot; That Noble men, who offer their Children to God in the Monastery, sweare they will never give them any part of their Estate, but that it be conferred on the Covent; That if a stranger Monk desire to continue in the Monastery, he be not denied, so his life be not scandalous; if the Abbot desire to have a Priest or Deacon ordained, let him choose one of his own Covent; That he shall be Abbot whom the whole Covent, or the greater and better part shall choose; That the Provost or Praepositus be chosen by the Abbot, to whom he must be subject; That the Porter be an ancient and discreet man, who may receive & give answers, & that the Monastery be provided with Water and a Mill, and other necessaries within it, lest the Brothers should wander abroad; If the Abbot command any Monk impossibilities, he must with reverence and submission excuse himself; if the Abbot urge it, he must obey, and trust to Gods assistance; That if the Monastery alone presume to defend, or strike, or excommunicate another; But that they be obedient and loving to each other; That they be zealous for Gods

Glory

Glory, and when they are working, to be still singing of Psalmes.

These rules are set down at large in *Hospinian*, out of *Gregory*, and contracted by *Isidor Hispalensis*.

Q. 21. *What habit and dyet do the* Benedictines *use?*

Their habit and Dyet.

A. Their habit is a round coat, a hood called *Cucullus*, *Cappa*, and *Melote* from *Melle*, a brock, gray or badger, because it was wont to be made anciently of the skin of that beast. *Scapulare* is so called from *Scapulæ* the shoulders, which this covereth. In winter their hoods are lined. They were not wont to wear breeches, but when they travelled into the country. The colour of their upper garment is black, under which they wear a white woollen coat with sack-cloath, and they go booted. The ancient *Benedictines* were wont, after they were Bishops, to wear the habit of their former profession; and to this they were enjoyned by the eighth General Council held at *Constantinople*; they were also tyed by their rule to lie in their coats and hoods, and to wear course cloth; "but now the case is altered, and so "it was in Saint *Bernards* time, who complains a- "gainst the Monks luxury in apparrel, wearing, "*quod nitent, sed quod subtilent*; Silk garments to set "their pride, but not of cloth to keep them warm. Their simple and course Dyet, as it was prescribed by *Benet*, is changed into dainty fare; they now eat Flesh and drink Wine plentifully; of this *Hugo de Sancto Victore* complaineth.

Of the *Benedictines* habit and dyet see more in *Polyd. Virgil*, *Hospinian*, *Sabellicus*, *Antoninus*, *Turre-cremata*, &c.

Q. 22. *What Religious Rules did the Second Council of* Aquisgran *or* Aix *prescribe to be observed by the Monks?*

Rules prescribed to the Monks by the Council of Aix.

A. This Council being held the eight hundred and fifteenth yeare after Christ, ordered that no Lay-man or Secular Priest be received into a Monastery, except he become a Monk; that the Monks do not sweat; that in the Forefeverie they eat nothing but bread and water; That before they go to Meat the Prior besprinkle them with holy water; that the tenth part of their alms be given to the poor; That they both eat without the Priors leave; That particular Psalmes be sung for the dead; That they bow not their knees in Whitsun-week;

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not fast; but they must fast the Ember-weeks, and on the Eves of the Apostles; that in case of necessity the Brothers walk with staves; That in uncertaine theft, there be a suspending from supper, till the guilty party confesse; That at Christmasse and Easter for eight dayes together, they that will, may eat the flesh of birds; That all Monks, if they can, learne their rules by heart; that in the Kitchin, Mill, and other such places they work with their owne hands; That the delinquent cast himselfe on the ground before his Abbot or Prior; That they kisse no Women; That in Lent they wash each others feet. At the Lords Supper let the Abbot wash and kisse the feet of his brethren. In Easter and Whitsun-week, and on Christmasse, and other festival dayes, let there be no speaking in the Cloyster, but hearing Gods Word read. That the Abbot exceed not the proportion of his Monks in eating, drinking, cloathing, sleeping, and working; and that he be not given to gadding abroad; That the servants after the refection of the brothers, eat by themselves; and that the same Lessons be read to them, which were read to the Brothers; That *Hallelujah* be omitted in the Septuagesima. The Novice must neither be shaved nor clothed with a Monks garment, till his time of probation be expired, and promise made by him of obedience, according to Saint *Benets* rule. That none be set over Monks, but he that is a Monk. That in Lent the Brothers do work till the ninth houre, then repaire to Masse, and in the evening let them take their refection. These are the chiefe duties, to which Saint *Benets* Monks are enjoyned by the aforesaid Synod. And whereas at first the Monks were Lay-men, and had no Priest, but such as came from abroad; at last they were permitted to have Priests of their owne, and that they should receive Tythes, first-fruits, Oblations, & Donations, as well as other Priests, by *Gregory* the great, Boniface, and other Popes, as may be seen in *Gratian*.

Q. 61. *What were the Rites and Institutions of the Monks of Caligula?*

A. That

Monks of Cassinum.

A. This was the first Monastery of the *Benedictine*, where divers Rites were observed, which are not in *Bennets* Rule. The chief are these. Fourteen dayes before *Easter* all the Altars are stript of their ornaments, and covered with black; the Images are vailed; *Gloria Patri* is not sung. Three nights immediatly before *Easter* the Night Service continueth till the morning, and is joyned to the *Matutine*; no bells are rung; the lights are put out; the Abbot washeth the Monks feet. In the Paraseeue late, a little bread and water is taken. On *Easter* Eve in the night time the Tapers are kindled. On *Easter* day, before *Masse*, there is a Procession with Burning Tapers, and Holy Water, the Priests singing and praying. The two next dayes after, Crosses, Holy Water, and Reliques are carried about with the Gospel, and burning Tapers, with singing and saluting each other with holy kisses, the Priests being in their rich Copes. Six severall times in the yeare they enter into the *Refectory* singing; namely, on *Christmass* day; on the *Epiphany*; on *Palme Sunday*; on the *Holy Sabbath* for *Easter* day; and the third day in *Easter* week. Every Lords day they have 12. Lectures, and so many on their chief Festivals, namely, *Christs Nativity*, the *Epiphany*, the *Purification of Mary*, the two Martyrs *Faustinus* and *Jaletta*, *S. Scholastica*, *S. Benets*, *Ascension day*, the Festivals of the Apostles, *S. Laurence*, *S. Mary*, *S. German*, *S. Andrew*; on these Eves they fast, they do not kneel, nor work; but on the lesse Festivals they read but eight Lessons, and after-ward they work. Their meat and drink is measured to them, according to the discretion of the Abbot. When they receive new garments, which is about *S. Martins* day, they march singing, with Tapers burning in their hands, into the Vestry, or Wardrobe, where this Gospel is read, *Be not carefull what you shall eat, nor what you shall drink; nor for your bodies, with what they shall be clothed.* Then having prayed, they lay down their old garments, and receive new. They begin their Lent on *Quinquagesima* Sunday; and a few dayes before they receive wax for lights, with which they are to read in the night time. They confesse

sesse to one another twice a day; in the morning of their failings by night; in the evening of their failings by day. They must not walk either within or without the Covent with a staff, except they be weak. What work soever they are about in the kitchin, or else-where, they sing Psalms. They are shaven all together on certain days, namely, at *Easter*, *Ascension* day, the first of *August*, the first of *September*, and first of *October*, and at S. *Martins* day, and *Christmasse*. If *Easter* fall out late, they are shaved a little before *Septuagesima*, and in the *Quinquagesima*.

These Rites, besides their Ceremonies about the dead, are Recorded by *Thedomarus*, the twelfth Abbot of that Monastery, & out of him set down by *Hospinian de Orig. Monachatus.*

Q. 24. *What is the manner of electing their Abbots?*

A. Each Monastery is to chuse an Abbot from among themselves, either by generall consent, or of the better part: If there be none among them fit for that place, then they may chuse out of some other Monastery; when he is chosen, it is not in their power to depose him. If a Clergy-man be chosen Abbot, he must leave off his former Function. Two Abbots must not be chosen for one Monastery; nor must one Abbot be over two Monasteries; they must not meddle with secular affairs. If an Abbot do not punish grievous enormities, he is to be sent to another Covent, where he is to do penance; but not in his own, because of the strict subjection and obedience, by which the Monks are tyed to their Abbots. If the Covent chuse an unfit man for their Abbot, the Bishop of the Diocesse, with the neighbouring Abbots, or the Prince of the place, may depose him, and choose another. Now Princes ordinarily choose such as they please, and impose them upon the Monks; but the Abbot, when he is chosen, must be consecrated by the Bishop of the Diocesse, who hath power to visit the Monasteries within his jurisdiction, and to correct what is amisse. If the Abbot shall refuse to submit to the Bishop, he is suspended from the Communion till he repent. Neither must he alienate any thing that belongs to the Covent without the Bishops consent; if he do otherwise, he must be degraded, and the things alienated restored again by the Bishops com-

Abbots, how Elected.

mand. What is conferred by devout persons on the Monastery, must not be converted by the Abbot to his own particular use. No man must erect a Monastery without the Bishops consent; nor must the Abbot travell into a forrein Country without leave from his Diocesan, who must not do any thing that may tend to the prejudice of the Monastery; which if he doe, he is to be excommuncated; Neither must he, without the consent of the other Abbots, depose an Abbot, or alienate the things belonging to the Monastery, for the Abbots offence. In case of injury, the Abbot may appeal from the Bishop to the Prince, or to a Councel; and some Abbots there are, who, with their Monasteries, are onely subject to the Pope, as *Gassmann*. The Monastery of S. *Maximinus*, near *Treuers*, is subject onely to the Emperour in temporals, and to the Pope in spirituals. Anciently the Election of the Abbot was ratified by the Emperour, or Prince, in whose Dominion the Monastery was; but afterwards the Pope extorted this power from the Emperour, and drew all investitures to himself; to whom the Abbots swear allegeance and fealty. The Ceremony used by the Emperour in the Abbots confirmation, was the delivering of a Staff and Ferula into his hands, to put him in mind of his Pastoral Office.

Of these passages see *Brusebius* in his *German Monasteries*; *Baleus* in his Centuries; *Hospinian*, and others.

Q. 25. *What were the Nunns of this Orders, and what were their Rules?*

Nuns of S. Bennets order, and their Rules.

A. Scholastica, Sister to *Benner*, erected the Order of Nuns, after *Benners* Rule. They are not permitted to be Godmothers in Baptisme, nor to goe abroad, except in case of great necessity, and that with some ancient women. They must give themselves to fasting, prayer, and meditation, and must observe the Canonical hours. They must not speak with any man, except in publike before witnesses. None must be admitted into the Nunnery without one years probation at least. If any be found unchaste, after three whippings she is fed with bread and water for one whole year in prison. None must wear Silks; they are consecrated and vailed by the Bishop alone. When the Nun is cloathed with her Sacred Vestiments

ments, he approacheth to the altar, holding in each hand burning Tapers; there he kneeleth, and having heard the Gospel read, the Bishop prayeth for her perseverance in patience, chastity, sobriety, obedience, and other vertues. The Abbatesse ought to be a woman of discretion, gravitie, and religion, who should be carefull and vigilant over her charge; who must not suffer any man to speak either with her self, or with her Nuns, after Sun-set, till the morning, and that before witnesses. She must not go abroad without the Bishops leave, and upon urgent necessity, and must leave in the interim a Deputy to look to her charge; neither must she go abroad without some Nuns to accompany her. No young woman must be chosen Abbatesse, nor any under 50 years of age. No woman must be suffered to come into the Monks Covent, nor must men be permitted to enter the Nunnery, except the Priest to officiate; who must stay no longer then whilest he is officiating. The Monasteries of *Men* and *Women* must be built apart, to prevent scandal and the temptations of the Devil. The Abbatesse must not presume to impose hands, to ordain Priests, or to Vaile the Virgins.

Of these things see *Gregory*, and the Councels, chiefly of *Tours*, *Forojulium*, the sixt of *Constantinople*, of *Paris*, under *Ludovicus* and *Lotharius*, &c.

Q. 26. *What Laws were prescribed for Monasteries?*

Monasteries, and their Laws.

A. 1. That they should be built in such places, where all conveniences may be had, that the Brothers may not have occasion to gad abroad. 2. That they may not, being once dedicated, be converted to secular uses; but if the Monks live disorderly, they may be thrust out, and Secular Canons be put in their place. So likewise the houses of Secular Canons may be converted into Monasteries. 3. That in Synods or other publike meetings, the Abbot of *Cassinum* take the place before all other Abbots, because of the antiquitie and dignity of that Monastery, being the Mother of all other Monasteries in the West. 4. They were exempted from all civil exactions, and Secular affairs, that they might the more freely serve God. 5. Every Monastery was permitted to have an Advocate, who was a Lawyer,

to maintain the Priviledges, Lands and Revenues of the Covent, for the ease of the Monks, who were not to meddle with secular affaires; but the Advocate was to do nothing without the consent of the Abbot, and his *Monks*, nor they without him in secular businesse. 6. *Most Monasteries* were erected not onely to be houses of devotion, but also Schools of good learning; in which the learned languages and liberal sciences were professed. For this cause *Oswald*, King of the Angles, as *Beda l.* 3. *c.* 3. witnesseth in his History, gave large Possessions and Territories for building of *Monasteries*, in which the youth might be educated; and so *Gregory* the great employed divers *Monasteries* in *England*, for extirpating of the Pelagian Heresie. *Balaus cen.* 13. *Maidulfus Scotus* the Philosopher erected the Monastery of *Malmesbury*, in which he set up a School for the Greek and Latine tongue, where he read the Arts himself, as *Balaus Cent.* 14. *c.* 16. sheweth. For the same end were the Monasteries of Saint *Dennis* in *Paris*, of *Millan*, of *Rhemes*, of Saint *Gall*, of *Tours*, of *Trevers*, and many more erected; so were the Canons houses, neer Cathedrals, built for this end, that youth might there, as in Colledges and Schools, be taught and educated; that from thence able Divines might be sent abroad to preach the Gospel. Therefore the Canons were enjoyned to maintain Professors of Divinity, and to assign Prebendaries for their sustinance. 7. Though in the beginning *Monks* were Lay-men, and lived not upon Tythes, but on their Lands and Rents, or on their own labours, yet afterward when they were admitted into the Priesthood, and permitted to preach, and administer the Sacraments, they were invested with Tythes, Oblations, first Fruits, and other Ecclesiastical duties. *Paschalis* the second, about the yeare of Christ 1100. ordained that no *Monks* should pay Tythes of their own labours. And afterward Pope *Adrian*, exempted from paying of Tythes, the *Cistertians*, Saint *Johns* Knights of *Jerusalem*, and the Templars. 8. *Monasteries* had the same priviledge that Lords have over their Vassals, namely, to demand

demand mortuaries, which was the chiefe horſe or other beaſt belonging to the party deceaſed. 9. Great men and Princes thought no priſon ſo ſure as a Monaſtery; therefore the Greek Emperours uſed to ſhut up in Monaſteries their rebellious Children, and potent Subjects whom they ſuſpected either of greatneſs or ambition. So *Ludovicus Pius* was ſhut up in a Monaſtery by his Sonne *Ludovicus* the ſecond: divers other examples are extant upon Record. 10. Princes had ſuch a conceit of the ſanctity of Monaſteries, that they thought they could not make ſufficient ſatisfaction to God for their ſins, except they had for ſome time ſhut themſelves up in Monaſteries. 11. The *Benedictine* Monks by the rule of their Founder, were not to eat fleſh, except birds at Chriſtmas and Eaſter; yet they may drink Wine, except in Lent: But children, aged, and ſick people were diſpenſed to eat fleſh. 12. When children by their Parents are ſhut up in Monaſteries, though afterwards, when they come to years of diſcretion, they ſhould deſire to remove, yet they may not, by the Lawes of the Covent; becauſe (ſay they) who are once dedicated to God, may not returne to the world again: for this they alledge the example of *Samuel*, who in the Temple being dedicated by *Hannah* his mother to the ſervice of God, perſiſted therein. But this was not the cuſtome of the firſt Monaſteries, which left men to their own liberty; and the Pope hath power to diſpenſe with monaſtical Vows; ſo he did, when he diſmiſſed out of the Monaſtery *Caſimir* of *Polonia*, whom the people choſe for their King; in memory whereof, the *Polonians* were enjoyned by *Clement* 2. to ſhave their crownes like Monks, and the Knights at certain Feaſtivals to wear white Surplices, like Prieſts, in time of Divine Service. 13. Of Monks and Lay-men were inſtituted *Fraternities*. *Fraternities*. For many devout Seculars, not being able to uſe the habit, or be ſubject to the rigid rule of the Monks, were notwithſtanding willing to partake of their prayers and merit of their order; ſo

that at certain times they had their meetings for relieving of the poor, for prayers and publick supplications, in which they had their Processions in sackcloth, and their faces covered with linnen, whipping their naked backs in signe of repentance. Of these *Fraternities* were divers Families, to wit, of S. *Sebastian*, S. *Roch*, S. *Ann*. S. *Anthony*, S. *Dominic*. S. *Marin* of the *Rosary*, and divers others. Of these passages see *Bruschius*, *Balaus*, *Pol. Virgil*, *Surius* in the lives of the Saints, the Centuries of *Magdeburg*, *Isidor*, and divers others.

THE

The Contents of the Tenth Section.

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Golden

Golden Fleece, of the Moon; of S. Michael, of S. Stephen, of the holy Spirit, &c.

SECT. X.

Quest. 1.

WHat new Religious Orders did there spring up in the West, upon the decay of the Benedictines, and what were the Cluniacenses?

A. After the *Benedictines* had flourished in the West about 400. years, namely from the time of *Justinian*, till *Conradus* the first, about the 900. year of Christ; out of this root sprung up new branches, who being offended at the loose lives of the *Benedictines*, and that they had fallen off from their Founders rule, resolved to retain the old rule of *Benet*, but to adde some new statutes thereto, and to underprop the old decaying house, with new posts. The first that began this reformation was *Bern*, who built a Monastery near *Cluniacum*, over which, when he was dying, he placed one *Odo* to be Abbot thereof; which *Odo*, was the first indeed, that revived *Bennets* rule, and inforced it with new additions, and so from the place his Monks were called *Cluniacenses*, and not *Benedictines*; by their rule, the Abbot must eat with his Brothers, and not alwayes with strangers; a revolting Monk may be recevied again above three times; fearing least the wandering sheep should become a prey to the Woolf. They renewed the custom of dipping the consecrated bread into the Cup; which was used in case of necessity to children and the sick; and afterward was promiscuously used by all at the Communion, till it was condemned by Pope *Julius*, 340. years after Christ: but this custom revived again An. 580. and was condemned again by the third Synod of *Bracara*: at last An. 920. it was revived by these Monks of *Cluniacum*. When any is to be admitted into their order, they are brought to the Monastery, there they are clipped, shaved,

Monks, or Cluniacenses.

shaved, washed, and stript of their old cloathes: and then being new cloathed, are admitted. These Monks at first were very strict, but afterward became more loose.

Of them see *Bernard*, and *Peter Cluniacensis*, *Sabellicus*, *Antoninus*, *Cassander*, &c.

Q. 2. *What were the* Camaldulenses *and Monks of* the Shady Valley?

A. About the yeer of Christ 1030. according to *Sabellicus*, one *Romualdus* of *Ravenna*, perceiving how the rule of *Benner* was neglected, began to lay the foundation of a new Order in the Field *Camaldulum*, whence he gave the name of *Camaldulenses* to his Monks. He erected, as we laid before, a Monastery upon the top of the *Appenins*; having obtained a place from one *Modulus*, who dreamed he had seen in his sleep Ladders, reaching from that place to Heaven, on which he saw Mortals cloathed in white, mounting upward; whereupon *Romualdus* procureth the place, buildeth a Covent, and gave his Monks white hoods to wear. He enjoynd them also to silence, except in time of divine service; and yet some, to keep their rule of silence the more strictly, will not joyn with the rest, but pray by themselves: two days every week they feed on bread and water, which is their fast; and sit bare-footed on the ground. About half a mile from thence are wooden crosses, which women must not go beyond, under pain of the Popes curse. The order of *Vallis Umbrosa*, or the *Shadowy Valley*, was instituted *An.* 1066. by one *John Gualbert*, a *Florentine*, as is said: this *John* having forgiven his enemy, who had killed his Brother, (for which mercy shewed to his enemy, in a certain Abby Church, whither he went for devotion, he was thanked (so the story goeth) by a Crucifix there, which bowed its head to him) resolved to renounce the world, came to the Shadowy Vally, where there were two Monks living. In that place he makes up a like house of boards; but his fame grew so great, that many both Clergy and Lay-men flock to him; And the Lady of the soyle being Abbatesse, bestowed the ground upon him, with other large possessions. So he being made Abbot by the consent of the Monks, who were gathered together there, proposed Saint Bennets

Monks, or Camaldulenses.

Monks of the Shadowy Valley.

Benets rule to be observed; which he enlarged by causing lights to burn still in the night, both in their Chappel and Dormitory; and ordering that they should wear no other cloth, but what they made of the woull of their own sheep. He reformed divers Monasteries, and placed over them Provosts of his own choosing; he built also divers in *Lombardy*, and elsewhere, for which he was Canonized, and by *Alexander* 2. and *Gregory* 7. Popes; his order was ratified. Their habit was of a purple, or as others write, of an ash-colour.

See *Surius de vitis Sanctorum*, *Volaterran*, *Pol. Virgil*, *Antoninus*, *Sabellicus*, &c.

Q. 3. *What were the* Sylvestrini, Grandimontenses, *and* Carthusians?

Monks, or Sylvestrini.

A. The *Sylvestrini* were so named from one *Sylvester*, who instituted this order after the rule and habit of the Monks of *Vallis Umbrosa*. This order was begun in the Marquisate of *Ancona* in *Italy*. The *Grandimontenses* were so called from the voice that three times uttered these words in *Grandi Monte*, that is, in the *Great Hill*, where one *Peter* was advised by the same voice to build his Monastery. This *Peter* was disciple and successor to one *Steven*, who in the year 1076. erected this order in *Gascony*, where on the Hill *Muretum* he built him a cottage, after he had wandered through many desarts. He prescribes a rule to his disciples, patched up of *Benets* rule, and of the Rites of the *Canons Regular*, of *Saint Austins* Monks, and of his Eremites. He, as we said before, wore on his naked body a Coat of Males, his bed was a hard board, without either straw or coverlid; with often kneeling, kissing of the ground, and beating it with his forehead and nose, he made his hands and knees hard like a *Callus*, or Corn, and his nose crooked. This order at first was ruled by a Prior, afterward Pope *John* 22. gave them an Abbot.

Monks, or Grandimontenses.

Carthusians.

The *Carthusians* or *Charter* Friers were instituted by *Bruno*, born in *Collen*, and professor of Philosophy in *Paris*, about the year of Christ 1080. upon this occasion; being present at the singing of the office for his fellow Professor now dead (a man highly reputed for his holy life) the dead corps suddenly riseth up in the Bed, and crieth out, *I am in Gods just judge-*

ments

ments condemned] these words it uttered three several days: at which *Bruno* was so affrighted, that a man held so pious, was damned; what would become of himself and many more? therefore concluded there was no safety for him, but by forsaking the world: hereupon he with six of his scholars betook themselves to a hideous place for dark woods, high hills, rocks, and wilde beasts, in the Province of *Dolphinie* neer *Grenoble*; the place was called *Carthusia*, whence his Monks took their name, and there built a Monastery, having obtained the ground of *Hugo*, Bishop of *Grenoble*, who also became a Monk of that order. By their rule, these Monks should wear sack-cloth, or a hair shirt next their skin, a long white cloth-coat loose, with a hood, and a black cloak over, when they walke abroad. The Lay-Brothers wear a short coat to their knees. They eat no flesh at all, they buy no fish, but eat them when offered; they eat branny bread, and drink wine mingled with water. On the Lords day, and fifth day of the week, they feed onely upon cheese and eggs. On the third day or Saturday on pulse, or pot-herbs; on the second, fourth, and sixth, upon bread and water onely. Every one dresseth his own meat; they eat apart, and but once a day. Yet on the chief Festivals of *Christmass*, *Easter*, *Whitsuntide*, *Epiphany*, *Purification*, the twelve *Apostles*, *John* Baptist, *Michael*, *Martin*, and *all-Saints*, they eat twice a day, and together at one Table; and then may talk together; at other times, they must keep silence: every one hath his own cell, wherein they pray, read, meditate, and write books; and in these cells they observe the Canonical hours; but their Mattins and Vespers they keep in their Churches, and have Masse on these days, wherein they eat twice. They are not suffered to go abroad, except the Prior and Procurator, and that upon the affairs of the Covent. They are limited to enjoy a certain quantity of land, a certain number of sheep, goats, and asses, which they must not exceed. They must admit no women into their Churches, nor were they to have in one Covent above twelve Religious men, besides the Prior, and eighteen Converts

or

or Lay-Brothers, with a few servants, who are not to come into the Quire where the Prior and his brothers sit; but these are in a lower Quire by themselves. They never admit any again into their society, who once leaves them. "These were the ancient rules, to which "they were tyed, but in some things are fallen off now: the Monks of this order have a meeting or chapter yearly at *Carthusia*, about their own affairs; hither two Monks out of every Cloyster do repaire, where they stay fourteen days; this order was confirmed by Pope *Alexander* the third, *An.* 1178. they came into *England*, *An.* 1180. and seated themselves at *Witham*, neer *Bath*.

See *Balæus*, *Surius*, *Paninius* in his Chronicles, *Genebrard*, *Antonius*, *Pol. Virgil*, *Vincentius*, &c.

Q. 4. *What were the Monks of Saint* Anthony *of* Vienna, *the* Cistertians, Bernardins, *and* Humilian?

S. *Anthonies Monks of Vienna.*

A. About the year of Christ 1095. Saint *Anthonies* Monks of *Vienna*, were set up by *Gaston* and *Geroldus*, two Noble men of that place, and were to live according to Saint *Austins* rule: of which we have already said. The *Cistertians* began about the year 1098. by one *Robert* Abbot of *Molismenia*, who, as we have said, taking offence at the loose lives of the *Benedictines*, by the perswasion of *Steven Harding* an Englishman, forsook that society; and being accompanied with one and twenty other Monks, came to *Cistertium* in *Burgundy*, where they erected their Covent. Here they resolved to stick close to the rule of Saint *Bennet*, and to cut off all the superfluities of apparrel and dyet, introduced by the loose Monks of that order: and because they did not find that Saint *Bennet* ever possessed Churches, Altars, Oblations, Tythes, and Sepultures, or that he had Mills, Fasmes, or that he ever suffered Women to enter into his Covent, or that he buried there any, except his own Sister; therefore they meant to abandon all these things, and to profess poverty with Christ: they would not suffer their Monks to meddle with Husbandry, or any secular affairs; and with Saint *Bennet* they ordred, that their Monastery should consist but of twelve Monks and an Abbot. They must keep silence, except it be to the Abbot or Prior. If any Monk run away from his Monastery, he must be

Monks, or Cistertians.

forced

forced back again by the Bishop. The *Cistertians* must be cloathed with two coats, and two hoods; they must work with their hands, and observe strictly their fasts; they must salute strangers by bowing their head and body; and in imitation of Christ, must wash their feet. No Fugitive is to be received into the Covent, after the third time. The Abbots Table must be furnished for strangers. This order was confirmed by Pope *Urban* the second, An. 1100. and came into *England* An. 1132. Their colour was gray, whence in the beginning they were named *Grisei*. The *Bernardines*, so called from Saint *Bernard*, Abbot of *Clarivallis*, were the same with the *Cistertians*, but that, as we said before, they wear a black coat over a white cloak: Yet on festivals they wear the *Cistertian* habit, to shew whence they came. The *Bernardines* and *Cistertians* are not subject to Advocats or Bishops. And Pope *Alexander* the third, ordered that if the Bishop refused to blesse the Abbot, he may receive benediction from his own Monks. The *Humiliati* arose in *Germany*, about the year of Christ 1164. in the time of *Fredrick Barbarossa*, who in his Wars against *Lombardy* brought captive thence into *Germany*, multitudes of men, with their Wives and Children; these growing weary of their long exile, cloath themselves in white, and approaching to the Emperour, fall down at his feet, begging pardon for their delinquency; from this posture they were called *Humiliati*; the Emperour being moved with their tears and habit, gave them leave to return home into their Country: who being returned, resolved to live a Monastical life; therefore they built Monasteries, in which they gave themselves to prayer, fasting, meditation, and making of cloth. *Innocent* the third, did first ratifie this order, and then their succeeding Popes. They wear a plain coat, a *Scapular*, and a white cloak over it; they follow *Benets* rule in some part.

Monks, or Bernardines.

Monks, or Humiliati.

Of these orders see *Polydor*, *Sabellicus*, *Antoninus*, *Volaterran*, *Balaus*, *Trithemius*, *Crantzius*, and others.

Q. 6. *What were the Premonstratenses, and Gilbertins?*

A. One *Robert* of *Lorrain*, or *Robert*, as others write, Arch-Bishop of *Magdeburg*, to which Church he procured the title of Primate of *Germany*

many from the Pope. This *Robert* I thy, being offended at the dissolute lives of Monks, betook himself into a desart, in the Diocess of *Lisle*, with thirteen others. He went about bare-footed in the midst of Winter, preaching repentance, about the year of Christ 1119. These Monks live after the rule of Saint *Austin*, which they say, was delivered to them in golden Letters, from himself in a vision. They were named *Premonstratenses*, from the place where they first setled in the Diocess of *Laudunum*, called *Premonstratum*, or because this place in a vision was *Premonstratum*, or fore shewed to them. Their habit is a white coat, with a linnen Surplice, under a white Cloak. *Calixtus* the second confirmed this order, and gave them the title of *Canons Regular exempt*; their Abbot by their rule must not wear a Mitre and Glove, whereas other Abbots wear both, with Rings also on their fingers, and Staves in their hands. All the Abbots of this order, or their Deputies are to meet once a year at *Premonstratum*, to consult about the affairs of their order. If any out of stubbornness refuse to come, a penalty may be inflicted on him, by the other Abbots, which neither Bishop, nor Arch-Bishop can take off, but the Pope alone. The Abbots also have power of excommunication and absolution, in reference to the Monks under their power. If differences arise, they must compose them among themselves, and not appeal to secular Courts: They must not keep or feed Deer, Dogs, Hawkes, Swine, or any such thing as may bring scandal upon their order. If their Diocesan refuse to give them ordination, they may receive it of any other Bishop: they were exempted from the Bishops jurisdiction. These and many other privileges Pope *Innocent* the third bestowed on them; they had no Schooles among them for education of the youth: they came into *England* about the year 1145. and seated themselves in *Lincolnshire*. They had liberty from the Pope to have Nunneries close to their Monasteries. The *Gilbertini* were so called from one *Gilbert* of *Lincolnshire*, who in the year 1148. instituted this order, and erected in a short time thirteen

Monks, or Premonstratenses.

thirteen Monasteries; to which he prescribed statutes, collected out of the rules of *Austin* and *Benet*. This order was confirmed by Pope *Eugenius* the third. *Gilbert* chief Cloyster was at *Sempringham* in *Lincolnshire*, where he was born; in which were 700. Friers, and 1400. Nuns.

See *Balaus*, *Cepgrave*, and *Scrope* in *Chron. Matthæus Paris*, *Cranzius*, *Trithemius*, *Sigiberts Continuator*, &c.

Q. 6. *What were the* Crucifери, Hospitalarii, Trinitarians, *and* Bethlemites?

A. These *Cranciferi*, *Crucigeri*, or as we call them, *Crutched Friers*, came into *England* An. 1244. and had their first Monastery at *Colchester*; but were instituted, as the story goeth, by *Cyriacus* Bishop of *Jerusalem*, in memory of the Cross which *Helena* found by his direction. These were to carry a Cross in their hand still when they went abroad; afterward in the year 1215. they were restored or confirmed by Pope *Innocent* the third, or rather newly instituted, because the great commotion raised in *Rome* by the *Albigenses*, was suppressed by the *Crusades*, or Army of Christians, whose badge on their garments was a Cross; these were then going for *Syria* against the Infidels. This order was ratified by Pope *Innocent* the fourth, and *Alexander* the third. They wear a sky coloured habit by the appointment of Pope *Pius* the second. *Polydor* calles the *Crucigeri* for another order, because they wear a black cloak and carry pots in their hands, but on their breast a white and red Cross, and observe St. *Austins* rule. The *Hospitalers of the Holy Ghost* had their beginning at *Rome*, about the year 1201. and were confirmed by Pope *Innocent* the third; they had the same rule and privileges that other Monks before them. Their chief office was to take care of, and lodge the sick and poor, and to bury them when they were dead. The *Trinitarians*, or order of the Trinity, began An. 1198. by *John Matha*, and *Felix Anacitarius*, These two were warned in a dream to repair to Pope *Innocent* the third, to obtain of him a Privilege for their order; he likewise being warned in a dream to entertaine them, confirmed their order, cloathed them with white cloaks, with a red and sky coloured Cross wrought on the breast of the same, and calls them *Brethren of the Holy Trinity*, and

Monks, or Cruciferi.

Monks, or Crucigeri.

Monks, or Hospitalarii.

Monks, or Trinitarians.

Monks of the redemption of Captives; for their charge was to gather money for redeeming captive Christians from the Infidels. This order came into England *An.* 1357. Two parts of all their Revenues they were to reserve for their own maintenance, the third was for the Captives. By their rule three Clergy, and three Lay-brothers may cohabit, with one Procurator, who was not to be called by this name, but by the name *Minister*: Their garments must be of white cloth; they must lie in woollen, and must not put off their breeches when they goe to bed. They may ride on Asses, but not on Horse-back. They are to fast, as other orders doe; and to eat flesh upon Sundays only, from Easter till *Advent* Sunday, and from Christmas till *Septuagesima* Sunday: Likewise on The *Nativity*, *Epiphany*, *Ascension*, and on the *Assumption*, and *Purification* of *Mary*; and on *All-Saints* dayes. They are to labour with their hands: to hold a Chapter of meeting every Sunday for reguling of their Covent: And a general Chapter is to be kept every year, on the *Octaves* of *Pentecost*. Their Minister must be chosen by common consent of the Brothers; he must be a Priest; every Covent must have his Ministers, and over these must be a great Minister. None shall be admitted into this Order till he be full twenty years of age. They must shave, but the Lay-Brothers may permit their Beards to grow. At certain times of the year the faithfull that are dead must be absolved in the Church-yard. Their Rules concerning love, sobriety, continency, and other Christian vertues, are the same that we have mentioned before in the rules of *Basil*, *Austin*, *Benet*, &c. The Establishment about the year 1257. had their first residence in *Cambridge*. They were appointed like the Dominicans or *Fraticans*, but for their sanctity were a rank lower, like a Colonel, in memory of that Sect, which appeared in Charles the fifth's time.

Monks, or Bethlemits.

See *Balaus*, *Polydor*, *Sabellicus*, *Volaterranus*, *Panninus*, *Genebard*, *Mat. Westminster*, &c.

Q. Were there any *Religious Knights* in Christendom?

A. The Templers, or Knights Hospitalers of Saint John Baptist, who got leave of the Caliphs of Egypt to build a Monastery in *Jerusalem*, where they dedi-

Knights, Hospitalers of Saint John.

named to the Virgin Mary. The first Abbot and Monks of this Convent were sent thither from *Amalphis* in *Italy*. The same *Amalphitans* built also at *Jerusalem* a Nunnery for such women as came on Pilgrimage thither. The first Abbatess hereof was Saint *Agnes*, a noble Matron; these Monks of *Jerusalem* for the greater ease of poor pilgrims built an Hospital, to receive them in, and withal a Chappel or Oratory to the honour of Saint *John* Baptist; or as some think, to *John Eleemosynarius*, so called from his bountiful alms to the poor; he in the time of *Phocas*, was Patriarch of *Alexandria*; this Hospital was maintained by the *Amalphitans*. The *Hospitalers*, *Anno* 1099. when *Jerusalem* was taken by the Christians, began to grow rich, powerful, and in great esteem, both with King *Godfrid*, and his Successor *Baldwin*; their Order was confirmed by Pope *Honorius* the second; so having obtained much wealth, they bound themselves by Vowes to be Hospitable to all the *Latine* pilgrims, and to defend with their arms Christianity against all Infidels. They follow the rule of Saint *Austin*, and instead of canonical hours say so many *Pater-Nosters*: They are armed, having a belt with a white cross: over which they wear a black cloak with a white cross; many of them in time of peace wear a black cross; but in time of war a red one: they have a Master over them, whom they chuse themselves. Their first Master was *Gerard*; the next *Raymundus de Podio* a Florentine, chosen in the year 1209. In every Province they have also a Prior. Every one that enters into this order vowesh to God, the Virgin *Mary*, and Saint *John* Baptist, obedience, poverty, and chastity; they are eyed since times yearly, to wit, at Christmas, Easter, and Whitsuntide, to receive the Eucharist; they must not use any chambring, nor hunting, nor make wills, or make any their heirs, or alienate any thing without consent of their Masters except leave of Infidels, Jews, Saracens, Arabians, and Turks, shall be debarred from this order; nor murderers, nor married men, nor bastards, except they be of Earls or Princes: they must have special care of

strangers, and of the sick, to lodge them: they must admit only such as are found and strong of body, nobly descended, and at least eighteen years old. They are distinguished into three ranks, viz. Knights, Priests or Chaplains, and Serving-men. 1. Knights: these last must be of noble extraction. When Christian Princes fall at variance, these Knights must side with neither, but stand neutrals, and endeavour to reconcile them. 2. Pope *Hadrian* the fourth exempted them from paying of Tythes to the Patriarch of *Jerusalem*, who claimed them as his due. Pope *Alexander* the third, for their brave exploits against the Infidels, exempted them also from tythes, and the jurisdiction of Bishops. At length about the year 1299. when the Western Princes by reason of their domestick Wars, could afford these Knights no help, they were forced by the Governour of *Damascus*, called *Caspacar*, to quit all their Castles, Lands, and Garrisons they had in *Syria*, and totally to abandon that Country, in the year 1300. after almost 200. years possession; and so having got a Fleet of Ships, they invaded and take the Isle of *Rhodes* from the *Turks*, *An.* 1308. and possessed it against all opposition 214. years. From this they were called the Knights of *Rhodes*; and had eight several Families, in eight Provinces of *Europe*: to wit, in *Gallia*, *Auvernia*, *Francia*, *Italy*, *Arragon*, *England*, *Germany*, and *Castile*. Each of those provinces hath a *Prior*, these *Priors* chose the great Master; they have also their *Marshal*, *Hospitaler*, *Bailly*, *Treasurer*, and *Chancellor*; these send out of their Provinces to the great Master young men nobly born, who gives them their oath to be chast, poor, and obedient, and to promote the well-fare of Christendome against the Infidels; and so he is admitted Knight of the Order. Here they stay five years, and have fifty ducats yearly pension for their services: then they are sent home into their Country, and by the great Masters are set over some house. If in the election of the great Master there be equal suffrages, the chief Knight is chosen for Umpire, who by his suffrage ends the controversie. The great Master in spiritualities is onely subject to the Pope; in his temporalties

Knights Hospitalers of Rhodes.

nations, to serve his Masters. After these Knights had possessed *Rhodes* 200. years, and had indured a siege of six months, for want of help from the Westerns Princes, were forced to deliver up the Island to the *Turk*, *Anno* 1523. From thence they sailed to *Candy*, where they were entertained a while by the *Venetians*, at last they resolved to seat their great Master in *Nice*, a Town under *Charls* Duke of *Savoy*, upon the *Ligustick* Sea, in *Provence* between *Marsiles* and *Genoa*, being a fit place to descry, and suppress Pirates. But when *Soda* in *Hungary* was taken by the *Turk*, fearing least *Solyman* would assault *Italy*, they forsook *Nice*, and from thence removed to *Syracuse* in *Sicily*, which then with the Kingdom of *Naples* belonged to *Charls* the Emperor. And there they stoutly defended the Christian Coasts from *Turks* and *Pirates*; but *Charls* the Emperor perceiving they might do more good if they were seated in *Malta*, gave them that Island, which they accepted *Anno* 1529. promising to defend *Tripolis* to suppresse the Pirates, and to acknowledge the Kings of *Spain* and both *Sicilies*, for their Protectors, to whom every year, they should present a Falcon. This Island they stoutly defended against *Solyman* for five months *Anno* 1565. who was forced to leave it. The great Masters revenue is ten thousand Duckats yearly, besides some thousands of Crowns out of the common Treasury, and the tenth of all goods taken at Sea. They have for the most part six Gallies, every one being able to convey five hundred men, and seven great Carricks.

Knights of Malta.

See *Crantzius*, *Polydor*, *Jacobus de Vitriaco* in his history of *Jerusalem*, *Volaterran*, *Æmilius* the French Historian, *Hospinian*, &c.

8. *What were the* Templars?

About the year of Christ 1123. not long after the institution of the *Johannites* or *Hospitalers*, *Hugo de Pagan*, and *Gotfrid de S. Aldemare*, with seven other prime men vowed to secure the High-ways, and to defend from Robbers all Pilgrims that came to visit the holy Sepulcher. And because these had no habitation, *Baldwin* King of *Jerusalem*, assigned them a place in his own Palace neer the Temple to dwell in; whence they were called *Templarii*: they lived after the manner of the *Canons Regulars*, possessing nothing in propriety, but were sustained by the

Templars.

bounty of the Patriarch, and Christian Pilgrims. Thus they continued nine years, till the year 1128. then did *Honorius* the second, Bishop of *Rome*, with the Patriarch ordain them into an Order, assigning a white cloak to be worn by them; afterward Pope *Eugenius* added a red Cross. These in few years by their valour, and care of Pilgrims, grew mighty, numerous, and rich; so that sometimes in publike meetings, three hundred Knights have been together, besides infinite numbers of brothers; they had above nine thousand manors in Christendom, whereof the *Hospitalers* had but nineteen. They had the same rule prescribed them, that other Monks had, to wit, obedience, poverty, chastity, gravity, piety, charity, patience, vigilance, fortitude, devotion, and such like vertues. When any of them were taken prisoners by the Infidels, they were to be redeemed only with a girdle and a knife. They were exempted from the Bishops jurisdiction by Pope *Calixtus* the second, in the Counsil of *Rhemes*, Anno 1119. and from Tythes by Pope *Alexander* the third. It was excommunication to lay violent hands on any Templar. At last this order with their pride and luxury became so odious, that having continued 200. years, they were utterly rooted out of *France* by King *Philip* the faire, and likewise out of other Kingdoms by the instigation of Pope *Clement* 5. In *France* they were put to death, and their estates confiscated to the Pope and King. But in *Germany* their lives were spared, and their estates bestowed on the *Hospitalers*, and the *Teutonick* Knights of Saint *Mary*. Some think they were put to death for worshipping images covered with linen shirts, for sacrificing men, for burning a Child begot of a Templar, and a Nun; with the fat of which Child they anointed their images; and for divers other crimes, as you doubtfull whether true or false.

See *Matthæus Paris, Antoninus, Volaterran, Sabellicus, Pol. Virgil, Peucerus, Crantzius, Balæus, Hospinian, P. Æmilius*, &c.

Q. 9. *What were the Teutonicks, or Marians?*

Teutonicks or Marians, and their inſtalment.

A. These were a nine Order of Gentlemen and *Templars*, for they both were hospitalary to Pilgrims, and defended them in the High-ways from Robbers. They were called *Teutonici* from their Country, for they were *Germans* that undertook this Order, who

with public in Jerusalem, bestowed all their wealth on the maintenance of Pilgrims, and by the Patriarchs leave, assigned to them our Ladies Chappel, from the Chappel of Saint Mary, they were named Marians. The chief promoters of this order, were the Landgrave of Thuringe, with Adolphus Earl of Holstein, who with a fleet of Ships, assisted the Christians, besieging Ptolemais, and provided Tents, with all necessaries for the sick and maimed Souldiers. This order was ratified before Accons, or Ptolemais by the King of Jerusalem, the Patriarch, divers Arch-Bishops, Bishops, and Princes of Germany then present, and was confirmed by the Emperor Henry the sixth, and Pope Celestine the third, who assigned them a white cloak, with a black cruelly; and added a white target with a black cruelly also, and gave them leave to wear their beards, and granted indulgences, with other acts of grace, to those that should undertake or promote the order; they had power to bestow Knighthood on such as deserved, and are enjoyned to follow the rule of Saint Austin: But none must be admitted into this order, except he be a Teutonick born, and nobly descended. Their charge was to be ready on all occasions, to oppose the enemies of the cruelty, and are tied to say 200. Pater Nosters, Creeds and Ave Marias in 24. hours. When the holy land was lost, these Knights came into Germany, on whom the Pope and Emperor Frederick the second, Anno 1226. bestowed the Country of Prussia, conditionally that they subdue the Infidels there, which they did in the space of 53. years; and so got the full possession thereof. Upon the River Vistula where they had raised a Fort against the Barbarians, they built that chief City, and called it Marienburg: they set up three great Masters, the one in Livonia, the second in Livonia, and the third in Prussia; this was one of the other two they aided the Polonians against the Lithuanians much of whose Country they subdued, which caused great Wars between them and the Polonians, after that Poland and Lithuania were united under one Prince: After many Battels, at last the Polonians forced the great Master to swear fealty to him, to admit ju-

to his order as well *Polonians* as *Germans*, and make them capable of offices, that what land soever the *Teutonicks* obtain, they should hold the same in fee of the King. This occasioned a War between *Albert* Marquesse of *Brandeburg*, and the *Polander* King *Sigismund*, to whom for want of help from the Emperor, being then imployed in Wars against *France* and the *Turk* in *Hungary*, he was fain to submit, and to acknowledge the King for his Lord. Then he obtaines *Prussia*, but changed his title from Master, to Duke of *Prussia*, *An.* 1393. *Venceslaus* King of the *Romans* and *Bohemians*, drove all the *Teutonick* Knights out of *Bohemia*, and seised on their estates. The Knights are thus installed. The *Commendator* placeth him that is to be Knighted in the midst of the Knights, then asketh every one of them, if they find any exception against him, either for his body, mind, or parentage; the same is demanded of the party to be Knighted, and withall if he be skilful in any usefull Art, if in debt, if married, or if he have any bodily infirmity; if he hath, he must not enter into that order. Then he is commanded to kneel, and by laying his hand on the Gospel, and rule of the order, to vow and promise obedience, chastity, poverty, care of the sick, and perpetual War with the Infidels; which done, the *Commendator* promiseth to him sufficient bread and water, and course cloth for his life-time; then he riseth, and having kissed the Master, and each one of the Brothers, he sitteth down in the place appointed for him. Then the Master or *Commendator* exhorts the brothers to observe their rule carefully: after this, he is inaugurated, his kindred attend on him to the Church with a Torch burning before him, in which are fastned 30. pieces of silver and a Gold-Ring. Then he kneels before the Altar, and riseth again behinde the offertory, and so are delivered to him, a Sword, Target, Spurs, and a Cloak, which were all consecrated before: then the *Commendator* draweth his Sword, with which he is girt, and with it strikes his Target twise, saying, *Knighthood is beast then service*; and with the same Sword striking him on the back, saith, *Take this blow patiently,*

but

but no more hereafter; then the Refection being sung, the rest of the day is spent in feasting and drinking.

Q. 101. *What were the Knights of Saint Lazarus, of Calatrava, of Saint James, and divers others?*

A. The order of Saint *Lazarus* was instituted a hour the year of Christ 1119. and being almost extinct, was renewed by Pope *Pius* 4. they wear a dark-coloured garment with a red Crosse before their breast. This order is highly esteemed by the Dukes of *Savoy*, who also were instituted the Knights of the *Annunciade* in memory of the Annunciation of *Mary*; he ordained fourteen of the prime Nobility to be of this Colledge, on each of whom he bestowed a Gold en Collar, with the Virgins Picture hanging at it; within the Links of the Collar are engraven these four Letters, *F. E. R. T.* which was the Motto of *Amadeus* the great, who took *Rhodes*. The meaning is, *Fortitudo Ejus Rhodum Tenuit*; the annual solemnity is held on our Lady-day in the Castle of Saint *Georg* in *Turin*. But this is scarce to be reckoned among the Religious Orders. The Knights of *Calatrava*, are so called from that Province in *Spain*; they were instituted *Anno* 1221. or as some say, 1160. by *Sanchius*, (others write) by *Alphonsus* King of *Spain*, in the Country of *Toledo*, where the *Templars* had a Monastery, who not being able to refist the *Saracens*, were forced to give place to these new Knights, who were of the *Cistercian* Order. They wear a black Garment with a red Crosse; the revenue of their Master is forty thousand Crowns yearly; they are enjoyned by their rule to sleep in their cloaches girded; to be silent in the Chappel, Hall, Kitchen, and Dormitory; to eat flesh but on Sundays, Tuesdays, and Thursdays, and but of one kinde; and but once a day, and must fast Mondays, Wednesdays, and Fridays, from the exaltation of the Crosse till Easter, if they be at home; if any lay violent hands on them, they shall be excommunicated. In the Lands that they shall acquire from the *Saracens*, it shall not be lawful for any to build Churches, or Chappels, without leave from the Knights; who also may chuse their own Clergy; other immunities and priviledges they

See *Polidor, Crantzius, Funccius, Trithemius, P. Æmilius, Peucetus, Sleidanus, Urspergensis, Sebastian Frank, Helpinstan, &c.*

Knights of S. Lazarus.

Of Calatrava.

they have, as may be seen in the Confirmation, or Bull of Pope *Innocent* the third, which is extant in the Second Book of his Decretal Epistles. The Knights of Saint *James* in *Spain*, were instituted under Pope *Alexander* the third, who confirmed this order, and were to follow Saint *Austins* rule. The first Master was *Peter Verdinand*, whose yearly revenue is one hundred and fifty thousand Crowns. They were instituted *Anno* 1170. the great Master is next to the King in power and state; they wear both in Peace and Wars a Purple Cross before their Breast, resembling the Hilts of a two-handed Sword called *Spatha*; therefore these Knights are called *Milites S. Jacobi de Spatha*; and the order from *Compostella* is named *Compostellana*. Many other orders of Knight-hood there are in *Christendom*, as of Saint *George* in *England*, of Saint *Andrew* in *Scotland*, of Saint *Michael* in *France*, of the *Lily* in *Navar*, of Saint *Mark* in *Venice*, of the *Dove* in *Castile*, of the *Golden Fleece* in *Burgundy*, of Saint *Maurice* in *Savoy*, of Saint *Stephen* in *Tuscany*; and many more which are rather Secular, then Religious Knights. "The list of which may be seen in our continuation "of Sir Walter Raleighs History, to be sold at the "Grey-hound in Little Britain *London*, the edition "which I owne."

Of Saint James.

Divers orders of Knight-hood.

Who would see more of the Religious Orders of Knight-hood, may read *Sebastian Frank* in his Chronicle, *Paninius* in his *Appendix* to *Platina*, and in his Chronicle, *Polydor*, *Hospinian*, and others.

Q. 11. *What were the Orders of* Mendicant Friers?

A. Of these were four sorts; namely, *Augustines*, *Carmelites*, *Predicants*, and *Minorits*. The *Augustinians* were erected by *William* Duke of *Aquitain*, about the year 1150. from whom they were named *Guilhelmits*, but afterwards Pope *Innocent* the fourth, understanding that their were many Orders of Eremites in divers parts of the world, living under different titles and rules, he invited them to live under one head, and to profesle one rule; to wit, that of Saint *Austin*. But this Pope dying in the interim, *Alexander* the fourth succeeded, to whom Saint *Austin* appeared in a vision, having a great head, but small bodies by which he is warned to perfect the Union which *Innocent* began, which he did accordingly, and so he united them all in own order, and called them by one name, to wit, the

Friers Mendicants.

Monks, or Augustinians.

Eremites of S. Austin.

the Hermites of Saint Austin, whose rule he commanded they should follow, and be subject to one General Prior; and so dispensed with their former rules and observances. Withall he enjoyned them so forsake the Desarts, and to live in Cities, that they might teach the people. To this end he gave them diverse priviledges: and so did Honorius the fourth, about the year of Christ 1290. They wear a black coat with a hood of the same colour, and under a white short coat, a leathren girdle with horn buckles. They came into England Anno 1249. before Alexanders vision, and by their sermons indeavoured to advance King Richard the third his title against the heirs of King Edward. These Eremites did spread so fast through the world, that there were reckoned of this order about 2000. Convents. These Monks have three rules to which they are bound, given them by Saint Austin, as they say. The first is that they possesse nothing in property, but have all things in common, that they be not solicitous what they shall eat or drink, or wherewith they shall be cloathed; That none be admitted without triall; That none depart or carry any thing out of the Monastery, without the Superiors leave; That no man maintain any point of Doctrine, without acquainting the Superior with it; That secret faults be first reproved, and if not repented of, punished: That excommunicate persons repair to their Superiour: This second rule restrains the sinnes and manner of their praying and fasting; their times of reading, reading and reflecting; of their obedience, silence, and behaviour, both at house and abroad, and how contumacy must be punished. The third rule commands their duties more largely, as that they must love God above all things, that they maintain unity; that wear drink and cloth be distributed to need; that all things be common, that there be no pride, covetousness or vain glory among them; they are enjoyned to fasting, mortification, devotion, abstinence, silent excommunion; to hear the word read at table; to succour the sick and infirm; to be modest in apparel, words and gesture, in their looks, when they chance to fall a weeping to repress immodesty in

their

their Brothers, to receive no letters nor guifts without the Superiors knowledge, to have their cloathes well kept from moths, to beware of murmuring and repining; that to conceal any thing, shall be counted theft, that they be not too nice in washing their cloathes; that in sickneſſe the Phyſitian be advised with; That they may bathe themſelves; That the ſick want nothing neceſſary for him; That there be no ſtrife, envy, nor evil word among them; That the Superior uſe not harſh words in reproving; That he ſhew good example to his Brothers in holy converſation; That he be wiſe, humble, and carefull of his charge; and that the duties inſtructed may be the better perfourmed. Theſe rules muſt be read once every week; which rules are followed, and obſerved not onely by all the Canon Regular, and the Eremites of Saint *Austin*, before, but alſo by the *Minimi*, *Heremitani*, except the *Minors*; and likewiſe by the *Dominicans*, the Servants of our Lady, the *Guidridians*, *Jeſuati*, Canons Regular of Saint *George*, *Montolibetenſes*, Eremites of Saint *Hieron*, *Hieronymites* ſimply, *Crucifers*, *Scopetins*, *Hoſpitalarii*, *Sti Antonii*, *Trinitarii*, *Servites*, *Heraclius Forenſi*, or of Saint *John* of *Jeruſalem*, *Chriſtofi* with the Star, the *Friers* of Saint *Peter* the confeſſor de *Migella*, *Sepulchrins*, of Brothers of the Lords Sepulchre; The *Friers* of the *Vallis Umbroſi*, *Villorini*, *Gilbertini*. The *Eremites* of Saint *Paul*, whom ſome think to be all one with the *Augustians*; *Eremites Fulginenſes*, *Celeſtini*. The Knights of Saint *James* of *Spatha*, and divers more, who notwithſtanding differ in their habits, exercises, and manner of living.

Monks of S. Austin.

See *Alphonſus Alvares Guevera*, and *Hoſpinian* out of him. See alſo *Polydor*, *Antoninus*, *Sebaſtian Frank*, *Sabellicus*, *Volaterranus*, *Balæus*, &c.

Monks, or Carmelites.

Q. 8th. What were the Carmelites?

A. Theſe were *Eremites*, whoſe habitation was in Caves and Rocks on the hill *Carmel*, famous for the *Prophets Elias* and *Eliſha*. About the year of Chriſt 1160. or as others ſay 1209. *Almericus* Patriarch of *Antioch*, and the Popes Legat came thither, and gathered theſe diſperſed *Anachorits* into one body, and built them a Monaſtery on the top of the hill near the Well of *Elias*, by which ſtood an ancient Chappel of our Lady. Perhaps from this Chappel the *Carmelites* were called the Virgins Brothers. The ſame

Almericus

Almericus translated into Latine the Book concerning the institution of the first Monks, written in Greek by *John* Bishop of *Jerusalem*, for the benefit of these *Carmelites*, and placed over them a Latine Governour in the time of Pope *Alexander* the third, who began his Popedom *An.* 1120. The Governours names were as *Berthildus Aguinensis* some think this Order was instituted 40. years after, to wit, in the Papacy of *Innocent* the third. Their second Governour was *Brochard* of *Jerusalem*, who made them a rule, much after the rule of Saint *Basils* which in the year 1209. was abridged and confirmed by *Albert*, Patriarch of *Jerusalem*, who tied them to fasting, silence, and canonical hours; and the Lay-Brothers to *Peter* the *Eremites* Beads or Prayers, and to our Ladies Psalter. They were as yet tied to no Vow, but that of obedience to their Superiours. They came into *England* about the year 1240. *Ralph Fresburn* was their first Governour here, and *Hamfrid Nelson* the first *Carmelite* that read School Divinity in *Cambridge*, and was of that order the first Doctor of Divinity. This order came into *Europe* *Anno* 1428. Whilst they were in *Syria*, their Garment was a striped cloak of party colours, which they say was used by the Prophet *Elias*; but Pope *Honorius* the third, or as some say the fourth, took from them this habit, as not beseeming or agreeable to Religion; and instead thereof gave them a white cloak, and a white hood, and under a coat with a scapulary of hair-colour. The use of the white cloak was confirmed by Pope *Nicholaus* the fourth. Whilst they used the former habit, they were highly esteemed by the *Egyptians*, and maintained by the *Sultan*; but when they began to wear the Popes new Livery, he expelled them out of *Egypt*, and burned down their Monastery and Chappel. *Honorius* the fourth, exempted them from the jurisdiction of Princes and Bishops. *Gregory* the ninth forbade them to enjoy possessions, or revenues; but to beg from door to door. *Honorius* the fourth will have them called instead of *Carmelites*, *Brothers of the Virgin Mary*. *Alexander* the fourth, allowed them prisons to punish their apostates, and *John* 22. took them into his immediate protection,

religion, and by a vision was warned to leave them out of purgatory. Many of the Carmelites fell off from their first strictness of life, and gave themselves to all the sensual voluptuousness; whereupon they were divided into two Sects: the one were called *Observants*, the other *Non Observants*; to understand this order is meritorious, and three years indulgence is granted to him that shall at any time call them brothers of Saint *Mary*. In many of their Chappels they have the picture of this Impostor in their habit, because he is named *Elias*, and they say that *Elias* did wear this habit; they have changed now (I mean the *Non Observants*) their lute-coloured coats into black.

Of these passages see *Balaus*, *Sabellicus*, *Mantuan Eclog.* 10. *Scrope*, *Vincentius*, in *Specul. Hist. Polyd.* &c.

Q. 13. *What were the* Dominicans?

A. They were so called from *Dominicus* a Spaniard their first Author; they sprung out of the *Humiliati*, and were instituted by *Innocent* the third, *Anno* 1205. the chief end of their institution was to write, expound, and preach the word of God; whence they are named *Predicants* or *Predicatores*. *Dominicus* was by Pope *Innocent* the third, *Anno* 1207. employed with twelve Abbots of the Order of *Cisterium*, to preach down the Doctrines of the *Albigenses*. He by his preaching so incensed the Princes against them, that they took arms, and killed above One hundred thousand of them. *Dominicus* with twelve more, accompanied by *Fulco*, Bishop of *Toledo*, went to *Rome*, where he persuaded *Innocent* the third, to confirm his order, who was somewhat averse, till he dreamed that he saw *Dominicus* supporting with his shoulders the Church of *Lateran*, that was ready to fall down; hereupon he advised *Dominick* to pitch upon some rule, and he would confirm it; *Dominick* accordingly chose for his Disciples being fifteen together, acquainted them with the Popes intention, they all resolve to observe the rule of Saint *Austin*, the preacher: to the twelfth *Innocent* dieth, *Honorius* the third succeeds, who confirmeth their rule and institution, *Dominick* added some things to Saint *Austins* rule. He divided his fraternity into three parts, one for humble and contemplative Brothers, the other for contemplative Sisters, the

Monks or *Dominicans.*

Friers Predicants.

the third was for both sexes, that were given to the active life: these were called Brothers and Sisters of Saint *Dominick*, or the Souldiers of Jesus Christ: for as *Dominick* with the spirituall, so these with the corporal sword were to subdue Hereticks. The *Dominicans* are tied to reject all kinde of wealth, money, and possessions, that their work of preaching may not be hindred. To hold every year a generall Chapter. To fast seven months together; namely, from holy Rood day in September, till Easter; and at all other times on Friday to abstain from flesh, except in times of sickness. To lye in Blankets, not in Sheets; nor on Feather-beds. To be silent. To wear a white coat, under a black cloak, which they say was prescribed by the Virgin *Mary*, to one *Reginaldus* in his sickness. To have low-built Monasteries answering to their poverty and humility. To be contents with the title of *Friers Preachers*, whereas before they were stiled Friers of the blessed Virgin *Mary*. To celebrate on every Saturday the *Office of the Virgin Mary*, except in Lent, and on Festival days. To disperse themselves through all parts of the world, for preaching the Gospel. To choose them a Generall Master, whose subordinate Prelates should be called *Priors* but not *Abbots*. The first that was elected Master Generall was *Dominicus* himself *Anno* 1220. who died the next year after. The Professors do not promise to live according to their rule, or to keep it; (because not to performe such a promise is a mortall sin) but onely to obey according to the rule: because in this case ordinary transgression obligeth not to the sin, but to the punishment, as they think, for *Dominick*'s good service against the Albigenses, he is made by *Honorius* the third, Master of the Sacred Palace. And so the *Dominicans* are ordinarily the Masters of this place. And because a Dominican played *Mary* the seventh Emperor, in the Eucharist, therefore the Pope inflicted this punishment on the order, that their priests should ever after in the Eucharist use their left hand. *Matthew* writes that *Dominick* received a Staff from *Peter*, and a Book from *Paul*, with a command to preach the Gospel every where, because his disciples dispersed themselves into

into all parts. *Dominick* himself went to *Rome*, where by the concession of the Pope and Cardinals, he gathered together in one Covent all the Nuns dispersed through divers places of the City, where they had the Church of Saint *Sabina* assigned them; 44 of them met together, and took upon them the profession and habit of Saint *Dominick*. The order of *Predicants* increased so fast, that in the time of *Sabellicus*, about the year of Christ 1494. were reckoned 4143. Monasteries of *Dominicans*, in which were 1500 Masters of Divinity, besides divers Cloysters of them in *Armenia* and *Ethiopia*, and 150. Covents of *Dominican* Nuns, in divers parts of *Europe*. The cause of this great increase of *Predicants*, was partly the mortified life, humility, & abstinence of *Dominick*; for they write of him that he preferred Bread and water to the best cheer, a Hair Shirt to the finest Linnen, a hard Board to the softest Bed, and a hard Stone to the easiest Pillow. He did use to wear an Iron Chaine, with which he beat himself every night, both for his own sins, and the sins of the world, for which also he did frequently weep, and pray whole nights together in Churches. He offered himself twice as a ransome, to redeem others. And partly the cause was, his frequent visions and miracles, (which whether true or false, I leave for others to judge;) partly also by receiving Children and Infants into their society before the years of probation, besides the great respect which the Popes carried towards this order; for *Gregory* the ninth, canonised *Dominick Anno* 1233. They were subject to no ordinary, but to the Pope: they had many priviledges granted them, as to preach in any mans Pulpit, without asking leave of the Bishop; to make Noble men and their Ladies confess to them, and not to their Curates, to administer the Sacraments where they pleased, to be exempt from all Ecclesiastical censures, and this priviledge they had from Pope *Innocent* the fourth, that no *Dominican* could change his order, or enter into any other.

Of these passages see *Mat. Paris*, *Antoninus*, *Vincentius* in *Speculo Hist.* *Sabellicus*, *Florentius*, *Crantzius*, *Theodoricus de Apoleia in vita Dominici*, *Surius*, *de vit. Sanct.* *Frank* in *Chron.* *&c.*

Q. 14. *What were the* Franciscans?

Franciscans.

A. They are so named from *Francis* an *Italian* Merchant, who before his conversion was called *John Bernardon*, living

living a wicked and debauched life in his younger years, was at last reclaimed by a vision, as the Story goeth; of a Castle full of armes and Crosses, with a voice telling him, that he was to be a spiritual souldier. Afterward as he was praying, he was warned by a voice to repair the decayed houses of Christ; which he did by stealing money from his Father, and bestowing it on the reparation of Churches; whereupon his Father beats him, puts him in prison, and disinherits him; he rejoycing at this, stript himself naked of all his Garments, which he delivers to his Father, shewing how willing he was to relinquish all for Christ. Within a short while he gathered many Disciples, to whom he prescribeth this rule, *Anno* 1198. That they shall be chast, poor, and obedient to Christ, to the Pope, and to their Superiors; That none be admitted into their order, till they be duely examined and proved; That the Clergy in their divine service follow the order of the *Roman* Church, and the Lay-Brothers say 24. *Pater-Nosters* for their *Matins*, &c. That they fast from *All-Saints*, till *Christmass*, &c. That they enter not into any house, till they say peace be to this house, and then they may eat of what is set before them; That they meddle not with money, nor appropriate any thing to themselves; that they help one another; that penance be imposed on those who sin; that they have their publick meetings or chapters, and that they chuse their provincial Ministers, and these must chuse a General Minister over the whole Fraternity; that their preachers be men of approved gifts, and that they preach not abroad without leave from the Bishops; That they use brotherly admonition and correction, that they give themselves to prayer, modesty, temperance, and other vertues, and that they enter not into *Nunneries*, except such as are authorized; that none go to convert *Saracens* or other Infidels, but such as are sent by the Provincial Ministers; that they all remain constant in the Catholike faith, and that none break this rule, except he will incurr the curse of God, and of the two blessed Apostles, *Peter* and *Paul*. This rule *Francis* strengthened by his Will and Testament

which he enjoyneth to be read, as often as they shall read the rule. This rule and order was confirmed by Pope *Innocent* the third, but not till he was warned by visions of a Palme tree growing and spreading under him, and of a poor man supporting the decaying *Lateran*; and until he had tried *Francis* his obedience, which he shewed by wallowing in the mire with swine, as the Pope advised him. This order was also confirmed again by Pope *Honorius* the third, and by Pope *Nicholaus* the third, in his Decretal Epistles, which he enjoyned should be read in Schools. *Francis* would not have his Disciples to be called *Franciscans* from his name, but *Minores*, and so he would have the Superiors or Governors of his order to be called not Masters, but Ministers, to put them in minde of their humble condition, and to follow Christs advice to his Disciples, *Whosoever will be great among you, let him be your servant.*

Who would know more fully these passages, let him read *Bonaventure* in the life of Saint *Francis*, *Antoninus*, *Sebast. Frank*, *Tritbemius* in Chron. *Balæus*, *Mo Paris*, *Vincentius*, &c.

Q. 15. *What things else are observable in the* Franciscan *order?*

A. 1. *Francis* divided his Disciples into three Classes or Ranks; the first was of the *Friers Minorites*, whereof himself was one, and whose life was most rigid; For they were neither to have *Granaries*, nor two *Coats*. The Second was of Ladies and poor Virgins, who from Saint *Clara* were named *Claristæ*, this Order was not so strict as the former. The third was of *Penitents* instituted for married people, who desired to do pennance; these might enjoy propriety in their goods. The first sort was for contemplation and action too; namely, in preaching; the second for contemplation onely, the third for action onely. This third order is not properly called Religious, because they may continue in their married estate, & enjoy propriety. Their are called *Friers Penites* of *Jesus Christ*, and *Saccii* from their sack-cloath which they wore; and *Continentes*, not that they vowed continency, but because certain days every week, they abstained from carnal Copulation. The Women are called *Sisters Penitents*. The first order were not to permit any of the third order to enter their Churches in time of interdict. This order was condemned in *England* An. 1307

Monks, or Franciscans their habit, Schisms, Families, Rules & Priviledges.

Friers Minorites.

1307. but is again advanced by *Peter Treuxbury* a *Franciscan* Minister, and allowed in the Chapter at *London*. 2. Many Families sprung out of this Minorite order; namely, *Observantes*, *Conventuales*, *Minimi*, *Capucini*, *Collectani*, who gathered or collected the moneys; *Amadeani*, *Reformati de Evangelio*, *Chiacini cum barbis*, *de Portiuncula*, *Paulini*, *Bosiani*, *Gaudentes*, *de Augustinis* with their open shooes, and *Servitutes*. 3. *Francis* himself wore a short coat without any artificiall tincture; instead of a girdle, he used a cord, and went bare-footed; hence after long altercation among his Disciples about their habit and shooes, it was ordered that they should wear soles onely, having no more upper leather then to tie the shooes. That they should travel either on foot, or upon Asses. And whereas they could not agree about the form, measure, and colour of their habit, (for Saint *Francis* in this determined nothing,) the matter is referred to Pope *John* 22. who leaves it to the arbitrement of their General and Provincial Ministers. At this day they wear a long coat with a large hood of gray, or hair-colour, bare-footed, and girded with a cord. 4. Such vertue hath been held in a *Franciscan* Garment, that divers Princes have desired to be buried in it, thinking thereby to be safe from the Devil. So we read of *Francis* the second, Marquesse of *Mantua*, of *Robert* King of *Sicily*, and divers others, who have by their last will ordered that they might be interred in a *Seraphick* habit. And yet we read that *Francis* himself died naked, because he would be like Christ, who hung naked on the crosse. 5. I read of divers Schismes among the *Franciscans* about the form of their habit; one I finde in the time of *Crescentius de Elcyo* their sixth General Minister, *Anno* 1245. Some among them bragging much of the Spirit, would not live after *St. Francis* rule, but after their *own*, accounting themselves the Saints. These despised a long habit, and would go in short cloakes. Another schisme they made in the Province of *Narbon*, *Anno* 1319. after the death of Pope *Clement* 5. during the vacancy of the Popedom almost two years. These Monks chose their own Ministers and Governours, and flung away the

habit of their order as profane, wearing short Garments, imprisoning and excommunicating the *Obedientes*. Pope *John* 22. condemned these *Minorites* as Hereticks; and the *Fratricelli* starting up at that time, condemned the same Pope of Heresie, for saying Christ and his Disciples had a common stock among them, whereof *Judas* bore the bag. Another Schisme they had about the year 1352. some petitioned the Pope for leave to live after the letter of Saint *Francis* his rule, and not after the glosse, as they all did. They obtain four places to reside in, and in each of them twelve brothers. But these aiming at liberty, rejecting the rule of their order, and wearing short undecent Garments, were suppressed by Pope *Innocent* the sixth. Another rupture was among them, during the Schisme of the Church, begun by *Urban* the sixth, who sat at *Rome*, and *Clemens* at *Avinion*; for the *Minorites* of *England*, *France*, and *Spain*, chose them one General, and those of *Italy*, *Germany*, and *Hungary* another. An. 1431. they divided themselves into *Conventuales*, and *Observantes*; these despising the *Conventual* Prelates, chose their own Governours, calling the others profane and impious. These touch no money, eat no flesh, and wear no shoes; they multiplied exceedingly in all parts, chiefly in *Italy*. They were confirmed by the Council of *Constance*, and divers Popes. *S. Francis* prohibited his Monks to meddle with Ecclesiastical preferments, to be called Lords or Masters, to hear confessions, to eat flesh, to wear rich apparell, and to dwell in sumptuous houses. *Bonaventure* their eight General, ordered that they should continue singing till the Epiphany, *Glory to thee O Lord, who wast born of a Virgin*, &c. He taught them also to exhort the people to salute the Virgin *Mary* at the ringing of the bell, after the *Completory*, in memory of the Angel saluting her that hour. Pope *Gregory* the eleventh limited the power of the *Minorites* Protectors, that they should not meddle with any, except he disobey the Pope and Church, apostatize from the faith, and forsake his rule. *Honorius* the third decreed, that no *Minorite* should ever forsake his order. The *Minorites* obtained this favour, that they might make Masters

of Divinity among themselves; wherof *Alexander de Ales* was the first. 7. The *Franciscans* did increase so fast in all parts, that from the year 1211, till the year 1380. being the space of 169. years, there were erected in *Christendom* above 1500. Monasteries of this order. *Sabellicus* recordeth that in his time were Ninety thousand *Minorites*. "The cause of this increase was "partly their diligence and sedulity in making Pro-"selites, partly their priviledges, and partly their "pretended sanctity and mortification, but chief-"ly their incredible miracles and visions of Saint "*Francis*, which are obtruded on the peoples belief; "as his five wounds, his bearing of Christ in his arms, "his mansion in Heaven next Christ, and much other "stuff to this purpose, with which their Legends are "fraught. 8. There be three sorts of poverty among the *Mendicant Friers*; one is to have nothing, either in common or in propriety; and this is the *Franciscan* poverty, which is the greatest of all: another is which the *Dominicans* profesle; that is to have nothing in property, yet some things in common, as books, cloathes, and food. The third is and the least, to have some things both in common and in property, but onely such as necessity requites, for food and rayment; and this is the poverty of the *Carmelites* and *Augustinians*.

Poverty, three-fold.

Of these things see the Authors above named.

Q. 16. *What were the Knights of the holy Sepulchre, and the* Gladiatores?

A. These ascribe the original of their order to Saint *James* our Lords brother, and son of *Alphæus*; but its more likely that this order began when *Jerusalem* was taken by *Godfrey* of *Bulloigne*; at this day, it is quite extinct. When *Jerusalem* was taken by the *Soldan*, these *Anno Christi* 1300. with all the other religious Knights of Christendom were driven out of *Syria*; yet the care of the holy Sepulchre, which these Knights had charge of, was committed to the *Franciscans* by the *Soldan*, who of all the Christian profession suffered none to stay in *Syria* and *Jerusalem*, but the *Armenians*, *Syrians*, *Georgians*, *Greeks* and *Franciscans*; the Pope allows eight of this order with a Christian Knight, who is their *Guardian*, to keep

Knights of the holy Sepulchre.

the Sepulchre. The manner of installing the Knights of the Sepulchre was this: The Knight after preparation, being brought within the Sepulchre, where Hymnes are sung, and prayers said, declares kneeling, that he is come to be made Knight of the most holy Sepulchre of our Lord; that he was nobly descended, and had means sufficient to maintain him; withall promiseth to hear Masse daily, to expose his life and estate against the Infidels, to defend the Church of God and Ministers thereof, from their persecutors, to avoid unjust Wars, Duells, filthy Lucre, and such like, to maintain peace amongst Christians, to shun oppression, perjury, rapin, blasphemy, and all other grievous sins. Then the *Guardian* laying his hand on the Knights head, bids him be a stout, faithful, and good souldier of our Lord *Jesus Christ*, and of his holy Sepulchre. Upon this he gives him a pair of guilded Spurs, with a naked Sword, signing him three times with the crosse, and bidding him in the name of the Trinity, use this Sword to his own and the Churches defence, and to the confusion of the enemies thereof; then the Sword being sheathed, is girt to the Knight by the *Guardian*; the Knight riseth, and bending his knees and bowing his head over the Sepulchre, is by the *Guardian* struck on the shoulder three times with the Sword, saying, *I ordain thee Knight of the holy Sepulchre of our Lord Jesus Christ, in the name of the Father, Son, and Holy Ghost.* This he repeats three times, and crosseth him three times, then kisseth him, and puts a Golden Chain about his neck, with a double red Crosse hanging at it; at last the Knight having kissed the Sepulchre, the Monks present sing *Te Deum*, and after a short prayer, he is dismissed. This order was by Pope *Innocent* the eighth, Anno 1485. made one with the Knights of *Rhodes*. The order of *Gladiators* began in *Livonia*, much about the time that the *Tutonicks* began in *Jerusalem*, Anno 1204. They were called *Gladiatores*, from carrying on their cloak two red Swords across. *Albert* Bishop of *Riga* began this order, and allowed the third part of his Churches revenues towards the maintenance thereof. Their habit was white, on which were woven two bloody Swords,

Gladiators.

Swords, in manner of a Crosse as is said; to signifie their innocency, and warfare against the *Pagans*; whom they converted to Christianity, not onely in *Riga* the Metropolis, but in most places of *Livonia*. Pope *Innocent* gave them all the Lands they could subdue there. The rule they professed was the same with that of the *Templars*; but by the Popes perswasion both the *Crucigeri* and *Gladiatores* incorporated themselves into the *Teutonick* order.

See *Crantzius* L. 7. *Funccius* L. 10. *Munster* in his *Geography*, *Balæus Cent.* 4. &c.

Q. 17. *What were the Knights of Saint* Mary *of* Redemption, *of* Montesia, *and the order of* Vallis Scholarium, *and* Canons Regular *of Saint* Mark?

A. The Knights of Saint *Mary de Mercede*, or of *Redemption*, because their charge was to redeem Captives, was instituted by *James* King of *Arragon*, who in the year 1212. subdued the Isles *Baleares*. This order began about the year 1232. and is confirmed by *Gregory* the nineth. They wear a white garment, with a black crosse. They are of the *Cistertian* order. The Knights of *Montesia*, are so called from that place in the Kingdom of *Valentia*. They were instituted much about the time of the former Knights of Saint *Mary*, by the same King *James*, and confirmed by the same Pope *Gregory* the nineth; the badge of this order is a red crosse, and are also *Cistertians*. The order of *Vallis Scholarium*, began *Anno* 1217. by one *Guilelmus Richardus*, a Scholar of *Paris*, who with *Edward* and *Manasses* professors of Divinity, betook themselves to the Desart in *Champanie*, where they set up a new order, but after the rule of Saint *Austin*. They borrowed also some things of the *Cistertians*, that the *Prior* should visit all the Churches of his order without exacting any temporalties; that they hold a general Chapter every year; that they wear no linnen shirts, nor sleep on feather-beds; that none eat flesh, but such as are sick and weak. The place where they first resided in, was called *Vallis Scholarium*. This order was confirmed by Pope *Honorius* the third. The order or Congregation of Saint *Marks Canons Regulars* began in *Mantua*, about the year 1231.

Of Saint Mary of Redemption.

Of Montesia.

Monks of Vallis Scholarium.

Monks of Saint Marks Canons Regular.

See *Paninius* in his Chronicle, and *Genebrard*. See also *Volaterran* L. 21. *Balæus*, *Polydor*, *Hospinian*, and others.

Q. 18. *What was the order of Saint* Clara, *Saint* Pauls Eremites, *and* Boni-homines?

Nuns of Saint Clara.

A. Clara was of the same Town *Assisum* with *Francis*, and his intimate acquaintance; she was Daughter to *Ortulana*, who undertook Pilgrimages both to *Rome* and to the holy Sepulchre; in her Childhood she wore sackcloath next her skin, and would never hear of marriage. She stole away from her Parents, cut off her hair, and could not be drawn away by any perswasions from her intended course of life. About the year 1225. at the Church of Saint *Damianus* she instituted the order of *Poor Ladies*, called from her name *Clarissa*, and from the place the Nuns of Saint *Damian*. Neer this Church in a Cottage she lived two and forty years, afflicting her body with fasting, watchings and all kind of hardnesse. Next her flesh she wore the brisley side of a Hogs skin, lay on hard boords, went bare-footed. In Lent and other fasting times, she used only bread and water; she tasted wine onely upon Sundaies; her rule was that of the *Franciscans*. Pope *Innocent* the third, or as others say, *Honorius* the third, confirmed this order. She could not be perswaded by Pope *Gregory* the nineth, to reserve any of her possessions, but forlook all for Christ, as she thought. Saint *Pauls Eremites* in *Hungary* were instituted in the year 1215. after the rule of Saint *Austin* by *Eusebius* of *Strigonia*, and was confirmed by *Gentilis* the Popes Legat, *Anno* 1308. They came into *England*, and seated themselves in *Colchester*, *Anno* 1310. The order called *Boni Homines*, or *Boni Viri*, that is, good men, was instituted by *Edmund*, sonne to *Richard* Earle of *Cornwall*, who had been elected Emperor. These did follow Saint *Austins* rule, and wear a skie-coloured garment.

Eremites of Saint Paul in Hungary.

Monks or Boni Homines.

See *Polydor*, both in his History, and in his Inventions, *Frank* in his Chronicles, *Baleus* in his Appendix, *Antoninus* in his Titles, *&c.*

Q. 19. *What were the* Servants *of Saint Mary, the* Cælestini, *and* Jesuati?

Monks or Saint Maries servants.

A. One *Philip Tudert* a *Florentine* by birth, and a Physician by profession, instituted this order of Saint *Maries Servants*; they follow the rule of *Saint Austin*; they wear a short black coat, and over that, a long black cloak pleated about the shoulders. They were confirmed by Pope *Bennet* the eleventh, and seven other Popes after him. They are permitted to carry a Satchel or Bag to put the almes in, which they beg.

In

In *Italy* there be eight and forty Monasteries of these *Servants*. This order was instituted *Anno.* 1282. or as others say, 1285. The *Celestini* were so called from Pope *Celestine* the fifth, who having before his Popedom lived an *Eremiticall* life in divers Desarts, at last erected this order after the rule of Saint *Bennet*, and procured it to be confirmed by Pope *Gregory* the tenth, in the Generall Counceil of *Lyons*. Their habit is of skie-colour without a hood. *Celestin* their Author being elected Pope, and cheated out of it by *Boniface* the eight, who by a Cane and a hole in the Wall, speak to him to relinquish his Popedom; which he did, thinking an Angel had spoken to him, I say *Celestine* returned again to his Eremiticall life, which he could not long enjoy; for Pope *Boniface* put him in prison upon jealousie, where he died. These Monks came into *England*, *Anno* 1414. The *Jesuati* began at *Siena* by *John Columbanus*, and *Francis Vincent*, *Anno* 1365. they were called *Jesuati* from using the name of *Jesus* often in their mouthes. Pope *Urban* the fifth, approved them, and enjoyned them to wear a white garment, a white cover for their head, a leathern girdle, and to go bare-footed, using onely wooden soles. These Monks were afterward called *Apostolici*. &c.

Monks or Celestini.

Monks or Jesuati.

See *Frank* in Chron. *Sabellicus*, *Enne.* 9. *Crantzius L.* 9. *Volaterranus L.* 21. *Polydor L.* 7. *Surius Tom.* 3. *De Vit. Sanct.*

Q. 20. *What was the Order of Saint* Briget?

A. Briget, not that of *Scotland*, who lived about the year, 530, but a Princess of *Sweden*, *Anno* 1360. obtained a confirmation of her order (which she received immediately from Christ, as she said) by Pope *Urban* the fifth. Her rule was according to that of Saint *Basils*. The Monks and Nuns may have their Covents contiguous, and the same Church, but the Brothers must officiate below, the Sisters above. Both Sexes must use gray cloaks and coats, with a red cross thereon. They must have nothing in propriety, touch no money, must lie onely upon straw. The fashion, colour, and measure of their cloathes are set down; on their Vaile they must wear a weite linnen Crown, on which are sowed pieces of red cloath, representing drops of blood, and so placed that they may resemble the cross. The Sisters are enjoyned how to officiate, and what prayers they shall use every day, to be silent,

Monks and Nuns of Saint Brigets order.

to

to avoid conference with men, except it be at a window, upon urgent occasion, on Sundays and great Festivals, and that onely from nine till the evening. She that openeth not her window at all, shall have the greater reward in Heaven. Days of fasting are prescribed them; none must be admitted into the order, without a years probation: then she must be examined and consecrated by the Bishop, who is to bring her into the Church with a red Crosse carried before her, having the Crucifix on the one side, and the Virgins Image on the other, to put her in minde of patience, and chastity: two Tapers burning must be carried before the Crosse; then the Bishop consecrates a Ring, and prayeth. She having testified her constant resolution to that kinde of life, the Bishop by putting the Ring on her finger, marrieth her to Christ, and prayeth; she comes to the Altar and offers, then returns to her place again. Her new cloathes are also consecrated, and she is called by the Priest to come bare-footed to the Altar; the Bishop prayeth again, and withall puts on her the coat of her profession, her shooes, hood, and cloak, which he tieth with a wooden button, in memory of Christs wooden Crosse, to which her minde should be fastned. Then her Vaile is put on, the Bishop at every action, and parcel of her cloathes prayeth, and at last her Crown, the Bishop praying that she may be Crowned with joy. She returns to her place, and is called again to the Altar, where she falls on her face, the Bishop with his Priests read the *Letanie*, absolves her, and gives her the Eucharist; her Coffin, which during the time of the Masse stood there, is carried by four Sisters, sprinkling dust on it, into the Covent; at the gate whereof stands the Abbatesse with her *Nuns*, the Bishop with two Tapers carried before him, and the Priests singing, brings the new Nun, and recommends her to the care of the *Abbatesse*, which she receives, shuts the gate, and brings her into the Chapter. The first eight days she is tied to no discipline. At Table and in the Quire she sitteth last. The number of the Sisters is sixty, and no more. Thirteen Priests according to the number of Apostles, whereof Saint *Paul* was

was one, four *Evangelists*, or Preachers, representing the four Doctors of the Church, *Ambrose*, *Austin*, *Gregory*, and *Hierom*; and eight Lay-men. All these together make up the number of the thirteen Apostles, and 72. Disciples. The Priests Garments shall be of course gray, on which shall be worne a red crosse, and in the middest a round piece of white cloth, to resemble the host which they daily offer. The four *Evangelists* shall carry on their cloaks a white circle, to shew the incomprehensible wisdom of the four Doctors which they represent. Within these circles red pieces of cloth shall be inserted like tongues cloven, to shew their learning and eloquence. The Lay-brothers shall wear on their cloaks a white crosse, to shew Christs innocency, with five pieces of red cloth, in memory of Christs five wounds. The number of Brothers in the Covent, must not exceed five and twenty, who are to be blessed by the Bishop, after the same manner that the Sisters were; but instead of a Ring, the Bishop shall hold the Priest by the hand, and for a Vail, shall lay his hands on his head; and instead of a Crown, shall use the sign of the Crosse. The Abbatesse shall be among the thirteen Priests, as *Mary* was among the Apostles; she shall have for Confessor him whom the Bishop alloweth. Confession must be made at least three times yearly, and every day if need be, to such Priests as the Confessor shall chuse; the Priest shall be diligent in preaching, praying, and fasting. Every Thursday shall be a Chapter held, wherein the delinquent Sisters may be punished with fasting, standing without doores in the Church-yard, whilst the other Sisters are within at Divine Service, and with prostrating her self on the ground, till the Abbatesse take her up, and intercede for her absolution. If a Sister possesse any thing in propriety, and dyeth before she confesseth it, her body is layed on a Beer at the Church door, where they all say an *Ave-Mary* for her, and then is absolved, and after Mass is carried from the Quire to the Church door by the Sisters, where the Brothers receive her, and bury her. Neither the Abbatesse, nor any Sister must receive gifts, or have

any

any thing in proper. Every one after the first foundation, must bring their yearly revenues to be imployed by the Abbatesse; but after the number of Sisters is filled, and a revenue setled, they that come after need brin nothing. If any dye, her cloathes and allowance in dyet shall be given to the poor, till another be chosen. Every year before the Feast of *All-Saints*, let there be an audit of expences kept; if any thing remain over and above the expences, let it be reserved for the next years expences, or bestowed on the poor, on whom also the Nuns old cloathes must be conferred. Every Novice must bring a present or almes gift to the Covent, but nothing that hath been got by oppression, cheating, stealing, or any other sinistrous means; such gifts must be restored again, and so must gifts doubtfully got be rejected; and if the Covent stand not in need of any present, let it be given to the poor. In every Church must be thirteen Altars, on each of which one Chalice, but on the high Altar two Chalices, two pair of Flaggons, so many Candlesticks, one Crosse, three Censers, one for daily use, the other two for solemn Feasts, a *Ciborj* for the Host; let there be no Gold nor Silver in the Covent, except where the Holy Reliques are kept; Let every one have her office or service Book, and as many other books as they will, for good arts; Let each Altar have two Altar-cloths; Let no Sisters be admitted under eighteen, nor Priest or Brother under five and twenty years of age; Let the Sisters imploy their time in devotion, labouring with their hands, and about their own affairs, after the manner of Christ and his Mother; Let rich and poor have the same measure of meat and drink; and let not any afflict their body too much; for not their own correction, but Gods mercy, must save them. Let the sisters confesse at the latteis of the windows, where they may be heard, but not seen; but in receiveing the Eucharist, they may be heard and seen. But they must do nothing without the leave of the Abbatesse, and some witnesses, except in time of confession. Priests must not enter the Nunnery, except to give the Sacrament in the agony of death, and that with some witnesses; all

all the Priests and Brothers may enter to perform funerall obsequies. The Bishop of the Diocesse must be the Father and Visitor of the Monasteries and Nunneries; the Prince of the Territory shall be the Protector, and the Pope the faithful Guardian; without whose will no Covent shall be made. Let there be a hole like a grave still open in the Covent, that the sisters may pray every day there with the Abbesse (taking up a little dust between her fingers) that God who preserved Christs body from the corruption of the grave, would also preserve both their bodies and souls from the corruption of sin. Let there be a Beer or Coffin at the Church-door with some earth, that all comers in may remember they are dust, and to dust shall return: to the observers of this rule Christ promiseth his aid, who revealed himself to Saint *Briget*, and counsels her to convey it to the Pope, to be confirmed. "So goeth the story, as it is "set down by *Hospinian*, who translated it out of the "*German* into the *Latin* tongue: this order came in- "to *England An.* 1414. and was placed at *Richmond*. "There be few of these else where, except in *Sweden*.

See *Antonius, Baleus, Nauclerus, Trithemius, Crantzius*, &c.

Q. 21. *What was the Order of S. Katherine, and of S. Justina?*

Saint Katherine of Sena.

A. *Katherine* born at *Sena* in *Tuscany*, in her Childhood vowed Virginity; and in a dream saw *Dominick* with a Lilly in his hand, and other religion-founders, wishing her to professe some of their orders; she embraced that of *Dominick*, in which she was so strict that she abhorred the smell of flesh, drank onely water, and used no other meet but bread and raw herbs. She lay upon boards in her cloathes. She girt her self so close with an Iron Chain, that it cut her skin; she used to watch whole nights together, and scarce slept half an hour in two days, in imitation of S. *Dominick*. She used to chastise her self three times every day with that Iron Chain, for an hour and half at a time, so that the blood run from her shoulders to her feet. One chastisement was for her self, the other for the dead, and the third for those that were alive in the world. "Many strange stories are "recorded of her, as that Christ appeared and mar-

ried

"ried himself to her with a Ring; that he opened her
"side, took out her old heart, and put a new one
"instead of the former; that he cloathed her with a
"bloody coloured garment, drawn out of the wound
"in his side; so that she never felt any cold after-
"wards: and divers other tales to this purpose.
Some say this order began *Anno* 1372. others, *Anno* 1455. The Nuns of this order wear a white garment, and over it a black Vaile, with a head-covering of the same colour. The order of Saint *Justina*, was instituted by *Ludovicus Barbus*, a *Venetian*, *Anno* 1409. after the ancient discipline of *Benedict*. This rule was enlarged by *Eugenius* the fourth, and confirmed by *John* 24. The Monks of this order are carefull not to eat out of the Covent with seculars, and to wash the feet of strangers.

Nuns of Saint Katharine.

Monks of Saint Justina.

See Frank in Chron. Polyd. Virg. Hospinian, Antoninus, Franc. Modius, &c,

Q. 22. *What were the Eremites of Saint* Hierom, *of Saint Saviour, the* Albati, Fratricelli, Turlupini, *and* Montoliveretes?

A. Saint *Hierom's* Eremites in *Spain*, under Saint *Austins* rule was instituted about the year 1366. in *Urbino* a City of *Umbria* in *Italy*, in the time of Pope *Gregory* the nineth, and was confirmed by *Gregory* the twelfth. Of this order there are in *Italy* five and twenty Covents. They differ in their habit, and other things, little or nothing from the other Monks of Saint *Hierom*. The Canons of Saint *Saviour* were instituted also in *Italy*, neer *Sena*, in a place called *Sessetum*, whence they are named *Sessetini*. They follow Saint *Austins* rule. Their Author was one *Francis* of *Bonani*, *Anno* 1366. in the time of Pope *Urban* the fifth, and were confirmed by his successor, *Gregory* the eleventh, *Anno* 1370. They wear a white cloak, with a white hood above a white linnen gowne.

Eremites of S. Hierom.

Canons of Saint Saviour.

Albati. *Albati* were so called from the white linnen they wore; these in the time of Pope *Boniface* the nineth, *Anno* 1399. came down from the *Alpes* into *Lombardie*, *Florentia*, *Pisa*, and other places of *Italy*, having for their guide a Priest cloathed in white, and carrying in his hand the Crucifix: he pretended so much zeal and religion, that he was held a Saint. "These people intended to such a vast body, that

Boniface

Boniface the nineth grew jealous their Priest aimed at the Popedom; therefore sent out some armed men against them, apprehended their Priest, and put him to death; upon which the whole multitude fled, every man returning to his house. These made profession of sorrow, weeping for the sins and calamities of those times; they eat together in the high-ways, and slept all promiscuously together like beasts: they are by most reckoned among the *Heretical*, and not religious orders, and so are the *Fraticelli* or *Beghardi*, who would be counted the third order of *Franciscans*; they were called *Fraticelli*, Brothers of the Cells and Caves where they dwelt. Their Women were named *Beghina*, and *Beguta*. These sprung up *Anno* 1298. they went with their faces covered, and their heads hanging down; their lives were flagitious, and their opinions heretical, as we have already shewed among the Heresies: therefore they are condemned by *Boniface* the eight, *Clemens* the fifth, and *John* the twenty second: yet *Gregory* the eleventh, and *Eugenius* the forth, defended such of them against whose life and faith no just exceptions could be taken: *Gregory* about the year 1378. *Eugenius Anno* 1431. The *Turlupini* also, though they would have been thought a religious order, were heretical in their Tenets, and therefore condemned and burned, *Anno* 1372. *Montalivetenses*, or Monks of Mount *Olivet*, began *Anno* 1407. when the Church was divided between three Popes. In this distracted time many of *Sene* betook themselves to the next Hill, which they called Mount *Olivet*, and clothed themselves in white, professing *St. Benets* rule. They were confirmed by Pope *Gregory* the twelfth. There were others of the same name long before these, but *Boniface* the eighth, *Anno* 1309. put them down, and executed their Author at *Viterbium*; he only wore a linnen cloth about his waist, the rest of his body naked.

Fraticelli.

Turlupini.

Monks of Mount Olivet.

See *Frank, Sabellicus*, and the other Authors already named.

Q. 22. *What were the Canons of Saint* George, *the Minimes of Saint* Hierom, *the Canons of* Lateran, *Order of the Holy Ghost, of Saint* Ambrose ad Nemus, *and of the Minims of Jesus* Maria?

Canons Regular of Saint George.

A. The *Canons Regular* of Saint *George*, called also *Aga-*

Apostolici, were instituted by *Laurence Justinian*, Patriarch of *Venice*, *Anno* 1407. they were confirmed by *Gregory* the twelfth. They wear a linnen surplesse over their garments, and a black hood; but out of the Cloyster they wear a black cloak, with a black hat. There be two orders more of this name; the one wear white, the other blew; they abstain from flesh, except in their sicknesse and are not tied by vow to their profession.

Mendicants of Saint Hierom.

The Mendicants of Saint *Hierom* were instituted by *Carolus Florentinus*, *Anno* 1407. and are confirmed by *Gregory* the twelfth. They professe Saint *Austins* rule; they wear dark-coloured cloathes, and over their coat a pleared cloak divided, they use a leathern girdle, and wooden shooes.

Canons of Lateran.

The Canons of *Lateran* make Saint *Austin* their Author; these were expulsed, Saint *John Lateran*, by Pope *Calixtus*, after they had been seated there by *Eugenius* the fourth, who expelled the *Seculars* thence; but *Paul* the second, called back the *Regulars*, and by degrees expelled the *Seculars*. Their cloak, Scapulars, and hood are black.

Monks of the order of the Holy Ghost.

The order of the *Holy Ghost* was instituted neer *Venice*, by *Gabriel* of *Spoletum*, *Anno* 1407. they use the same habit that the *Canons Regular* doe wear.

Of Saint Ambrose ad Nemus.

The Brothers of Saint *Ambrose ad Nemus*, were instituted at *Milan*, and confirmed, *Anno* 1433. They wear dark-coloured cloathes, and professe Saint *Austins* rule.

Monks or Minimi of Jesu Maria.

The *Minimi* of *Jesu Maria*, were instituted by one *Francis Paula*, a *Sicilian*, *Anno* 1471. he made three rules; one for the brothers, another for the Sisters, and the third for both Sexes called *Tertiaris*. He would have the Brothers to be called *Minimi*, and the Sisters *Minimæ*, to teach them humility. They were enjoyned to keep the Ten Commandements, to observe the Church Lawes, to obey the Pope, and to persevere in their Vowes of Chastity, Poverty, Obedience, and Fasting. This order was allowed by *Julius* the second, *Innocent* the eighth, *Sixtus* the fourth, *Alexander* the sixth, and *Leo* the tenth. They abstain altogether from flesh, they wear onely coarse linnen, and goe alwayes barefooted, and bare-headed.

See *Juristi Tom. 2. de vit. Sanct.* with the other Authors already named.

Q. 24. *What Orders of Knighthood were there erected in Christendome after the yeare 1400?*

A.

A. The Knights of the Annunciation of *Mary* by *Amadeus* the fifth, Earle of *Savoy*, and first Duke thereof, *Anno* 1420. of this order we have already spoken. The order of *Mauritian* Knights was instituted by *Amadeus* the seventh, *Anno* 1490. to the honour of Saint *Maurice*, whose Ring was delivered to *Peter* Earle of *Savoy*, that by him it might be conveyed to his successors, as a badge of their right to, and soveraignty over that Country. The Knights of the Golden Fleece were instituted by *Philip* the good Duke of *Burgundy*, and Father to *Charles*, whom the *Switzers* defeated and slew. This *Philip* on his wedding day, with *Isabel*, the King of *Portugals* daughter, erected this order, *Anno* 1429. which he called by the name of the Golden Fleece, in memory of *Jason*, and those other worthies, who ventured their lives for that Golden Fleece, to encourage Christians to venture their lives like courageous *Argonauts*, for the defence and honour of the Catholike Church. There were appoynted thirty one Knights of this order, the chief whereof was the Duke of *Burgundy*: now the Kings of *Spain* are chief, in right of that Dukedome. Of these Knights we have spoken already in our History of the world; in the impression by me owned as before is mentioned. The Knights of the *Moon* were instituted by *Reyner*, Duke of *Anjou*, when he obtained the Kingdom of *Sicily*, *Anno* 1464. These Knights wore a silver half Moon on their arme, and were bound to defend one another in all dangers; and never to fall at variance among themselves. The Knights of Saint *Michael* the Arch-Angel were instituted by *Lewis* the *French* King, *Anno* 1469. These wear a Golden Chain, at which hanged the image of Saint *Michael* treading on the infernal Dragon. This picture his Father *Charles* the seventh wore in his banners; and it is worne by his posterity in memory of Saint *Michael*, who was seen in the battel at the bridge of *Orleans*, fighting against the *English*, whom he forced to raise their siedge. The King appoynted there should be of this order 36. Knights, whereof himself should be the first. They are tied to hear Mass every day. The Knights of Saint *Stephen* were instituted by *Cosme*, Duke of *Florence*, and confirmed

Knights of the Annunciation.

Of St. Maurice.

Of the Golden Fleece.

Of the Moon.

Of St. Michael.

Of Saint Stephen.

firmed by Pope *Pius* the fourth, *Anno* 1561. in imitation of the Knights of *Malta*. They differ from the *Joannites*, that instead of a white, they wear a red Crosse set in Gold. They may also marry once, which the *Joannites* could not do. Their seat is in *Ilua* an Island in the *Ligustick* Sea. They are called Saint *Stephens* Knights, not from *Stephen* the first Martyr, but from *Stephen* Bishop of *Florence*, who was Canonized, or from Pope *Stephen*. The Knights of the holy Spirit were instituted by *Henry* the French King, *Anno* 1579. Of the Knights of Saint *George* in *England*, or of the *Garter*, instituted by King *Edward* the third, *Anno* 1351. and of the Knights of the *Star*, set up by King *John* the first of *France*, in memory of that Star which appeared at Christs Nativity, the Knights also of Jesus Christ in *Portugal*, and of the Knights of *Alcanthara* in *Castile*, we have already spoken. He that will see more, let him read *Pannimus* in *Chron. Sabellicus*, *Ennead.* 9. *Crantzius L.* 9. *Frank in Chron. Polyd. L.* 7. *Valaterran L.* 21. *Girard. Hist. L.* 14. *Balaus Cent.* 5. *Heuterus L.* 4. *rer. Burgund. Tilius, Hist. Franc. Genebrard in Chron. Helpinian de mig. Monach.* and the continuation of Sir *Walter Raleighs* History of the World, *in the edition by me owned*; to be sold by *J. S.* at the Grey-hound in Little Britaine *London*, &c.

Of the Holy Spirit.

THE

The Contents of the Eleventh Section.

Of Religious Orders and opinions from the year 1500. till this day. 2. The order of Jesuites. 3. Of their general rules. 4. Of their other rules. 5. Of their rules for Provosts of houses, Rectors of Colledges, &c. 6. Of their rules for Travellers, Ministers, Admonitors, &c. 7. Of their priviledges granted by Popes. 8. Of other Orders in the Church of Rome. 9. How Abbots are consecrated at this time. 10. Wherein the Christian Orders of Knight-hood differ. 11. Of other Orders of Knight-hood besides the French. 12. Of the Orders of Knight-hood in Germany, Hungary, Bohemia, Poland, &c. 13. The Orders of Knight-hood in Italy. 14. Of the Christian Military Orders in the East.

SECT. XI.

Quest. I.

What Religious Orders, and opinions in Religion are there sprung up in these latter times, that is, from the year 1500. till this day in the Christian World?

A. In the year 1500. started up a new order, called *Poor Pilgrims*; these came out of *Italy*, into *Germany* bare-foote, and bare-headed; some covered their bodies with linnen, others with gray cloth, carrying every one in his hand a wooden crosse, but without scrip or bag, staff or money, drinking neither Wine nor Beere, feeding all the week, except *Order of poor Pilgrims.*

except on Sundays, upon Herbs and Rootes sprinkled with salt: they abstained altogether from Eggs, Butter, Milk, Cheese, Fish, and Flesh. In the Church they stretch out their arms in manner of a Crosse, and praying fell flat on the ground. They stayed not above four and twenty hours in any place, they went by couples begging from doore to doore. Among them were divers Priests, Deacons, and Subdeacons: this pennance they undertook voluntarily, some for three years, others for five or seaven, as they pleased, and at the end of their years returned home, and betook themselves again to their callings: they excluded from their Pilgrimage onely Monks and Women.

Of Indians.

About six years after, was instituted the order of *Indians*, under Pope *Julius* the second, and *Maximilian* the first Emperor: "These were of the *Carmelite* "race; and were called *Indians*, as I suppose from "their intention to convert the *Indians* then dis-"covered; they wore black cloaks, and over them white gownes, as appears by that verse of *Franc. Modius*: *Qui tegimus pura pallia pulla toga.* Under Pope *Clement* the seventh was instituted the order of *the Society of Divine love*; these were devout people, who met in retired places, remote from the company of the vulgar: here they prayed, sung, administred the Sacraments, and did other acts of devotion; they were called also *Theatini*, from *Theatinum*; the Bishoprick of which place was rejected by *John Peter Carrafa*, that he might the more freely enjoy that devout life, and give himself the more seriously to contemplate divine mysteries, and to regain the honour of the Clergy, so much degenerated from their former integrity. He refused also the Bishoprick of *Brundusium*, which *Charles* the fifth would have conferred upon him; yet afterward he was content to change his name from *John Peter* to *Paul* the fourth, and to accept the Popedom. Of this society also were *Caietan* the *Apostolical Protonotarie*, *Boniface* a noble man of *Piemont*, and one *Paul* a *Roman*. In the year 1537. was instituted the order of *Paulini*, by a certain Countesse called *Gastalia* at *Mantua*, hence her disciples were named *Gastalini*. The Brothers

Of Divine love or Theatini.

Of Paulini.

Brothers and Sisters of this Sect were by their own strength thus to tame their flesh; they were to lie two and two together in one bed, but with a Crosse layed between the man and the woman, that they might not touch one the other. This course they were to use so long, till they had quite subdued the tickling of the flesh. But this order lasted not long; for the inconveniencies found in it occasioned the extirpation thereof.

See *Hospinian*, *Franc. Modius*, *Naucleru*, and others.

Q. 2. *What is the order of the* Jesuites?

Of Jesuites.

A. This order which is called the *Society of Jesus*, (because they take upon them to advance the Name, Doctrine and Honour of *Jesus* more then other orders heretofore,) was instituted about the year 1540. by *Ignatius Loyola* of *Cantabria*, who being at first a Souldier, and receiving some wounds in the *French* War, of which he lay sick above a year, resolved upon recovery of his health, to renounce the world, and wholly to addict himself to the advancing of the name of *Jesus*; for this cause being five and twenty years of age, he forsakes all, and travels to *Jerusalem*; thence (having done his devotion to the holy Sepulchre) returns into *Spain*, where at *Compluetum* and *Salamantica*, he gives himself to study: in the interim he took upon him to preach mortification, both by his Doctrine and mean habit, "though as yet he "was furnished neither with sufficient learning, nor "was he called; wherefore he was imprisoned, and "examined by the Inquisitors, and being found "zealous for the *Roman* faith, was dismissed, and "thence goeth to *Paris*, where he studied ten years "in great poverty and weakness of body, and was "at last made Master of Arts. In the year 1536. he returns to *Spain* with ten more of his profession, and from thence to *Rome*, to have leave of the Pope to travel to *Jerusalem*; but finding the peace broken between the *Turk* and *Venetian*, they go to *Venice*, and their did dresse the wounds and sores of poor people in Hospitals. Seven of these ten companions of *Ignatius* took the Priest-hood upon them, and preached up and down the territories of *Venice*; having neither temporal nor ecclesiastical

Ignatius Loyola.

meanes to sustain them. After this they all go to *Rome*, where they are hated and molested by the Clergy, yet their society increased daily, and procured a confirmation of their order from Pope *Paul* the third, which since was ratified by *Julius* the third, *Paul* the fourth, *Pius* the fourth, and the Councel of *Trent*. "At first they were not to have "above 60. of their society; but afterward the "Pope perceiving how needful this order was to the "decaying *Romish* Religion, permitted all that were "fit to enter into the same. They have their chief or General, their coadjutors in spiritual things, such are their Priests, and professors of Divinity, Philosophy, and inferiour Arts: Their coadjutors in temporals, who look to their clothing, dyet, and domestick affairs; their Scholars and Novices are maintained, least this order or society might faile, who are bound to obey their Superiors without doubting or inquiring into the nature of the thing enjoyned them. "This order differs from others, "in that besides the three ordinary Vowes of Chastity, Poverty, and Obedience, they binde themselves to the Pope, in undertaking cheerfully, "readily, and without charging him, any journey "he shall command for propagating the *Roman* faith: the title also of Professor among them is more honourable then of Priest; for one may be a Priest many years, before he be admitted Professor. The *Jesuites*, instead of a hood, wear a Philosophical cloak, that is long and black, their cap resembling a crosse is called *Baretta*; this they do not wear abroad; their cassocks they call *Talares*, which they tie with Silk girdles; And they spread so fast over the world, that above sixty years ago they had 456. Colledges.

See *Christianus Franken* in *Colloq. Jesuit. Sacrus, Hospinian*, &c.

Q. 3. *What be the general rules to which the* Jesuites *are tied?*

Jesuites, their rules.

A. To examine their conscience twice daily; To be diligent in prayer, meditation, and reading; To be daily at divine service, at the times appointed to confesse their sins; To renew their Vows every year twice; To be abstinent on Fridays, not to preach without the Superiors leave; nor to keep money by them

them, not to have any thing in proper; To read no Books without leave, nor to meddle with any thing that is not theirs; To learn the language of the Country where they live, not to lock their Chests, or Chamber doors; Not to sleep in the night with the window open, or naked, or to go out of their chamber without their cloathes; Not to reach or learn without the Superiors leave; Not to drink between meals, or to eat abroad without leave, or to take Physick, or to consult with the Physician, all this be permitted by the superior; To harken to the bell when it rings; To keep their beds neat, and chambers clean; To against the Superior, when any is grievously tempted; To be obedient, humble, and reverent in uncovering the head to their Superiors; not to complain of one superior to another; To be silent, or else to speak briefly, with moderation and submission; To avoid contentions, contradictions, or speaking evil of one anothers native Country; let him onely reprove and command who is authorized so to do. Let none enter into another mans place, office, or chamber, without leave; whilest two are in one chamber, let the door stand open; Let no man mock another; Let no man at table put off his hat, except to his superior; No talk with strangers, or commerce by letters without leave; Let no man report idle rumours, nor divulge abroad what is done at home. None without leave may write any thing of instruction or consolation, nor meddle at all with secular affaires. Every one ought to instruct and exhort his Brother to confesse; Let none go abroad without leave, and he must shew the cause of his going abroad, and what effect it took, when he doth return; he must also write down his name, and against the Porter whither he goeth, and must return before night. That when any traveleth he shall lodge no where but in a *Jesuites* Colledge, if there be any in that place; and shall be as obedient to the Superior there, as to his own. Let every one have these rules by him, that he may read, or hear them read, once every moneth; but the Coadjutors must read their rules

every week. They have also their Constitutions, wherein is shewed that the end of their Society is to do good to their own souls, and the souls of their neighbours, and that therefore they are bound to travell to and fro in the world; to confesse their sinnes to the Priest every fifth moneth, and then to receive the Body of Christ; to cast off all inordinate affections of Kindred, Friends, and worldly things, to deny themselves, to take up the Crosse of Christ, and to follow him; to study humility, to aim at perfection and all other vertues, chiefly charity; to have a speciall care of the inward man; to imbrace poverty with cheerfulnesse, to give freely of their spiritual things, as they have received freely; to study purity and chastity, and to be very vigilant over their senses, chiefly over the eyes and tongue. To be temperate, modest, decent and devout in all things, chiefly at table. To labour diligently for obedience, and to refuse nothing that the superior shall command. In confession to conceal nothing from the Ghostly Father. To study unity and conformity in judgements, and affections. To avoid idlenesse and secular affairs. To be careful to preserve health, and to avoid all excesse that may impare it, as too much watching, fasting, labouring, or any other outward penance, and in sicknesse to be humble, patient, and devout. To desire the Superior once every year that he would enjoyn them some pennance for their failings in the observation of their rules and constitutions, which ought to be heard or read, every moneth.

Of these passages see the *Jesuites* rules printed together in one Book at *Lyons*, *Anno* 1607.

Q. 4. *What other rules have they besides these common rules and constitutions?*

Jesuites, their constitutions and rules for Provincials.

A. They have rules for every particular officer amongst them. As the Provincials rule is to use diligence, fidelity, mildnesse, bounty tempered with severity in his government, to alter or addde nothing in the rules and customes of the Province, without the consent of the General, in his absence or sicknesse he may name (if the General do not) a Subprovincial, he must always have with him four Counsellors, with whom he may advise in matters of weight. He hath

power

power to chuse divers Officers, such as Masters of the Novices, the Governours in spiritual things, Confessors, Preachers, and Readers, &c. He may dispense in divers things, and admit such as he thinks fit for probation; and may dismiss also in some cases, if the General hinder not: none must be admitted, who have forsaken the society, or dismissed, without a new examination and probation; he is to take care of the Masters and teachers in Schools and Colledges, what proficiency there is, what books are read, who are to study Divinity, and the learned tongues, that no Stage-playes be acted, but in Latine, and such as are modest, &c. He must confer no degrees in Divinity or Philosophy without the Generals leave. The degree or title of Master and Doctor, must not be used among them. He may chuse Coadjutors in spiritual and temporal affairs. He must look to the Edifices, Revenues, and Lands of the society within his Province; to avoid Suits in Law, yet to maintain their rights by Law, if need be; to look to all expenses and accounts, to avoid running in debt, and to have a care of the wardrob, and all the utensils; that if any Lands or Goods be given to the society, the General be acquainted therewith, and some share thereof be given to the poor of that place, where the Goods or Lands are. He is to be obedient, faithful, and reverent to his Generals; to call Provincial assemblies at fit times, and to help other Provinces when need requires. To see that Masses be had, and Sacraments administred according to the custom of the *Roman* Church; That Preachers and Confessors do their duties; That none be made Confessors, chiefly to women, but such as are well struck in years; That in time of infection he appoint such as may look to the sick; That he depart not out of his Province without the Generals leave, nor the Provost or Rector from his House, or Colledge without leave from the Provincial. That he be carefull what labourers he sends abroad into the Lords Vineyard, that he give them full instructions; that they travel on foote, rather then ride. He must visit every place within his Province once a year, and first the Church, the place wher the Eucharist is kept, the

holy

Of these passages see more fully in the forenamed Book.

holy Oyl, the Reliques, Altars, Seats of the Confessors, &c. then the persons, with whom he must deale prudently: & lastly, the Superior of the House or Colledge.

Q. 4 *What rules have they for the Provosts of Houses, Rectors of Colledges, Masters of Novices, and Confessors, &c.*

Jesuits, their rules for Provosts.

A. The Provost is bound to observe the common and particular rules; as also, all customes approved by the General or Provincial; to be careful of his Under-officers, and Confessors; to impose ordinary penances, such as publick reproof, to eat under the table, to kisse the feet of others, to pray in the refectory, to impose fasting, &c. He must have a Book, in which he must record what concerns the good of his house. He must see that all the rules and constitutions of the house be duly observed. That confessions be made at the appointed times. That Scholars and Coadjutors not formed, renew their Vows twice a year. That every other Friday he make an exhortation to obedience, penance, patience, chatity, humility, and other vertues. That he carry himself meerly and wisely to his inferiors, moderate in reproving and punishing, to send (if occasion be) one who may beg alms from door to door, for the Hospital, or who may accompany the Catechist, or who may preach in the streets. He must chiefly preserve love and unity in his house, and must read all Letters, that are either sent to, or from any under his charge, and must suffer none to have a seal, without the Provincials leave; see there be no armes nor musical instruments, nor wanton Books, nor idle recreations within his house. The Provost may, if need be, preach and hear confessions, but must not suffer Priests of the society to preach, and hear the Nuns confessions, except upon extraordinary occasion. He must take care that all spiritual exercises be duly performed, and divine service every day. Let there be seven hours allotted for sleep, and eight hours between dinner and supper. Let the table be blessed, and thanks given according to the *Roman Breviary*; Let an hour be allowed for recreation after dinner and supper, and on *Friday* after evening collation half an hour. Let there be conferences touching cases of conscience

ence held twice a week, at which all the Priests should be present. Let there be an account taken every month of what is received and expended in the house. Special care must be had of those that labour in the Lords Vineyard, that they may not want. If any thing of moment is to be done in the house, let the Provincial be acquainted therewith. Let no man keep a horse, except upon urgent occasion, and with the Generals leave. Women must not be permitted to enter into the house. Lands given by Will must be sold for the use of the society, but not without the Generals leave. Let no man walk abroad without a companion; let travellers of the Society be entertained kindly, etc. The Rectors of Colledges also have their rules, which are in a manner the same with those of the Provosts. Which rules, and constitutions, must be read twice or thrice a year in the Refectory. The examiner also of those that desire admission, hath his rules; he must be a man skilful and discreet, who must signifie to his Superior how he finds the party affected, and qualified. If unfit, he must be cheerfully dismissed. If fit, he must aske him if he is resolved to forsake the world? and why? what induced him to be of this Society? If he be in debt, or subject to any infirmity? what is his age, his country, his parents, and their condition? if he be born in marriage, of Christian parents, or of Heretick? if he be a Scholar, where, and how long he hath studied? if he will be a Coadjutor, and content with *Martha's* lot? Then he must be well instructed in the constitutions and rules of the Society. The Master of the Novices by his rules is tied to be courteous and loving to his Novices, to help, comfort, and instruct them upon all occasions: He hath power in some cases to enjoyn penance on them, and in some cases to absolve them. He must also be well exercised in *Basils* Rules, *Gregories* Morals, *Austins* Confessions, and Meditations, in *Bernard*, *Bonaventure*, *Cassian*, *Dorotheus* his Homilies, *Celestine*, *Ephrem*, *Hugo*, and *Richard de S. Victore*, *Umbertus de Exercitiis Religiosorum*, *Innocentius* of contempt of the world, *Thomas*

Their rules for Rectors of Colledges and the Examiner.

Their rules for Masters of the Novices.

mas de Kempis of the imitation of Christ, and such like Books; for Histories he must read *Gregories* Dialogues, *Gregory Turonensis* of the glory of Confessors and life of Saint *Martin*, *Eusebius* his Ecclesiastick History, *Sulpitius* of Saint *Martins* life, the select lives of the Fathers, the lives of *Lippoman*, and *Surius*, *Pet. Damianus*, *Pet. Cluniacensis* of Miracles, the *Indian* Letters, and the life of *Ignatius*. The Probationer for the first three weeks is to be used as a guest: in which time he is to be instructed in the rules and constitutions of the house: Then must be examined, and must promise that in a years space after his enterance he shall part with all his estate: If he be a Scholar, he must read some lectures; if no Scholar, he shall do some handy-work. A General confession must be also made, what he brings with him into the house must be inventoried in a Book, where the day and year of his enterance, with his Country, must be registred, and subscribed with his own hand; he must also performe some spiritual exercises in his second probation, and he must be tried how he can serve for a moneth; and then for another moneth, he must be imployed in begging from door to door, to shew how willing he is for the love of Christ, to forsake all worldly hopes. And for a fourth experiment, he must be exercised in some base employment about the house. After this he shall be imployed in teaching the ignorant and Children the doctrine of Christianity, and must be tried with meane cloathes and diet, and with moderate pennance also: and must be instructed in the practise of devotion and mortification, and modesty, and must be made a chamber-fellow to one by whom he may profit. He must not speak with his kindred without leave, and witnesses, and therefore must not be in any such office as hath relation to strangers, as Caterer, Porter, &c. The Novices once a week must have a day of recreation. The Coadjutors must be taught the rosary. After all this, the Novices must be asked if they are able to undergoe the burthens of that Society; if they be, let it be recorded, and then let them confesse to the Priest.

In

In the morning after the ringing of the Bell, they must by their private devotion, prepare themselves for publeik prayer. Halfe an hour is allowed them, for dreſſing up their Beds and Chambers, then they must hear Maſſe, and exhortations, which are made to them twice a week for half an hour, the other half hour they ſhall repeat and conferr. Then the next day their Maſter ſhall propoſe them ways to overcome temtations and difficulties, the reſt of the time till examination before dinner, ſhall be imployed in ſome exerciſe. Having recreated themſelves an hour after dinner, at the ringing of the Bell, they ſhall repair to their Chambers to ſtudy; an hour after they ſhall repeat ſomething to their Maſter, and twice a week they ſhall aske one another the grounds of Chriſtianity; they muſt be ſilent, except in times of exerciſe and recreation: before ſupper, they ſhall pray, and ſo before they go to bed. After two years of probation, they are examined again, touching their reſolution and conſtancy in that order, and then certain rules of modeſty, and behaviour are preſcribed them. The rules for Counſellors are, that they be ſincere, judicious, faithful, intelligent, free from partiality, conſiderate, and not raſh in giving ſentence, to uſe few words, to ſubmit to the judgements of the Superior, to divulge nothing without him, to maintain his dignity, and with ſubmiſſion to give him their beſt advile, &c.

Their Counſellors rules.

Of theſe things ſee the *Jeſuits* book afore named.

Q. 6. *What rules have they for Travellers, or Pilgrims, for the Miniſter, for the Admoniter, and other officers?*

A. Travellers muſt eaſe the weariſomneſſe of their journey with ſpiritual fruits; every day when they begin their journey, they muſt ſay all the *Letanies*, and other prayers; their talk muſt be of heavenly things, that Chriſt may be their fellow-traveller. They muſt beg almes for the love of Chriſt, who was poor himſelf; let them accuſtome themſelves to patience in bearing all injuries; let the ſtronger follow the weaker, and not go before; if any fall ſick by the way, let one ſtay with him, to look carefully to him, to edifie in the Lord all ſuch as give them entertainment. Let them

Their rules for Travellers.

them in all places shew good examples of holiness and modesty. If they travel over any House or College of the Society, they must not beg of strangers without leave from the Superior of that House or Colledge. Let none travel without his Superiors Letters Patents.

Their Minister or Controllers rules.

The *Minister* or Controller of the house, is bound by his rules, to be assistant to the *Provost* or *Rector*, to be exact in all the rules, constitutions and customes of the house, to visit every other day all the offices and chambers in the House or Colledge. In the Spring and *Autumne* he must acquaint the Superior that the dyet and cloathes of the Society must be changed. Let him be present with the Physitian when he visits the sick; every day he must know the Superiors minde touching the houshold affairs; and must acquaint him with what is fit to be done, and what is amisse. He must see that all things be in good order, and clean, thus the gates be shut every night, to look to the windowes, candles, fires, and linnen. Let him see there be no disorders or quarrelling; he may supply the Superiors place in his absence, and may have an under-Minister. The *Admonitor* is tied by his rules, to put the Superior in minde wherein he faileth in his office. But this he must do with reverence and submission and with advice of the Counsellors, and must not acquaint others what is done in this case: If the Superior be incorrigible after divers warnings, he must acquaint the higher powers: he must have a seal for those letters which are sent to the Superiors.

Admonitor his rules.

The *Jesuites* have also rules in writing of letters. The Superior or Rector of House or Colledge, is to write every week to the Provincial, and so is he that is sent abroad to preach or convert, of all matters of moment concerning their Society; the Provincials are to write once a moneth to the Generall: but the Superiors and Rectors of Houses and Colledges once in three moneths; the Provincials shall write once a moneth to Provosts, Rectors, and those that are sent abroad in messages; the Generall shall write to the Provincials once in two moneths, but to Rectors once in six moneths, except

except there be urgent occasion to write oftener, left letters be lost or intercepted, they must be written diverse times: and the coppies thereof, if they be to the General, must be recorded in a book: letters must be written in characters or mystical terms. The letters written at Rome by the General, shall be read in the Houses and Colledges, and there safely laid up. He that hath the charge of spiritual things, is tied by his rules, to be carefull over the soules committed to him, in admonishing, instructing, exhorting, and examining. The Overseer of the Church, is by his rules bound to acquaint the Provost every Saturday of the next Festivals and Fasts, that warning may be given on Sunday in the *Refectory* at supper-time: He must every Saturday set down in writting, what Ceremonies are to be used the next week at the high Alter. He must take care of the Masses and Prayers to be used for their deceased Founders and Benefactors, as also for the defunct of their Society. He must see that the Priests be shaved, and that they observe their rules. He must suffer no almes to be given for hearing of confessions, or saying Divine Service. He must have special care of the Host, of the Holy Oyle, Crosses, Chalices, Reliques, &c. When the Reliques are to be shewed, two Wax Candles must be lighted. He must look to the Fabrick of the Church, and must admonish the Superior to nominate preachers for the next day. He must take care over all the Church moveables, and keep an inventory of them. He must also take care of the linnen, candles, prayers, graves. When the holy linnen groweth old and useless, let it be burned, and the ashes thereof cast into the holy Pond or Lake; a Catalogue also must be kept of all the Masses that are to be celebrated by the Priests, and the prayers to be said by those that are not Priests, yearly, monethly, and weekly, besides extraordinary times; the Priests are tied by their rules, to be devout, holy, and reverent in the exercise of their Function; to observe all the *Romish* rites, uniformity, and decency; to be expert in cases of conscience, and diligent in hearing confessions; but the Confessor and Penitent must not see one another in time of confession; and

Overseer of the Church, his rules.

Priests their rules.

there

there must be an eye witness present, though not ear witness, if the Penitent be a Woman. Confessions must be heard from the morning till noon. The Priest must exhort the sick to make their Wills, but not to assist them in making thereof.

Preachers, their rules.

Preachers are tied by their rules to teach sound & wholsom Doctrine, tending not to curiosity, but edification; to be diligent in reading the Scripture, and Fathers, to be exemplary in their conversation, to abstain from reproving Princes, Bishops, and Magistrates in their Sermons, or any Religious Orders; to forbear any expressions that may move laughter, or contempt. Let them beware of Pride, Arrogance, Vain-glory, affected eloquence; let their gestures be modest and grave; let them chiefly commend the frequent use of confession, of the Eucharist, of good works, of obedience, of the Church Ceremonies, of penance, prayer, &c. and let not their Sermons be extemporary, or exceed an hour. They that are sent to preach abroad in remote places, are tied by their rules to walk on foot, to live upon alms, to lodge in Hospitals, to take leave of the Ordinary to preach, to make notice of the most devout people in every place where they come. They shall not only preach, but likewise confess, catechise, pray, administer the Sacraments, visit the sick, resolve doubts of conscience, compose differences, &c. They must strive to make all men their friends, and to pray for their persecutors, and bear them with patience. Let them write every week of their Operations, what progress they make in their preachings and other spiritual exercises, to preach to themselves as well as to others: and to do nothing but what they are injoyned to by their Superiors. The Generals Prokurator is tied by his rules, to supervise the Suits in Law, of the Society, otherwise to defend; to give an account of all his actions to the Provost General; to keep in books all deputies of Provinces and Colleges; to keep a list of all Church benefices united to their Colledges, &c. to have great care of all Writings, Bonds, Bulls, Records, and other papers committed to his charge, &c. The Procurator of the House is tied by his rules, chiefly to have care of the

Generals Prokurators Rules.

Houses,

Books, Records, and Money, how it is expended; and to give an account thereof to his Superiours. The Proctor of the Colledge and House of probation is tied by the same rules to be careful of the records and moneys, to keep a good account of what is layd out and received; and to write down all in his book. He that hath charge of the Readers at Table is bound by his rules, to take care that they have a loud, clear, and distinct voice; that they be perfect in what they read; that first they read a Chapter in the Bible, except in chiefe festivals, for then Homilies must be read concerning the day. Letters also from the *Indies* are to be read yearly. In the beginning of every moneth their constitutions and common rules, with *Ignatius* his Epistle of obedience must be read. In the evening after the Lesson, must be read the *Martyrology* of the next day. *Leviticus* and the *Canticles*, with some obscure Chapters in the Prophets are not to be read at all. *Eusebius* his history, *Nicephorus*, *Gregories* Dialogues, *Ambrose*, *Austin*, *Bernard*, with such like books, (whereof the Catalogue is set down in the rules) are to be read. The Superiour is to appoint what is to be read every day. *He* that hath the overseeing of the sick, is tied by his rules to be careful of them, of their dyet, Physitian, and all things else that may concern them; that his substitute called by them *Infirmarius*, have all kinde of physical Drugs, that he acquaint the Superiour with the sickness and quality of it; that every eighth day the sick receive the Eucharist, that prayers be made for him, and all things performed which may tend to his comfort and recovery; if he die, that the corps (if without offence) be kept above ground foure and twenty houres, and then decently interr'd. The Library keeper by his rules, must have by him *Index Expurgatorius*, and that he keepe no prohibited books, to keep the Library locked, except to those who are permitted so be in it, to keepe the books cleane, to write down their Titles, to have a Catalogue of them, to lend no [illegible] without the Superiours leave, &c. The [illegible] Master of the House is to look to the Chambers, Hall, Kitchin,

Readers, their rules.

Infirmarius.

Librarii.

Kitchin, Buttery, and other places, that all things be fit and in order. The *Aedituus* or Sexton must be subject to the *Praefectus* or him that hath the charge of the Church, to have a care of the sacred Vestiments, of the Linnen, of the *Host* and Wine; he must in divine Service light two candles, and at the elevation of the *Host* a wax Torch or Taper, and then shall ring the bell; he must keep cleen the Church Plate; before Masse or Sermon let him ring the bell, and the Virgins salutation bell, in the morning, at noon, and in the evening; and to ring the passing bell when any of the Society is departing: he must have a light continually burning before the *Host*; and there must never be wanting holy water; he shall deliver to the *Praefectus* all oblations that he shall finde; he must be careful of the Church-doors, to shut them at noon, and at Sun-set: and whilest they stand open, he, or one for him, must not be wanting: he must suffer none to walk up and down, to make any noise, and let all things be kept cleane. The Porter must have a list of all the Domesticks names, he must suffer none to go out without the Superiours leave: all letters he shall deliver to the Superiour; none that returns from the Country, must be let in till the Superiour know it: if Bishops or great men come in, let a Priest attend them, whilest he acquaints the Superiour. Let the keyes of the gate be delivered every night to the Provost or Rector: *He* must acquaint the Superiour if any poore be at the gate, or if any almes be given there, &c. The keeper of the Wardrobe must have an Inventory of all the cloathes in the house, and linnen thereof, of which he must be careful; he must every Saturday night furnish each chamber with cleane linnen, and carry away the foule every Sunday morning to the Washer. In Summer every fifteenth day he must give out cleane sheets; and in Winter every three weeks, &c. The Steward of the house must be careful of the Wine, and VVater, and Dyet of the Society; and to have the VVine-casks kept cleen. *He* that hath the charge of the Hall or Refectory, must look there be not wanting VVater, wels,

Towels, Napkins, Tablecloths, which must be changed once or twice a week; that the due hours of refection be observed by ringing the Bell; that he have a list of all their names who are in commons; that the remainders of the meat be reserved for the poor; and that he have the names of the VVaiters at table every week, and of the Readers, &c. The Cook hath his rules, to be cleanly, frugal, diligent, to touch no meat in cutting or dividing with his hands, but with a fork; to cut as he is directed by the Superiour; to dresse nothing for any particular man, except he be sick; nor to be wasteful of the VVood; to keep a list of all things belonging to the Kitchin. The *Excitator* who wakeneth the *Jesuites* in the morning, must goe to rest halfe an houre before others, that he may rise so much the sooner, ring the bell, and carry lights to every Chamber: a quarter of an hour after, he must visit each Chamber againe, and if he finde some in bed yet, he must tell the Superiour: another quarter of an hour after, he must ring to prayers; he that visits the Chambers at night, must ring or knock, that every one may examine his conscience: about a quarter of an houre after, he must ring to bed: and a quarter after that, he must see if every one be a bed, and the candles put out; if not, to acquaint the Superiour. Each *House* or Colledge hath one who buyeth all things necessary for the house; his rule is to be diligent and faithful in buying and employing the money delivered to him, that he may give a just account thereof. "These are the principal rules to which every Officer and Member of "the Society is bound. Some of lesser note I have "omitted for brevities sake, which may be seen at large "in the *Jesuites* own rules, set out by themselves in one "Book at *Lyons*, by their Superiours permission, *Anno* "1607.

Q. 7. What Priviledges have been granted to this Society from the Popes?

Priviledges granted by divers Popes to the Jesuites.

A. Pope *Paul* the third, gave them power to make what, and how many rules and constitutions they pleased, towards the advancement of their Society:

to admit as many into their order, as their General shall please, whereas in the beginning they were stinted to sixty onely; he also excommunicates all such as shall either hinder, or not aid this Society. He gave them also power to preach, administer the Sacraments, hear confessions, absolve, &c. in any place where they please, and to have their Conductors, both Spiritual as Priests, and Temporal as Cooks, Bakers, Carvers, Butlers, &c. on whom the *Jesuites* professed can conferr sacred orders. The *Jesuites* have this priviledge also to change their General, and he power to send them whither he pleaseth, and call them back again without asking leave of the Pope. They may also absolve all Hereticks confessing, and the General may excommunicate, and imprison Delinquents. They are exempted from the secular power, and from all Taxes and Tithes; they may carry with them moveable Altars when they travel, and may disguise themselves into any habit; he that visits a *Jesuites* House or Colledge, shall have a plenary indulgence. They have also power to exercise all Episcopal Functions; namely, to ordain, anoint, exorcise, confirm, consecrate, dispense, &c. All these priviledges were given to them by *Paul* the third, in several Bulls. Pope *Julius* the third, *Pauls* successor, gave them a priviledge to erect Universities where they pleased, and to conferr what degrees they will; to dispense also with fasting, and prohibited meats. Pope *Pius* the fourth, confirmeth all the former priviledges. *Pius* the fifth, grants that such *Jesuites* as forsake their order by leave from the Pope, or General, shall enter into no other order except the *Carthusians*; if they apostatise without leave, they shall be excommunicate; he gives them also power to read publickly in any University they come to, without asking leave and that none must hinder them, but all are bound to hear them. *Gregory* the thirteenth, gave them power to have their Confessours, *Judges*, and *Advocates*, and to recite their Canonical hours without the Quire, and to correct, change, interpret, expunge and burn such books as they dislike, and to be the Popes Library keepers, and exempteth them from

from being necessarily present at Processions or Funerals. By reason of these and other priviledges granted to this order; besides their own industry, they grew so numerous in the space of 75. years, that they had *Anno* 1608. as *Ribadeneira* the writer, 292. Colledges, besides 122. Houses, and of their Society were reckoned 10581. Out of their Colledges they raise a revenue of Twenty hundred thousand Crowns yearly.

Of all their priviledges see the Popes Bulls and Apostolical Letters, printed at *Rome* by their Superiors leave, in the *Jesuites* Colledge *Anno* 1568.

Q. 3. *Are there no other orders in the Church of Rome?*

A. There are divers more, but of less note, whose original is uncertain, both in respect of their Author and time, besides there be many subdivisions of one and the same order, as the *Franciscans* are subdivided into *Observantes, Conventuales, Minimi, Capucini, Collettani*, whose charge was to receive the money that is given them. *Amadeani, Reformati de Evangelio, Clarenini cum barba, de Portiuncula, Paulini, Bolani, Gandentes, de Angelinis* with their open shoes, *Zevolantes*. All these differ little except in some small matters. There be also some Monks called *Ambrosiani*, who wear red cloaks over white coats. Others are called *Capellani*, whose garments are partly black, and partly blew. *Chalmerians* wear a white crosse upon a white cloak. *Cellarii*, from their Cells are so called, and *Brothers of mercy* from visiting the sick, and carrying the dead to the grave, in the inside they wear black linnen, on the outside a sooty colour garment. *Clavigeri* wear upon a black cowle two keys, intimating by this, that they have power to open and shut Heaven. They make Saint *Peter* the Author of their order. *Crucifixi*, these bow their bodies and heads as they walk, go bare-foot, and wear a white cloak girt with a rope, they carry always in their hands a little wooden crosse. The *Brothers* of the *Crosse* wear a black cloak without a hood, and bear the Crosse before their breast. *Forficiferi*, so called from wearing a pair of sheers on their cloak, by which they shew that they clip off all carnall lusts, as if were with a pair of sheers. They wear a black cloak and hood, these we may call *Sheet-Brothers*. The *Brothers* of

Franciscans, subdivided into divers Orders.

Observantes.

Ambrosiani.

Capellani.

Cellarii.

Clavigeri.

Crucifixi.

Forficiferi.

of *Helen*, brag that they were instituted by *Helen*, *Constantine's* Mother, after she had found out the Crosse; they wear a white garment, and on it a yellow Crosse.

Hospitalarii. *Hospitalarii*, so called from looking to *Hospitals*, they wear black; they differ from the former of this name, and so do the *Crucigeri*. The *Brothers* of Saint *James* wear a sandy-coloured garment, and shells hanging at it; they make Saint *James* their Patron. The Order of *Ignorance*: These Monks think it mans chief happinesse to know nothing. "*This order of Ignorance is now the greatest in the world, and is like to swallow up all the Orders and Degrees of Learning, as Pharao's lean Kine did devour the fat. So much the more happy will this Order be, when it is fed with Tythes and Colledges.*" There is an order of *Joannites* differing from the former; these wear a red garment to represent Christs Blood, and on the breast thereof is woven a Chalice, to shew that in his Blood our sins are washed; they also hold a Book still in their hand. The order of the Valley of *Josaphat* goeth in a Purple Garment; these appoint Judges to decide controversies of marriage. The order of *Joseph* was erected in honour of *Maries* supposed Husband: These wear ash-coloured cloathes, and a white hood. The order of *Lazarus* or *Magdalen* wear a green crosse upon a black cloak with a hood: there be two sorts of them, some contemplative, who are black within, and white without, using ordinary food, the others wear a brown or tawny colour, and are active, their food is onely herbs and roots. The order of *Nuns* of Saint *Mary de decem virtutibus*, that is, *Of the ten vertues*, which consist onely in repeating the *Ave Mary* ten times. They wear a black Vaile, a white Coat, a red Scapular, and an ash-coloured cloak. There be two other orders of Saint *Mary*, the one wears a white coat, and a black cloak like *Carmelites*, the other are all white; there is also the order of *Maries* Conception. The order called *Reclusi*, shut themselves up between two walls, or in narrow cells, whence they never go out so long as they live. The order of Saint *Ruffus*, instituted by him; these go like the *Canons Regulars*, wearing a Scapular

over

over a linnen Surpleſſe, and a black coloured hood. There is an order of free Nuns, who maintain themſelves, and may marry when they will. The order of *Specularii* are ſo called from their looking glaſſes which they always carry; their inward garment is black, their outward white: They wear on their breaſt a black croſſe. "Among the Romans it was "counted an effeminate trick for men to carry about "Looking glaſſes; therefore Otho is mocked by Juvenal, "who ſpeaking of the Looking glaſſe, calls it, Pathicigalli-"nem Othonis." The order of the *Stellati*, wore Stars on their cloathes; ſome of them have black gowns and black hoods, ſome have cloaks without hoods. Some other petty orders there are of ſmall account.

Of which ſee *Seb. Frank* in Chron. *Franc. Modius*, *Heuterus de reb. Burgund. Haſpinian*, &c.

Q. 9. *How are the Abbots conſecrated at this time?*

A. If the Abbot be not a Monk, he is thus conſecrated. On the conſecration day, which is ſome Feſtival, or the Lords day, both the Biſhop, and the Abbot elect, confeſſe, and faſt the day before. In the Church two Chappels are trimmed up, the bigger for the Biſhop, the leſſer for the Abbot. On the Altar of the greater Chappel, ſtands a Croſſe and four Candleſticks. At the foot of the Altar the ground is covered with Turkie Carpets, or Tapeſtry, there is alſo in the Chappel a Table placed for the Biſhop, on which is clean Linnen, two Candleſticks, Bafons with Towels, the Holy Water pot, with the *Aſperſory*, the Cenſer, &c. Likewiſe the Biſhops Maſſe-Ornaments; there be alſo three Chaires, one for the Elect Abbot, the other two for the two aſſiſtant Abbots. The Biſhop hath three Chaplaines. In the leſſer Chappel for the Abbot, is an Altar with the Croſſe, and two Candleſticks, with the Pontifical and Miſſal; there is alſo a Table covered with clean Linnen, with Bafons, and two Candleſticks, and the Ring which is to be conſecrated, &c. The Biſhop having prayed at the Altar, aſcendeth his Chair of State over againſt the Altar, with his Mitre on his head; the Elect Abbot ſits in his ordinary cloathes, between two Mitred Abbots his aſſiſtants; then the Elect boweth himſelf to the Biſhop, who riſeth, taketh off

Abbots, how conſecrated.

his Mytre, and faith some prayers: after this the Bishop without his Mytre blesseth the Elects new cloathes, and besprinkles them with holy water, then he sits down, puts on his Mytre, and takes off the Elects secular garments, saying, *The Lord take off from thee the old man, &c.* and then cloaths him in a Monastical habit, saying, *The Lord cloath thee with the new man, &c.* This done the Bishop laying aside his Mytre, riseth and prayeth, and sits downe again. Then the Elect riseth, and beseeching him with bended knees, and his hands on his breast, that he would receive him, the Bishop riseth and prayeth over him; then the Elect being now made a Monk, promiseth Canonical obedience to the Bishop and his successors, fidelity to the Convent, continency and renunciation to his own Estate; with this the Bishop receiveth him into the society of the Monks, and withal into the kisse of peace. After this the Elect Abbot goeth into his Chappel, where he is habited like a Priest, and thence brought between the two Abbots assistants to the Bishop, who uncovering their heads, bow to him, and the elder of the two presents him to the Bishop, desiring he would ordain him Abbot of such a Monastery, according to the Apostolical authority committed to him. Then the Popes Mandate is read, the Elect sweareth upon the Gospel, the Bishop asketh if he will be faithful over the flock committed to him, if he will reform his life, be sober, humble, chast, and patient; if he will be subject, obedient, and reverent to the Pope and his successors; if he answereth *I will*, then the Bishop prayeth that God will keep and strengthen him; if the Abbot be not exempted from Episcopal Jurisdiction, he is to promise obedience to the Diocesan and his successors. This done, the Elect kisseth the Bishops hand, who standing before the Altar makes confession, kisseth the Gospel and the Altar, which he doth also incense, and sayeth Masse. After this the Elect goeth to his Chappel where he is crowned by the Abbots assistants, and is brought again before the Bishop, to whom he answereth himself, and then the Masse begins: the Bishop after this takes

the

the Pastoral staff, blesseth it, and prayeth for the Elect Abbot, who all the while is on his knees, above the Bishop layeth both his hands on the Abbots head, prayeth, and giveth to him the rule of the Order, whereof he is to be head, with an exhortation to be careful over them. After the Bishop hath blessed the Staff, he besprinkleth the Elect with Holy Water, delivereth him the Staff, with an exhortation to use it with discretion. Then he blesseth the Ring, and casts Holy Water on it, and puts it on the Ring finger of his right hand, and prayeth for him; this done, the Abbot receiveth the kiss of peace, then retireth to his Chappel, thence returneth with his two assistants, and presenteth to the Bishop two burning Tapers, two Breads, two vessels of Wine, and kisseth his hand. Then Masse is said, the Sacrament administred, and the Abbot is solemnly blessed; at length the Mytre is blessed, and washed with holy water, which the Bishop puts on the head of the Abbot, saying, *Lord we put on the head of this thy servant the Helmet of Salvation, that he having his head armed, may with the Horns of both Testaments appear terrible to the adversaries of the Truth, &c.* At last the Gloves are blessed and washed, and put on the Abbots hands, who with his Mytre on his head, is by the Bishop brought to the Quire and set in his predecessors Chaire; whence he riseth, blesseth the people present, and thanks the Bishop. The rest of the day is spent in good cheer. The consecration of the Abbatesse and Nuns is much after this manner.

See *Albertus Cellensis* in *Fenestella*, and *Helvinius* out of him.

Q. 30. *Wherein do the Christian Orders of Knighthood differ from one another?*

A. In the Times, Authors, Occasions, Habits, Ends, Ornaments and Ceremonies of their institution. The first order of Knight-hood in *Europe*, was that of the *Gennet*, instituted by *Charls Martel*, in memory of the great Victory he obtained against *Abdirame*, in whose Camp were found good store of *Gennets*, which are beasts like *Spanish* Cats in bigness, with long and slender bowels, their furres (wherewith good store were found in the enemies Camp, and presented to *Charls Martel*) do smell like those of

Civit

Gold Cocks. From this last the order is so called, consisting of sixteen Knights onely, who wore collars of Gold made of three chains, linked with red Roses enamelled, at the end of this collar hung a Golden Cocke. The order of the *Crown Royall*, instituted by *Charlemaine*, in favour of the *Persons*, who had done him good service in his wars against the *Saxons* or ancient *Saxons*) wore on their breasts a Crown Royal in embroidery of Gold, wherefore this was called *L'Ordre de la Corone Royal*. The order of the Star instituted by King *Robert* of *France*, Anno 1022. was composed of thirty Knights, whereof the King was chiefe. These wore cloaks of white Damaske, on the left side of the breast, was embroydered a Star wrought in Gold, with five pointed beames. Their Oath was to fly in honour of the Virgin *Mary*, (whom they called Star of the Sea, and Lady of the Star) a Garter or Coronet made up of five cents of Ave *Maries*, and five *Pater Nosters*, with an Anthem. This order of the Broom Flower, instituted by Saint *Lewis* the French King, did wear a collar compoſed of Broom husks, or coddes, interlaced with Flowers de Luce. King *Lewis* chose this Broom for his emblem, adding these words, *Exaltat humiles*; intimating that God had exalted him for his humility to the Royal Throne of *France*, in stead of his elder Brother of *France*. The Knights of this order wore cassocks of white Damask. The order of the Ship instituted also by Saint *Lewis*, for incouraging the French Nobility to attempt the Seas with him against the *Saracens*, wore a collar interlaced with double Scallops (signifying the sandy shores) and double Crescents or halfe Moons, which with the Ship hanging thereat declared his enterprise was to fight with *Infidels* and *Mahometans*, and to plant the Christian faith; Therefore these Knights were tied by their order to hear daily the office of our Saviours passion, to defend the Catholick Faith, Church, and Ministers thereof; and to protect Widows, Orphans, and other afflicted people. The order of Saint *Michael* was instituted by *Lewis* the eleventh, Son to *Charls* the seventh, in honour of Saint

Of the Crown Royall.

Of the Stars

Of the Broome Flower.

Of the Ship.

Of S. Michael.

Saint *Michael* the French tutelar Angel, who commanded *Aubert* Bishop of *Auranches* to erect a Church to him on that Hill, which ever since hath been called *Mount Saint Michael*, frequented yearly with Pilgrims from all parts of *France*: to whom also is dedicated the nine and twentieth day of September, in memory of this Angel who fought against the English at *Orleans*; hereupon *Charls* the seventh took for his *Oriflamb* the image of Saint *Michael*, which was always carried before the King when he went to wars. They wear a collar of Gold made of Scallops fastned on small chaines, from which hangeth the Image of *Michael* treading on the Dragon. As often as any Knight misseth the wearing of this collar, he is to cause a Masse to be said, and to pay seven *Sols* and six *Deniers Tournois*. All the Knights are bound on the Vigil of Saint *Michael* to wait in their habits on the King from his Palace to the Church. On Saint *Michaels* day, they are to wait on the King in the same ornaments to Masse, and to offer each man a piece of Gold; that day the King is to entertain them at his Table. The next day they offer (being clothed in black) wax candles for the dead, for whom Masse and Prayers are said. Their oath is to maintaine the dignity of the French Crown, and the Church.

Of the Holy Ghost.

The order of the Holy Ghost was instituted by *Henry* the third of *France*, *Anno* 1579. in memory of his Nativity, Election to the Crown of *Poland*, and his comming to the Crown of *France*, all which happened upon Whit-Sunday, when the Holy Ghost descended upon the Apostles. The Knights of this order wear a collar made of Flowers *de Luce* of Gold, coupled with flames of fire interwoven with some Letters, the first whereof is *H.* the first letter of *Henries* name. From the collar hangs the image of a Dove in the middest of a Crosse like that of *Malta*, all beset with beames and four Flowers *de Luce*. The King is chief of the order, whose oath is to maintain the Catholick Religion, and unity amongst his Subjects. The Knights are all bound to communicate every first day of the year, and on the day of Pentecost, and to swear their zeal to the Catholick Faith, and their fidelity

to

to the King and his successors. This order consisteth of the King, and one hundred Knights; among which are four Cardinals, five Prelates, the Chancellour, Rewarb, Master of the Ceremonies, the High Treasurer, and Register. All the Knights are bound to wear the Crosse on their garment. The feast of this order is kept on the first of *January*, in which the King is accompanied to the Church by the Knights, and they after Masse are feasted by him at the Palace. At Even-song they for the deceased Knights wear blacke, and the next day offer wax candles for their soules, and then dine with the King again. The order of *Civill-ans Charity* was instituted by the same King, for the benefit of poor Captains and maimed Souldiers, to whom Rents and Hospitals were by him assigned. They wear on their cloaks an anchored Crosse, embroydered with white Satin.

Of Christian Charity.

Of Saint Lazarus.

The Knights of Saint *Lazarus* had their original at *Jerusalem*, but being expelled thence, were by Saint *Lewis* brought from thence, and entertained with great revenues, to the end they might look to the cure of leprous and other infected persons; but when their Knights became idle, and married, their Rents were taken from them, and a part thereof given to the Knights of Saint *John of Jerusalem*. By *Gregory* the thirteenth, *Emanuel Philbert* Duke of *Savoy* was chosen great Master of this order of Saint *Lazarus*, to whom he gave the command of all Hostles for Lepers.

Of the Virgin Mary in Mount Carmel.

The order of the Virgin *Mary* in Mount *Carmel*, consisting of one hundred French Gentlemen, was instituted by King *Henry* the fourth of *France*, and confirmed by Pope *Paul* the fifth, Anno 1607. They are tied to keep a feast every year the fifteenth of *May*, to the Virgin *Mary* of mount *Carmel*, to wear on their cloaks a Crosse of tawny silver, in the middest whereof shall be the Image of the Virgin *Mary*, crowned with beames of Gold; about their necks they shall wear an enchayned Crosse of Gold, in the middest whereof shall be the Virgins Image enamelled. They may not marry above twice. They must fight for the Catholick faith.

Of Orleance or Porcupine.

The order of *Orleance* was instituted by Monsieur *Lewis* of *France*, Duke of *Orleance*, Anno 1393. it is called also

also the order of the *Porcupine*, because there hings the picture of this beast from three chains of Gold, which *Maulcon* took for his Device, to let John of *Bourgogne* his mortal enemy know, that he wanted not arms and courage to be revenged on him, for his wicked and bloody intentions. The order of the Golden Shield was instituted by *Lewis* the second, third Duke of *Bavier*, firnamed the Good Duke; in the Golden Shield was a band of Pearles, whereon was written *Alma*, which is as much as *Alma* in French, that is, *Let us go all together to the service of God, and the defence of our Country.* He instituted also the order of the *Thistle*, called also the order of *Burbon* in honour of the Virgin *Mary*, *Anno* 1370. consisting of six and twenty Knights, who wore a belt, in which was embroydered the word *Esperance* in Capital letters, to had a buckle of Gold, at which hung a ruff like a Thistle; on the collar also was embroydered the same word *Esperance* with Flowers *de Luce* of Gold, from which hung an Oval, wherein was the Image of the Virgin *Mary*, enowered with a Golden Sun, Crowned with twelve Stars of Silver, and a Silver Crescent under her feet; at the end of the Oval was the head of a Thistle. The order of *Anjou* or of the Crescent or halfe Moon, was instituted by the good King *Rene*, being Duke of *Anjou*, and King of *Sicily*: The Symbol of the order was a Crescent of Gold, whereon was ingraven this word *Los*, which signifies praise; this the Knights were on their cloaks or gownes; there were of this order six and thirty Knights. The order of Saint *Magdalen* was instituted by *John Clerjon* a Noble Gentleman of *France*, An. 1614. out of a Godly zeal to reclaim the French from their quarrels, duels and other sins, that by remembring the repentance of *Mary Magdalen*, they might with her learn to repent. The Cradle which might serve to wear on the cloak, or about the neck, had at three ends three Flowers *de Luces*, the foot fixed in a Crescent, in the middest was the Image of *Magdalen*; the Cradle is belet with Pearls; to shew this order was instituted to encourage Voyages to the Holy Land; within the Palmes were Sun beames, and some Flowers

Of the Golden Shield.

Of the Thistle.

Of Anjou.

Of Saint Magdalen.

Flowres de Luce, to shew the glory of the *French* Nation. The Knights are tied by their vow to abandon all hazardous gaming, blasphemie, reading of prohibited and vicious Books, *&c.* Their habit is of skie-colour. Their Collar is made up of the letter *M.* doubled with *L.* and *A.* to expresse *Mary Magdalen*, King *Lewis*, and Queen *Anne*, interlaced with double hearts, wounded with darts of Gold crossed; the Ribband is Crimson, from which hangs an Oval, having *Mary Magdalen* on the one side, and Saint *Lewis* on the other. The device about the Oval on the cloak is, *L' amour de Dieu est pacifique.* They had a house allotted them neer *Paris*, wherein were ordinarily five hundred Knights, bound to stay there, during two years probation; at the end of which, they shall take the Oath of the order of charity, obedience, and conjugal chastity; they must also abjure all duells, quarrels, and assasinates. The Knights that live abroad shall meet every year at their house called the lodging royal on *Mary Magdalens* Festival day, to communicate and to give an accounte of their actions to the Great Master. The Knights that live in the house, must on all Sundays and Festivals be assistant at Divine Service; the Knights have their Academy for all kinde of exercise. But this order as it began, so it ended in the person of *Chesnel.*

Of Britaigne or Hermine.

The order of *Bretaigne*, or of the *Hermine*, and *Ears of Corne*, was instituted by *Francis* Duke of *Bretaigne*, *Anno* 1450. it was called of the *Ears of Corne*, because the Golden Collar was made in the form of Ears of Corne, at the end of which hung by three small Golden chaines a little white beast, called an *Hermine*; his word or Motto was, *A Ma Vie*; intimating, that whilest he lived he would preserve his courage, purity and integrity, resembled by the *Ermine* which is so loth to defile his white skin by running through durty and boggy places when he is hunted, that he will rather suffer himself to be caught; whose skin is in great request for Furs. This order consisteth of five and twenty Knights of the *Ears of Corne*, so called, to signifie that Princes should be careful to preserve Husbandry.

They that would see these orders described at large, let them read the History of *Andrew Favine*, *Parisian*, and *Advocate* in the Court of Parliament.

Q. 11. *What*

Q. 11. *What other orders of Knighthood were there in Christendome, besides those of the French?*

A. In *Flanders* was instituted the order of the Golden Fleece by Duke *Philip*, in the City of *Bruges*, *Anno* 1429. in memory of the great revenues which he raised by Traffique of Wooles; or else in memory of *Gideons* Fleece, or of the Golden Fleece at *Colchos*. This order consisted of thirty Knights, the Duke being chief. The Great Collar was made of double Fusiles enterwoven with Stones and Flints sparkling flames of fire. The Flints were the Armes of the ancient Kings of *Burgundy*; the Flames did signifie the swiftnesse, fiercenesse, and terror these Knights should shew to their enemies, to this purpose was this Motto, *Ante ferit quam flamma micet*. From the Collar hung a Golden Fleece. The Patron of this order was Saint *Andrew*: The Knights were to keep three Festivals; on the first day they wore Scarlet, to shew that Heaven and Glory is got by Martyrdom and effusion of Blood. On the second day black, to shew their grief for the dead. The third day white Damask, to shew their purity. The order of the *Garter* was instituted in *England Anno* 1347. by King *Edward* the third, consisting of five and twenty Knights, under the Patronage of Saint *George*. The great Collar was of Gold, composed of white and red crosses knit in manner of true love knots, instead of which knots the Thistles of *Scotlands* order were combined by King *James*, who united the two orders as he did the Kingdoms. From the Collar hangeth Saint *George* on Horse-Back with the Dragon at his feet. In *England* were instituted the Knights of the *Bath* by King *Henry* the fourth, as some write, who made six and forty Knights, who having their several Chambers in the Tower, watched and bathed themselves on Saturday night, and on Sunday they were made Knights; At high Masse in the evening before the Ceremony, they were cloathed with gray cloth like *Hermites*, to shew they were willing to renounce the world for Christ; the next day they swear *To love God, defend the Church, honour the King, and to protect the oppressed*: and then they lay aside their

Of the Golden Fleece.

Of the Garter.

Of the Bath.

Monks

Monks habit, and are richly cloathed; then they mount on Horse-back, having on the fronr-saile the signe of the Crosse, and so they ride to the King, who girdeth them with the Girdle and Sword, and commandeth two ancient Knights to put on their Gilded Spurs. At dinner they wait on the King, after which they present their Swords to God on the high Altar, and redeem them again with mony. These and other Ceremonies of the Knights Batchelors, or of the Bath, may be seen at large in our own Historics.

Of Saint Andrew, or the Thistle.

The order of the Thistle, or of Saint *Andrew* in *Scotland* was instituted by King *Achaius*, who made a League offensive and defensive with *Charles* the Great, *Anno* 809. The Collar is made up of Thistles and Rue, the one being full of prickles, and not to be touched without hurting the skin, the other is good against Serpents and poyson. The Motto is *Nemo me impune lacessit*, intimating that he wanted not power to defend himself and offend his enemies. At the Collar hangeth the picture of Saint *Andrew* with his Crosse.

Of the Lilly, or of Navarre.

The order of the *Lilly*, or of *Navarre* was instituted by Prince *Garsie* the sixth of that name, in the City of *Nagera*, *Anno* 1048. where the Image of the Virgin *Mary* issuing out of a Lilly, was discovered in the time of the Kings sickneſſe, who thereupon suddenly recovered his health; and in token of gratitude instituted the order of Knights of Saint *Mary* of the Lilly, consisting of eight and thirty Knights, whereof he was chief. They sware to expose goods and fortunes to preserve the Kingdom of *Navarre*, and to expel the *Moores*. Each of these weareth a Lilly on his breast, made of silver, and a double chaine of Gold, interlaced with this *Gothish* letter ℣ which stands for *Mary*. At the end of the chaine hangeth a Flower *de Luce*, carrying the same letter crowned. The Knights are tied to divers services and prayers, to confesse also and to communicate. The order of Saint *James* of the Sword was instituted *Anno* 1159. under the reigne of *Alphonso* the nineth King of *Castile*, and of *Ferdinand* King of *Leon*. The Knights wear on their breasts, and on the left sides Scallop-

Of Saint James of the Sword.

shell,

shell. About their neck they wear three chains of Gold, from which hangs the form of a sword, being of red Satin embroidered, and a Scallop shell upon the same sword. The red sword signified their victory over the *Arabians*, with whose Blood their swords were dyed. The Scallop shell was a mark of their Pilgrimage to the Holy Sepulchre of Saint *Jquet*. Pilgrimage to the Sea shore, and fetch them their hats or hoods, who go on Pilgrimage. This order took first beginning in *Galicia* under the patronage of *Iames*, whilst their Knights lived in common with the Monks of Saint *Benet*, and shaved their Crowns, vowing chastity, poverty, and obedience. But afterward they married; they both were of Saint *Austins* rule. This order was also established in *Portugal* where six hundred Knights were of this order. Many Lords of Spain hold it an honour to wear the habit of Saint *Iames*. The great Master-ship of this order was incorporated to the Crown of *Castile*, *Anno* 1493. by Pope *Adrian* the sixth. The order of Saint *Julian*, called of the *Pear Tree*, was instituted in the Kingdom of *Leon*, *Anno* 1178. and was approved by *Alexander* the third, *Lucius* the third, and *Urbane* the third. The Knights have the Pear Tree for their Armes. But after, *Alphonse* the ninth King of *Leon*, became Master of the City *Alcantara*, which took name from the *Moors*, and hereupon is, on the Green Mantles of *Calatrava*, and this gave it to the Masters of the Pear Trees. These Knights of the Pear Tree stiled themselves Knights of *Alcantara*, and forsaking their former Armes, assumed a Green Cross *Fleuretty*, *Iuncted* on their Mantles under the order of Benedict. They first professed Chastity, but Pope *Paul* the fourth permitted them to marry. The Great Master-ship of this order was by Pope *Alexander* the sixth, *Anno* 1496. united to the Crown of *Castile*, in favour of King *Ferdinand* of Arragon, and Queen *Isabel* his wife. The order of *Calatrava* was founded in the Kingdom of *Castile*, *Anno* 1158. under the Reign of *Sancho* the third, stiled *Anno* 1158. *Calatrava* and *Salvatierra*. They were called *Calatrava* from a Castle that they took from the *Moors*, and *Salvatierra* from the Image of our Saviour, but they fearing their own

own weakneſſe, ſurrendered it to the King *Sancia* of *Caſtile*, who gave it to certain Monks of the *Ciſtertian* order, who offered themſelves to keep this frontiered Caſtle; *Hence aroſe the order of* Calatrava. They wear a red croſſe Flower de luced. Pope *Alexander* the third approved this order; at firſt theſe Knights wore Scapularies and robes of white, but Pope *Benedict* the third diſpenſed with them for that Monkiſh habit, and they were permitted by Pope *Paul* the third, to marry once onely. At laſt the Maſterſhips of Saint *James*, of *Calatrava*, and of *Alcantara* were annexed to the Crown of *Spain*, in favour of *Charles* the fifth Emperour and King of *Spain*, who enjoy the revenues of theſe three great Maſters.

Of the Band or Red Scarffe. The order of the *Band* or *Red Scarffe*, was inſtituted in *Caſtile* by *Alphonſo* the 11th, *Anno* 1330. King of *Leon* & *Caſtile*. The Knights wore a broad Ribband of red Silk, and are bound to accompany the King in his Wars, to be valiant, ſober, courteous, diſcreet, &c.

Of the Dove. The order of the *Dove*, or *Holy Ghoſt*, was inſtituted in Segobia in *Caſtile*, *Anno* 1390. by *John* the firſt of *Caſtile*. They wore a collar linked with Sun beams, whereat hung a Dove of Gold, enamelled with white, as if it were flying down from Heaven. But this order ended with the inſtitutors life, to wit, the ſame year of his inſtitution.

Knights of S. Saviour of Montreal. The order of Saint *Saviour* of *Montreal*, called the order of *Arragon*, was inſtituted in *Arragon*, *Anno* 1400. by *Alphonſo* the eighteenth, King of *Navarre*, and firſt of *Arragon*. The Knights wore a white robe, and on the breaſt an anchored red croſſe; their rule was like that of the *Templars*, to whom they ſucceeded in *Montreal*, but only that they had power to marry.

Of Monteſia. The order of our Lady of *Monteſia*, or of *Valencia*, was inſtituted in the Kingdome of *Valencia*, *Anno* 1317. by *James* the ſecond, King of *Arragon*, upon the extirmination of the *Templars*. The Statutes of this order were anſwerable to that of *Calatrava*, under the rule of the *Ciſtertians*, whoſe cloathing they were diſpenſed withal to wear. Their Croſſe was that of Saint *George*, a full red croſſe which they wore on their breaſt.

Of the Looking Glaſſe. The order of the *Looking Glaſſe* of the Virgin *Mary* was inſtituted by *Ferdinand* the Infant of *Caſtile*,

Anno

Anno 1410. upon a memorable Victory he had over the *Moores*. The Collar of this order was composed of Bough-pots full of Lillies, interlaced with Griffons.

The order of *Jesus Christ* was instituted in *Portugal* *Of Jesus Christ.*
An. 1320. by *Dionysius* the fixth King of *Portugal*: the Knights wear black, and upon their breast a red crosse, and another white over the red. Pope *John* the twenty second confirmed this order *Anno* 1320. gave them the rule of Saint *Bennet*. Pope *Alexander* the sixth gave them leave to marry. This order as that of *D. Avis* was annexed to the Crown of *Portugal*. *Of D. Avis.*

This order *D. Avis* was instituted in *Portugal* under the first King *Alphonso Henriquez Anno* 1147. under the rule of Saint *Bennet*. They beare for their Armes the crosse like that of *Alcantara*, with two black birds like Ravens. *See Favine, &c.*

Q. 12. *What were the orders of Knighthood in* Germany, Hungary, Bohemia, Poland, *&c.*

A. The order of the *Dragon* was instituted in *Germany*, by the Emperor *Sigismund*, *Anno* 1418. upon the condemnation of *Husse*, and *Hierom* of *Prague*. The Knights did wear on high days a Scarlet cloak, a double Golden chaine, at the end whereof hung a Dragon overthrown, her wings seeming broken; and lastly they wear a Crosse Flower de Luced with green. This order was famous throughout *Germany*, and *Hungary*. *Of the Dragon.*

The order of *Austria* and *Carinthia*, or of Saint *George*, was instituted by the Emperor *Frederick* the third, first Arch Duke of *Austria*, *Anno* 1470. *Of S. George.*
The Knights wear a white coat, and a red crosse; they were bound to guard the *Frontiers* of *Germany*, *Hungary*, *Austria*, *Styria*, and *Carinthia*, against the *Turks*.

The order of *Poland*, or of the white Eagle, was instituted by King *Ladislaus* the fifth, *Anno* 1325. *Of the White Eagle.*
The Knights wear a triple chaine of Gold, whereat hangs an *Eagle* Crowned.

The order of *Denmark*, or of the *Elephant*, was instituted by *Christierne* the first, King of *Denmark*, *Anno* 1478. *Of the Elephant.*
The Collar which the Knights wear, is composed of Elephants, with silver Castles on their backs; at the end whereof hangeth the picture of the Virgin *Mary*, beset with Sun beams, and a Crescent under her feet. The order of *Sweden*,

or of *Jesus*, or of the *Seraphims*, was instituted by *Magnus* the fourth, King of *Sweden*, *Anno* 1334. The Collar of this order is composed of Cherubins, and Patriarchall Crosses, in memory of the siege laied to the chief City of *Upsala*. At the end of the Collar hung an Oval, bearing these three letters, *I H S.* that is, *Jesus Hominum Salvator*, with four nailes enamelled white & black, to shew our Saviours Passion. The order of *Cleve*, or of the *Swan*, is at this day held up by the Princes descended of the House of *Cleve*, who do bear the *Swan* for their order, Crests, and Supporters of their Armes. Of the order of *Prussia* called the *Marian* or *Teutonick*, we have spoken already. The order of *Livonia*, or of the Sword-Bearers, was instituted *Anno* 1203. by *Albert* a Monk of *Breme*, with some rich Merchants, who out of zeal to fight against the Infidels of *Livonia*, renounced the world, and vowed obedience, and chastity, in the presence of Bishop *Albert*, who prescribed them the rule and habite of the *Cistertians*; a long white Cassock, with a black hood, having on the left side, neer to the shoulder, a red Sword; and on the breast two Swords across, with the points downward. This order was confirmed by Pope *Innocent* the third. The order of Saint *Gall* in *Switzerland*, was instituted by *Frederick* the second, Emperor *Anno* 1213. when he came on Pilgrimage to the Abby of Saint *Gall*, and instituted that order which he called the order of the *Bear*, giving to the chief Lords thereof Collars, and Chaines of Gold, at the end whereof hung the form of a Bear of Gold, enamelled with black. The Abbot was to conferr this order every sixteenth day of *October*, being the Feast day of Saint *Gall*, the Apostle of the *Germans*. This order was instituted to the memory of Saint *Usus*, Martyred before the Temple of the Sun at *Soleuerre*. The Cantons of the *Switzers* honoured this order, till they fell off from the House of *Austria*; now it is quite lost.

Of the Swan.

Of the Sword-Bearers.

Of Saint Gall.

See the Histories of these places.

Q. 13. *What are the orders of Knighthood in* Italy?

A. The Popes have been founders of divers orders. Pope *John* the twenty second at *Avignion*, instituted the order of *Jesus Christ*, *Anno* 1320. They did wear

Divers orders of Knights at Rome.

wear a Crosse of Gold enamelled with red, and inclosed with another Crosse. Pope *Paul* the second instituted at *Rome* the order of the *Holy Ghost*, *Anno* 1468. The Knights wear a white Crosse. Pope *Alexander* the sixth instituted the order of Saint *George*, *Anno* 1498. They carried a Crosse of Gold, entowered with a wreath made in form of a Crown. *Leo* the tenth instituted the order of Saint *Peter*, *Anno* 1520. These wore within an Oval of Gold the effigies of Saint *Peter*, at the end of a Tortis of Chaines of Gold. These were to guard the Sea Coasts against the *Turke*. *Paul* the third established the order of Saint *Paul*, *Anno* 1540. Pope *Pius* the fourth erected the order of the *Pies*, *Anno* 1560. Their charge was to carry the Pope when he went abroad in publick. He would have them take place of the Knights of *Malta*, and of the Empire. *Sixtus Quintus* ordained the Knight-hood of *Lauretto*, *Anno* 1587. to whom he erected our Lady Church at *Lauretto*, for a Cathedral. At *Rome* also, there be some Church-men of the order of Knight-hood, as the Knights *Hospitallers* of Saint *Anthony*. The General of this order is called Abbot of Saint *Anthony* of *Vienna*; the principals of this order do wear on their black Cassocks, Cloaks, and Gownes, a double Saint *Anthonies* Crosse, that is, two *T. T.* of blew Sattin; the meaner sort wear but one. The Knights of the Virgin *Mary* were instituted by brother *Bartholmew*, Bishop of *Vicenca*, a *Dominican*, *Anno* 1233. and confirmed by Pope *Urban* the fourth: the Knights follow Saint *Dominick's* rule, wearing a white Cassock, with a red Crosse on the breast, with two Stars: Their cloak is of gray colour. Their charge is to take care of Widowes and Orphans, and to reconcile differences between Man and Wife. They lived at home with their Wives and Families, and not in Covents. Hence they were named *Fratres Gaudentes*, Brethren of joy. The order of the *Glorious Virgin Mary* was instituted at *Rome*, *Anno* 1618. by three Brothers, *Pedro*, *John Baptista*, and *Bernardo*. They were confirmed by Pope *Paul* the fifth, who with

his ſucceſſors were to be Great Maſters thereof. Their Covent is in the Palace of *Lateran*. They are bound to defend the Chriſtian Faith, the Catholike Church, to ſuppreſſe the *Turkes*, to be Nobly extracted. The Knights *Layicks* of this order, and *Knights Prieſts* that are beneficed, are to wear about their necks a Ribband of blew Silk, and a Golden Croſſe enamelled with blew, and on the Cloak a Croſſe of blew Sattin, to ſhew the colour of the Virgins garment which ſhe wore, to wit, of a blew skie-colour; but the Knights *Chaplains* are to wear the blew croſſe on their cloaks, but not about their necks. Within the croſſe is a round circle, wherein is *M. S.* ſtanding for *Maria Sancta*, with a Crowne. About the circle are twelve ſilver beams, repreſenting the twelve *Apoſtles*; each branch of the Croſſe hath nine Tracts, demonſtrating the nine Orders of *Angels*; the four ends of the Croſſe are four Lillies, to ſhew that the Virgin is the Lilly of the Vallies; at the ends of the Croſſe are four Stars, figuring the four Evangeliſts.

Knights of Venice. At *Venice* there is the order of Saint *Marks* Knights, inſtituted when Saint *Marks* Body was brought thither from *Alexandria*.

Of Genoa. At *Genoa* are the Knights of Saint *George*, and ſo divers Cities of *Italy* have their peculiar orders of Knights-hood.

Of Savoy. In *Savoy* there is the order of the *Annunciation*, of which we have already ſpoken. The Collar of this order is compoſed of Roſes and Love-Knots, whereunto hangs an Oval, containing the Angell, holding a Scepter, and ſaluting the Virgin, over whom hovereth a Dove. We have alſo ſpoken of the orders of Saint *Maurice*, and Saint *Lazarus*. The former of theſe two began *Anno* 1440. when *Amadis* the ſeventh, firſt Duke of *Savoy*, retired to the Defart of *Ripaille*, to preſerve the memory of that valiant Knight, as of his Lance and Ring. They follow Saint *Auſtins* rule. The order of Saint *Lazarus* was united by *Gregory* the thirteenth, to that of Saint *Maurice*; theſe are *Ciſtertians*, and have divers priviledges and immunities.

Of Florence. The order of *Florence*, or of Saint *Stephen* Pope, was inſtituted by *Coſmo de Medicis*, firſt Duke of *Florence*, *Anno* 1561. in honour of

of Pope *Stephen* the ninth, Patron of *Florence*. They follow Saint *Benets* rule, and have the same Priviledges with the Knights of *Malta*. They weare a long gowne of white Chamblet, on the breast a red crosse, like that of *Malta*. The order of the *Precious Blood of Christ*, was instituted by *Vincentio de Gonzaga* the fourth Duke of *Mantua*, and second of *Montferrat*; *Anno* 1608. In honour of Christs Blood, some droppe whereof are kept in Saint *Andrews* Church at *Mantua*. The Collar is composed of Ovals of Gold, and these two words, *Domine Probasti*; in the Ovals are flames of fire, burning about Gold-Smiths melting pots full of pieces of Gold. At the end of the Collar within an Oval, are two Angels standing upright, holding a Chalice and Pixe Crowned, on the Table whereof are three drops of blood, with this Legend about the Oval, *Nihil istis tristè recepto.* *Of Mantua.* See the above named authors.

Q. 14. *What were the Christian Military orders in the East?*

A. The order of *Cyprus*, and of *Luzignan*, or of the *Sword*, was instituted by *Guye* of *Luzignan*, King of *Jerusalem* and *Cyprus*, *Anno* 1195. The collar of this order was composed of Cordons of white Silk twined into love knots, interlaced with the letters *S.* and *R.* at this hung an Oval of Gold, with a sword in it; about the Oval was engraved these words, *Securitas Regni.* Of the other Eastern orders wee have already spoken; namely, of that of the holy Sepulchre, instituted by *Baldwin*, the first of that name, and second King of *Jerusalem*, Brother to *Godfrey* of *Bulloigne*, Anno 1103. They were at first *Canons Regular* of Saint *Austins* order, permitted to live in *Jerusalem* by the Saracens: after they were Knighted, retained their white habit, whereon they carried the Crosse of *Jerusalem*, such as the Kings bare in their Armes. Pope *Innocent* the eighth, *Anno* 1484. united these Knights to the *Hospitallers* of Saint *John*; but this Union lasted not long; for the Knights married, whereupon Pope *Alexander* the sixth took the pow- *Knight-hood in the East.*

er of conferring this order himselfe, giving power to the *Guardian* of the holy Sepulchre, who is alwayes a *Francisean*, to confer this order on Pilgrims to the Holy Land, provided they take their Oath on the Holy Sepulchre. Wee have also spoken of the *Hospitallers* of Saint *John* Baptist of *Jerusalem*, instituted by *Baldwin*, first King there, *Anno* 1104. Likewise of the Knights *Templars*, instituted under *Baldwin*, the second, third King of *Jerusalem*, *Anno* 1119. Of these I will make no further mention. There were other orders in the Holy Land, as the Knights of Saint *John* of *Acres*, Of Saint *Thomas*, Of Saint *Gerion*, Of Saint *Blaze*, &c. but these were of small note, and are now lost. See *Favines* Theater of honour.

THE

The Contents of the Twelfth Section.

The opinions of the Anabaptists, and wherein they agree with the old Hereticks. 2. *The Tenets of the Brownists.* 3. *Of the Familists.* 4. *The Adamites, and Antinomians.* 5. *The Religion of the Socinians.* 6. *Of the Arminians Tenets.* 7. *Of the Church of Arabem, and the Millenaries opinions.* 8. *Of many other Sects at this day amongst us.* 9. *The opinions of the Independents.* 10. *The Tenets of the Presbyterians, where by way of a Catechisme is delivered their whole Doctrine concerning the Ministery, Episcopacy, Presbytery, Lay-Eldership, Deacons, Civil Magistrates, the Election of Ministers, Ordination, power of the Keyes, Excommunication.* 11. *Divers erroneous opinions which have been lately revived or hatched since the fall of our Church-Government, &c.*

SECT. XII.

Quest. 1.

WHat opinions in Religion are there held at this day among them, that are fallen off from Rome *?*

A. We have already spoken of the opinions of *Luther*, *Calvin*, *Oecolampadius*, *Zuinglius*, and other Protestants, whose Tenets are followed by many thousands at this day. We have also spoken somewhat of the original and increase of *Anabaptisme*; now we will briefly set down their opinions, as they are recorded by *Pontanus*, *Bullinger*, *Gallus*, *Sleidan*, *Osiander*, and others; and will shew wherein they agree with the old condemned Hereticks. They hold that Christ took not his flesh from the Virgin *Mary*; "so held the Heretick *Valentinus*. *Anabaptists, their opinions and names.*

2. That

2. That Christ is not true God, "so held *Arius*. 3. They deny Baptisme to Infants, "so did the *Pelagians*. 4. They re-baptise, "so did the *Novatians*, *Arrians*, "*Marians* and *Donatists*. 5. They believe to enjoy here, after the day of judgement, an earthly Monarchy, "so did the *Cerinthians*, *Nepotians*, *Millenaries*, and *Mahumetans*. 6. They say our righteousnesse depends upon the works of charity and affliction, not upon faith in Christ; "so did the *Cathari*, *Messalians*, *Dosi-*"*thæi*, and *Pelagians*. 7. They maintain free-will in spiritual things; "so did the *Pelagians*. 8. They account themselves the onely pure Church without sin; "so did the *Donatists*. 9. They say Lay-men may administer the Sacraments; "so did the *Marcionites*, and *Papazians*. 10. They reject Magistracy among Christians; "so did the *Manichees*. 11. They say that Christian Magistrates are not to punish Malefactors with death; "so said the *Tertullianists*. 12. They will have all things in common, "with the old *Nicholaitans*. 13. They teach that a man may put away his wife, though not for adultery; "so taught the *Jews*. 14. And that a Christian may have many wives; "which is the Doctrine of *Mahomet*. 15. They will not swear at all; "in this they follow the Tenet of "the old *Pelagians*. Now all these opinions are ancient Heresies as we have shewed, which have been refuted sufficiently by the ancient Doctors of the Church, and condemned by General and Provincial Councils, besides that divers late writers, both of the Roman and Protestant Church, have fully refelled these opinions; whose writings they that are at leisure may peruse. And by the way we must observe, that as the *Anabaptists* have divers opinions, so they have divers names. Some are called *Munzerians*, from *Munzer*, who raised the Boores in *Germany* against their Lords. He taught that all things shall be common. 2. *Separatists*, for separating themselves from the affairs of the World. 3. *Catharists*, for thinking themselves more pure than others; therefore deny original sin, nor will they pray, *Forgive us our sins*. 4. *Apostolicks*, who like the Apostles go without staffe or scrip, up and down the world preaching. 5. *Enthusiasts*, pretend

pretend revelations and brag they have the gift of prophesie. 6. *Silentes*, who place all their holinesse in silence. 7. *Adamites*, who believe that the wearing of cloathes is a cursed thing, therefore they affect nakednesse. 8. *Georgians*, so called from *David George* the *Familist*, who boasted he was greater then Christ. 9. *Liberi*, who think they are made free by Christ from payments of Taxes or Debts, and free from obedience to humane Laws. 10. *Hutites*, so called from one *Huta* who denyed Christs Divinity, and made himselfe the onely son of God. 11. *Melchiorists*, so named from one *Melchior* of *Strasburg*, who taught that *Mary* was the Conduit through which Christ did passe, as water through a Pipe. 12. *Menonists*, so called of *Menon* a *Frieslander*. 13. *Bencheldians*, so called from their Author, these affirme *Polygamy* to be an holy kinde of life. 14. *Augustinians*, from one *Augustine* a Bohemian, who bragged he was the first that opened Paradise for himselfe and followers. 15. *Servetians*, so called from *Servetus* the *Arrian*, who was burned at *Geneva*, for denying Christs Divinity, 1553. These will not baptize Children till they be thirty years of age. 16. *Denkians*, from one *Denkius* their author, who with *Origen*, would have the wicked and Devils to be saved. 17. *Monasterienses*, so called from *Munster*, where *John* of *Leyden* their King reigned, who taught that he had a commission from heaven to take many wives. 18 *Libertines*, who make God the author of sin, and deny the Resurrection. 19. *Desolati*, who rejected all meanes and relied onely upon God. 20. *Semper Orantes*, who with the old *Euchytes*, are still praying, thinking they are tyed to no other dury.

Of these *Assidius* in his History of *Anabaptists*, and *Bullinger* in his first Book against them; have made a collection, and Mr. *Pagit* out of them.

Q. 2. What are the Tenets of the Brownists?

A. These being so called from their author, *Master Robert Brown* of *Northamptonshire*, sometimes a Schoolmaster in *Southwark*, hold there is no other pure Church in the world but among them; "so did the "*Donatists* of old. 2. They reject the Lords Prayer; "in this they are *Jewes*, and agree with the old He-"reticks, called *Prodicians*. 3. They will not serve God in consecrated Churches, nor will communicate with

Brownists, *their Kinds and Tenets.*

with those they called wicked; "in this they follow "the old *Cathari*. 4. They reject tythes, and affect parity; "in this they are *Anabaptists*. 5. They hold all the Church Ceremonies to be Popish. 6. That the love which is in God is not Essential. 7. That Ordination of Ministers by Bishops is Antichristian. 8. That the Word preached, and Sacraments administred by scandalous Ministers, are altogether ineffectual. 9. That Church-musick is unlawful. 10. That Lay-men and Mechanicks may preach and expound Scripture. 11. That set forms of prayers are abominable in the sight of God, "*whereas notwithstanding we have divers set forms, both in the Old and* "*New Testament, at which they quarrel, and chiefly at the* "*Lords Prayer*. 12. There be divers sorts of this profession; some *Brownists*, of which we have spoken; some *Barrowists*, so called from *Barrow*, their first Martyr. He called the Church of *England*, *Sodom*, *Babylon*, and *Egypt*. Some are called *Wilkinsonians*, from *Wilkinson* their Master, who thought that he and his followers were truly Apostles, and therefore denyed communion with such as did not give them that title. A fourth sort there is of *Anabaptistical Brownists*, who hold themselves the onely true Church, and condemn the other *Brownists* for *Pedobaptisme*; therefore they re baptise such as come to them. They that would see more of this Sect, let them read the Book called *The profane Schisme of the* Brownists; another called *The foundation of* Brownisme, Master *Whites Discovery of* Brownisme; Doctor *Halls Apology against the* Brownists; *Giffords Declaration against the* Brownists; *Pagits Heresiography*, &c.

Familists, their Heresies.

Q. 3 *What are the Familists?*

A. The *Familists*, or *Family of love*, are so called from the love they bear to all men, though never so wicked; and their obedience to all Magistrates, though never so tyrannical, be they *Jewes*, *Gentiles* or *Turks*. Their first Founder was one *David George* of *Delfe*, who called himself the true *David*, that should restore the Kingdom to *Israel*. He held 1. That neither *Moses*, nor the *Prophets*, nor *Christ* could by their Doctrine save the people; but his Doctrine was

the

the onely meanes of salvation. 2. That whosoever spoke against his Doctrine, should never be forgiven, neither in this life, nor in the life to come. 3. That he would set up the true house of *David*, and raise the Tabernacle of God, not by suffering, but through love and meeknesse. 4. That he was the right Messiah, the beloved son of the Father. 5. That he should not die; or if he did, he should rise again. His Successor, *Henry Nicholas* of *Amsterdam*, maintained the same Doctrine, but in his own name, calling himself *The Restorer of the World, and the Prophet sent of God*. To the former Tenets he added 1. That there is no other Christ but holinesse, and no other Antichrist but sin. 2. That the *Family of love* hath attained the same perfection that *Adam* had before he fell. 3. That there is no resurrection of the flesh. 4. That the day of judgement is already come, and that this *Nicholas* is the Judge of the world. 5. That there hath been eight great Lights in the world, whereof Christ was the seventh, but himself the eight, and greatest of all. 6. That none should be baptized till the thirtieth year of their age. 7. That the joyes of Heaven shall be onely here on the Earth, and so likewise Hell. 8. That they ought not to bury the dead, nor to give almes to such as are not of their profession. 9. That Angels are born of women. 10. That every day of the week should be a Sabbath. 11. That the Law may be fulfilled in this life. 12. That there was a world before *Adam* was made. 13. That there is no other Deity but what man partakes of in this world. 14. That such wives as are not of their belief, may be rejected for whores. 15. That in *H. Nicholas* dwelleth all perfection, holinesse, and knowledge, and that their illuminated Elders are deified in this life, and cannot sin. There be also divers sorts of *Familists*, as *Castalians*, *Grindletonians*, of the *Mountains*, of the *Vallies*, of the *scattered Flock*, &c. which hold with these former opinions, that the Scriptures are but for Novices; that we ought not to pray for pardon of sin after we are assured of Gods love; that wicked men sin necessarily, and such more stuff.

As may be seen in Dr. *Denisons white Wolfe*, Mr. *Knewstub* in the *Familists Confession*, Mr. *Jessop*, and others.

Adamites.

Q. 4. *What be the* Adamites *and* Antinomians?

A. Of the *Adamites* in Saint *Austins* time, we have already spoken, as also of the *Bohemian Adamites*. Of late years there were some of them in *Amsterdam*, where the men and women did pray in their meetings, and perform other divine services naked. This posture they called the state of innocency, and their meetings Paradise. In their opinions they were *Anabaptists*.

Antinomians.

The *Antinomians* are so called from their opposing and rejecting of the Law, which they say is of no use at all under the Gospel, neither in regard of direction, nor correction, and therefore ought not to be read or taught in the Church. 2. They say that good works do neither further, nor evill works hinder salvation. 3. That the child of God can no more sin then Christ could, and therefore it is sin in him to aske pardon for sin. 4. That God never chastiseth his children for sin; nor is it for their sins that any Land is punished. 5. That murther, adultery, drunkenesse, are sins in the wicked, but not in the children of grace, nor doth God look upon them as sinners; and consequently that *Abrahams* lying and dissembling was no sin in him. 6. That the child of grace never doubteth, after he is once assured of salvation. 7. That no man should be troubled in his conscience for any sin. 8. That no Christian should be exhorted to performe the duties of Christianity. 9. That an Hypocrite may have all the graces that were in *Adam* before his fall, and yet be without Christ. 10. That Christ is the onely subject of all graces, and that no Christian believeth, or worketh any good, but Christ onely believeth and worketh. 11. God doth not love any man for his holinesse. 12. Sanctification is no evidence of a mans justification; "Of this and such like stuff you may "read in *Pontanus* his Catalogue of Heresies, who "makes one *John Agricola* the author of this Sect "Anno 1525.

See also *Gataker* in his Preface, *Edwards* in his Gangreen, *Pagit*, and others.

Q. 5. *What is the Religion of the* Socinians?

Socinians, their Tenets.

A. *Faustus Socinus*, an *Italian* of *Siena*, placed all Religion in these old condemned Heresies, so greedily embraced by his Disciples. 1. That man before

before his fall was naturally mortal. 2. That no man by the light of nature can have any knowledge of God. 3. That man before his fall, had not original righteousnesse. 4. That there is no original sin in us, as it imports concupiscence, or deformity of nature. 5. That there is a free-will to goodnesse in us, and that we may here fulfil the Law. 6. That God hath no foreknowledge of contingencies, determinately, but alternatively. 7. That the causes of predestination are not in God, but in us; and that he doth not predestinate to salvation any particular or certain person: and that predestination may be frustrated. 8. That God could justly pardon our sins without any satisfaction. 9. That Christ by his death did not satisfie for us, but onely obtained power for us, to satisfie for our selves, by our faith and obedience. 10. That Christ died for himselfe, that is, not for his sins (for he was without sin) but for the mortality and infirmities of our nature which he assumed. 11. That Christ became not our high Priest, nor immortal, nor impassible, before he ascended into Heaven. 12. That Death Eternal, is nothing else but a perpetual continuance in death, or annihilation. 13. That everlasting fire, is so called from its effect, which is the eternal extinction or annihilation of the wicked which shall be found alive in the last day. 14. That Christs incarnation is against reason, and cannot be proved out of Scripture. 15. That Christ is not onely God. 16. That the Holy Ghost is not God: that there is not a Trinity of Persons in one God. 17. That the Old Testament is needlesse for a Christian man. These opinions are but renovations of old Heresies broached by Ebion, Photinus, Arius, Samosatenus, Sabellius, Servetus, Antitrinitarians, and others.

He that would see these opinions at large, let him read *Socinus* himselfe, *Crellius*, *Lubbertus*, the *Racovian* Catechism, *Vatellius*, *Ostorodius*, and others.

Q. 6. What be the Arminians Tenets?

A. James Arminius, Divinity Reader in *Leyden*, anno 1605. published and taught five Articles, which have occasioned great troubles in *Holland*, being eagerly maintained by his Followers called *Remonstrants*. They hold 1. that election to life, is the will of God to save such as will believe, and persevere in obedience; that men may be elected to faith, and yet not elected to salvation: that election is sometimes absolute

Arminians, their Tenets.

solute, sometimes conditional, that the act of faith is chosen as a condition to salvation, and that in election to faith, the condition of using the light of reason is required. That faith and obedience are foreseen by God, as already performed by those who are to be chosen peremptorily and compleatly. That election sometimes is changible, and some elect may finally perish; and consequently no certainty of our elections immutability. That God hath not decreed to leave any man in the state of sin and damnation, meerly out of his will and pleasure; and consequently it is not Gods meer will that one Nation should receive the Gospel, and not another, but a fore-sight of the goodnesse and worth of one Nation above another. 2. They teach that God so ordained his son to dye, that he did not determin to save any particular man expresly, so that Christs death was powerful and sufficient, in respect of imperration, though there had been no act mall application thereof to any particular man: that Christ did not establish a new Covenant of grace by his blood, but onely procured a right to his Father, to make with men any Covenant whatsoever: that Christ by his satisfaction did not merit faith and salvation to any man in respect of effectual application, but onely obtained power, that the Father might make what conditions he pleased with men, the performance whereof depends upon his free will: that the Covenant of grace consisteth not in being justified and saved by faith in Christ, but in this, that God esteemeth our imperfect faith and obedience as meritorious of life eternal, as if we had fulfilled the Law: that all men are received into the Covenant of grace, and all freed from original sin: that Christ died not for those whom God elected and highly loved, seeing such stood in no need of Christs death. 3. They teach that original sin of it self was not sufficient to condemn mankind to temporal or eternal punishment: that an unregenerate man is not totally dead in sin, nor destitute of all strength to spiritual good things, but that he may hunger and thirst after righteousnesse and life: that a natural man can (by using the gifts of nature rightly) obtain saving grace, and salvation, and that God affordeth sufficient means to bring men to the knowledge of Christ. 4. They

4. They teach that holineſſe and righteouſneſſe could not be loſtned in mans will when he was created, and therefore in his fall could not be ſeparated from it: that in ſpirituall deeds, ſpirituall gifts were not ſeparated from the will of man; ſeeing the will of it ſelf was never corrupted, but intangled by the darkneſſe of the underſtanding, and unrulineſſe of the affection; that in mans converſion no new gifts are infuſed; and therefore the faith, by which we are converted, is not a quality infuſed, but onely an act of man: that the grace, by which we are converted, is onely a gentle perſwaſion, ſo that Morall grace makes naturall men become ſpirituall; and that God by moral reaſon, produceth the conſent of the will: that God in mans converſion, doth not uſe his omnipotent power to bend the will infallibly, ſo that man may and doth oftentimes reſiſt and hinder his own converſion: that grace and free will are cooperating cauſes in our converſion, ſo that grace in order of cauſality doth not precede the action of the will.

5. They teach that perſeverance is not the effect of election, but a condition of the new Covenant to be performed on mans part before his peremptory election, and that by his own free-will: that God furniſheth the faithfull man with ſufficient means to perſevere, yet it is in the choice of mans will to perſevere, or not to perſevere: that regenerate men may and do fall totally and finally from grace and ſalvation: and that they may ſin againſt the Holy Ghoſt: that no aſſurance of perſeverance can be had in this life without ſpeciall revelation: that the Doctrine of aſſurance is hurtfull to all holy exerciſes, and a means of preſumption and ſecurity, whereas doubting is commendable: that temporary, and true juſtifying faith, differ onely in continuance: that it is no abſurdity, if man be oftentimes regenerated, his former regeneration being extinct: that Chriſt never prayed for the faithfuls infallible perſeverance in faith. Theſe are the five Articles of *Arminius*, as they are ſet down in the Book called *The Judgement of the Synod of Dort.*

Q. 7. *What are the opinions of the new church of Arminians.*

Anſwer, They hold that Independency is a beginning

The Church of *Arnhem*, and the *Millenaries* their opinions.

of Christs temporall kingdome here on earth, that within five years, ("but these are already expired) Christ was to come in the flesh, and with an iron sword to kill most of his enemies, and then that he should reign here on earth with his Saints a thousand years, in all carnal delights. 2. That God is not only the author of sin, but also of the sinfulnesse of *Adams* sin thereof. 3. That all men are bound to know God in *abstracto* without Christ, without Grace or Scripture. 4. They held extreme unction to be a Sacrament and necessary for the sick, and of divine institution; so they held the holy kisse of peace a religious and needfull Ceremonie. 5. They put down singing Psalmes, and set up in lieu thereof singing of prophesie, who are to chant out alone in the Congregation their own hymnes. 6. They teach that the soul is mortall. 7. That just mens souls go not into heaven till the last day, but remain in the upper element of fire, whither *Enoch* and *Elias*, with the Soul of Christ before his resurrection, and the soul of the good thief went, and no higher: they teach also that the Souls of the wicked go not before the last judgement into hell, but remain in the lower region of the air, or in the bottom of the sea. 8. They say, that after the day of judgement all the world shall be hell, except that part of heaven where God resides with his Angels. 9. In preaching, they will have their Ministers covered, and the people bare, but in administring the Sacrament they will have the people covered, and the Minister bare.

Of these opinions, see the forenamed Authors.

Q. 8. *Upon what grounds do these Millenaries build Christs temporall Kingdome here on earth for a thousand years?*

The grounds upon which they build Christs temporall Kingdome here on earth for a thousand years.

An. Upon this place of the *Revelation* 19. 4, 5, 6. *I saw the Soules of them, who were beheaded for the witnesse of Jesus, and they lived and reigned with Christ a thousand years*: but this place proves no such Kingdome, "for it is mysticall, and symbolicall Divinity, not "argumentative. Again, in this place there is no mention at all of any earthly presence of Christ, nor "of any earthly reign with him: besides, the Kingdome "of Christ is everlasting, *for of his Kingdome there shall* "*be no end*: therefore here it [illegible]

"finite number for an indefinite. Christ saith, *but my Kingdome is not of this world*, "the Kingdome of "Christ is spirituall and within us, and if we speak of "Christs Kingdome, as he is Mediator, reigning in his "Church, by his word, sacraments and discipline, we "must conclude that he hath reigned already above "1600. years; and how long more he shall reign here "on earth we know not. 2. They build their opinion upon *Dan.* 12. 2. *Many of them who sleep in the dust shall arise*, &c. hence they inferre two resurrections, in the first, many shall arise to reign with Christ here on earth, in the second they say, all shall rise to Judgement; "but this in-"terpretation is ridiculous; *for the first Resurrection mentioned in Scripture is spirituall*, to wit, *a rising from the "death of sinne*, *of which the Apostle*, if you be risen with Christ, seek the things that are above; *for as for a carnall death*, you were dead in sinnes and trespasses, *so the forsaking of sinne is called a resurrection*; *this is the rising of the mind*, *the other of the body*. *Again in Scripture*, many *and all are promiscuously taken for the same*, *as here*, *many shall rise*, *that is all*. So Matth. 4. Christ healed all Diseases, *that is*, *many*: *Besides the words of Daniel are directly spoken of the second Resurrection to Judgement*, *and not to a temporary Kingdome*: *for he saith*, *that some of those shall rise to life eternall*, *not to a temporary of a thousand years*, *and others to everlasting shame*, *which are the Millenaries deny*, *in saying*, *the wicked shall not rise till the expiration of the thousand years*; *and where they say*, *that the Saints shall shine as starres*, *as the Firmament in the first Resurrection*, *but as the sun in the second*, it is vain; *for in the second Resurrection shall be degrees of glory*, *as the Apostle speaketh*, 1 Cor. 15. For as one Star differeth from another Star in glory, so in the Resurrection of the dead. *Some shall shine as the Sun*, *who is the brightest of all the Starres*, *and some shall be lesser starres in glory*, *they do also vainly call their first Resurrection*, *a hidden mystery*, *whereas indeed it is the second Resurrection that is to be hidden*, *and so hidden*, *that the wisest Philosophers in the world*, *and even to Paul himself when he preached this mystery to Athens*, *that which cannot be apprehended by reason*, *but by faith only*, *may be ma-*

ly called a hidden mystery. 3. They misapply divers places of Scripture to prove this imaginary reign of Christ here on earth, as *Psalm* 102. 16. *when the Lord shall build up Sion, he shall appear in his glory.* "This Scripture was fulfilled when *Jerusalem* was rebuilt, after "the captivity. So they alledge, *Acts* 3. 20, 21. *The Heavens shall receive Christ, till the times of restitution of all things,* "but this is spoken of the second "Resurrection; for then shall be a restitution of all "things, and not before; in their thousand years "reign: for they confesse that then all the Jews shall "not rise, nor all Christians, it must then follow, that "there shall not be a restitution of all things, at that "time. That place of *Rom.* 11. 12. concerning the calling "of the Jews is impertinent; for we deny not, but "they shall be called to the faith of Christ, but that they "shall return, to build *Jerusalem*, and be under Christs "earthly reign 1000. years, is not at all spoken in that "place: no lesse impertinent is that place of 2. *Pet.* 3. "13. *we look for new heavens, and a new earth, wherein dwelleth righteousnesse*; "for this is spoken of the last "judgement, wherein all things shall be renewed by "fire, and not before; as the circumstances of the Scripture do shew, and all Interpreters do agree: so without any sense or reason, they apply the 65. chapter of "*Isa.* to their Millenary reign, which is plainly spoken "of the calling of the Gentiles, and of Christs first "coming to preach the Gospell, and to gather a Church, "which there, and elsewhere, is called *Jerusalem*, "and the Prophets usually under the terms of planting, building, eating, and drinking, new heavens, "and new earth; the joy of hills, forrests, and trees, "&c. do expresse the happy estate of the Church of "Christ under the Gospel. *When the mountain of the Lords House shall be exalted on the top of the mountains, and all nations shall flock to it, then* Jerusalem, *that is, the Church, shall be the throne of the Lord. Then out of* Sion *shall go forth a Law, and the word of the Lord from* Jerusalem, "then shall the God of heaven set up a King-"dome, which shall never be destroyed, Christ shall "reign over the house of *Jacob* for ever, to this City "of the Church, shall the Kings of the earth bring

"their

their glory and honour: *in that day, he that is feeble shall be like David, and the house of David shall be as God.* See *Isa.* ch. 2. ch. 35. and ch. 65. *Jer.* 16. *Ezech.* 21. *Dan.* 2. *Zech.* 12. Luke 1. *Rev.* 21 and many more places, which speak of the Churches felicity under the Gospel, but not a word of a millenarie Reign.

Q. 9. *Wherein doth the vanity of the Millenaries opinion consist?*

The vanity of the Millenaries opinion.

An. 1. In giving to Christ a temporall Kingdome of a thousand years, whereas, his Kingdome is eternall, it shall stand fast for ever, *of his Kingdome shall be no end*, saith the angel.

2. In giving him an earthly Kingdome, whereas his Kingdome is heavenly, *My Kingdome (saith he) is not of this world*, It is not from hence, it is within us.

3. In making his Kingdome to consist in earthly pleasures, in eating, drinking, fighting, *&c.* all which are directly against the nature of his Kingdome: which as the Apostle saith, *Rom.* 14.17. *Is not meat and drink, but righteousnesse, peace, and joy of the Holy Ghost*; the end of his coming was to fight with no other weapon, but with the two edged sword of his word, proceeding out of his mouth, he was the prince of peace, the dove that brought the olive branch in his mouth; he brought peace in his birth, he preached peace in his life, and recommended peace to us at his death: and as Saint *Austin* saith, *pacem nobis reliquit, iturus ad Patrem, & pacem nobis dabit redditurus ad patrem*: his peace he left with us, and his peace he will bring again to us.

4. In this their imaginary Kingdome, they bring Christ down from heaven before his time; *for the heavens must contain him till the restitution of all things*, which cannot be till the last Judgement: it is an Article of our Creed, that Christ shall come down from heaven to judge the quick and the dead, which shall not be till the last day.

5. He is to sit at Gods right hand, *untill he hath made his enemies his footstool*, *Ps.* 110.1. But these men will bring him from thence before he hath obtained this conquest and triumph, which is not to be obtained till the last day, and consummation of all things. They are

injurious to Christ, to bring him from his place and condition of glory; to play the part of a butcher and executioner in murthering of men with the sword, here on earth, an office ill beseeming him, and no wayes suitable to his glorious condition, and mercy, who came to save sinners; and not to destroy them. 7. The Scripture mentioneth no other Resurrection of the bodies, but saith, we shall rise at the last day, *John* 6. 39, 40, 44. in the end of the world when he shall have delivered up the Kingdome to God, 1 *Cor.* 15. 22. *where we shall be caught up in the clouds to meet the Lord in the aire, and shall be ever with the Lord*, 1 *Thes.* 4. 15. but this Millenarie Resurrection is long before the last day, and end of the world; neither in it shall we be ever with the Lord, if we are with him but a thousand years. 8. The Scripture doth not speak of three comings of Christ, but of two onely; the first when he came in humility, the second when he shall come in glory: *unto them that look for him shall he appear the second time without sin unto salvation*, Heb. 9. 28. let them shew us out of Scripture a third coming, and we will believe them. 9. Christ tells us *John* 14. 2. *that in his Fathers house*, that is in heaven, *are many mansions*, thither he is gone to prepare a place for us, *that where he is, there we may be*; but he is in heaven, in his Fathers house, there doth he prepare a place for us, and not here upon earth; for so we shall not be where he is, but he will be where we are; which is repugnant to his own words. 10. They make the time of Christs second coming to Judgement certain, in affirming it shall be at the end of their thousand years, but this is repugnant to Christs words, who saith, that his coming shall be sudden, secret, and unexpected, like the coming of a thief in the night: like the coming of *Noahs* flood, or the fire of *Sodom*; *of that day and hour knoweth no man, no not the angels in heaven, nor Christ himself as he is man.* 11. Whereas the condition of Christs Church here on earth is mixed, consisting of Saints and reprobates, of sheep and goats, of good and bad fishes, of wheat and chaffe, of corn and tares: they give Christ such a Church, as is without sinne or sinners, as need no preaching nor Sacraments, no Pastors and Teachers, no Advocate with the Father, no Christ to appear

ment for us in the presence of God: and lastly, such a Church as is not subject to persecution, affliction, sufferings and trouble: all which is directly repugnant to Gods words, and condition of the Church militant here, which is subject both to infirmities and afflictions.

10. Antichrist shall not be destroyed, till Christs second coming to judgement, as the Apostle shewes, 2 Thes. 2. 8. That *Christ shall destroy him with the brightnesse of his comming*; but the millenaries will have him to be destroyed before the beginning of their thousand years, which is flat against Scripture. 11. They do exceedingly wrong the Martyrs, in bringing them down from heaven, where they have the fruition of God and his angels, to reign here on earth, and to enjoy carnall and sensuall pleasures; the meanest of the Saints in heaven must be in a far better condition, than the greatest martyr in this earthly Kingdome. 12. The reward that is promised to the Saints after this life, is not a Kingdome here on earth, but the Kingdome of heaven; *a house made without hands, eternall in the heavens*; a mansion in our heavenly Fathers house: to sit with Christ in his throne, to be caught up in the clouds to meet the Lord in the air, and to be ever with the Lord; to be with Christ in Paradise; to enjoy the eternall &c. 13. Whereas they dream that Jerusalem shall be rebuilt, and the Jewes shall reign in Judea a thousand years with Christ, it directly goes against Gods word, which *Jerem. 16. 13. 15.* sheweth, that the Jewes shall be restored to their former estate, when *Jerusalem* and *Sodom* shall be restored, which will never be, as *Gen. 19. 24.* The Scepter shall depart from Juda when *Shiloh* cometh: *Isaiah 24.* saith, Saint *Peter 2. 2. 4.* that *the Angels that sinned, fallen into everlasting chains, and reserved to judgement*, shall never arise again. 14. Whereas they dream, that in the millenarie Kingdome, sacrifices, circumcision, and all other Jewish ceremonies shall be used, it plainly evidences their dreame, that Christ ever came in the flesh, or made an end himself a propitiatory sacrifice, to put an end to all Jewish rites, which were but shadows of Christs coming, the substance being come, the shadows ceased, and vanish; therefore the Apostle saith, *Gal. 4. 9. How turn ye again to the weak and beggarly elements, whereunto ye desire*

bondage again, and in the next chapter, he tells the Galathians, that if they be circumcised, Christ shall profit them nothing. Lastly, this millenary kingdome of eating, drinking, and sensuall pleasures, was fitly devised by Cerinthus the heretick, as best suiting with his swinish disposition; for he was noted for a person given to gormandizing, and libidinous sports.

Q. 10. *What other Sects and Opinions are there now stirring amongst us?*

Sects of this Age.

A. We have *Anti-trinitarians* or *Polonian Arrians*, which sprung up in *Poland, Anno* 1593. These deny the Trinity of Persons, the Divinity of Christ, and of the Holy Ghost; that Christ was the Son of God essentially, but in respect of his dominion, and say that the eternal generation of the Son, is against truth and reason. We have also *Millenaries*, the spawn of *Cerinthus* the Heretick; these dream of a temporary Kingdome here on Earth, which they shall enjoy with Christ a thousand years. *But indeed they aim at the enjoyment of the temporal estates of such as they call wicked, who (as they think) have no property in their estates.* We have *Traskits*, so called of one *Trask*, who would have us Christian Sabbath keep, but the Jewish Laws observed, and their Sabbath or Seventh day to be perpetually kept holy, till the worlds end. Others we have, who will keep no Sabbath at all; these we call *Anti Sabbatarians*. We have likewise *Anti-Scripturists*, who reject all Scriptures as mans inventions; there are amongst us *Divorcers*, who hold that men may put away their Wives upon small occasions. We have also *Soul-sleepers*, who with the *Arabick* Heretick, hold that the soul dieth or sleepeth with the body, *what soul I think are asleep before the body dieth?* Amongst other professions, we have also *Seekers* or *Expecters*, who deny there is any true Church or Ministery, and therefore they are seeking one. *But they know not where to find this Church, except it be in the Land of Utopia.* There was one *Rotherham* a Box maker, who rejecting all Church discipline, published that the Sabbath of the *Jews* was abolished by Christ, and that every day now is a Sabbath; that the books of *Esdras* were canonicall Scripture, and in other opinions agreed with the *Familists*.

Seekers or Expecters.

Q. 11. *what*

Q. 11. *What Opinions in Religion are held by Theanus John.*

Anſ. He calls himſelf, *Prieſt of the Jews*, ſent of *he* ſaith *from God*, *to convert them*: his wilde whimſies are theſe; 1. He calls it nonſence and a lie, *to ſay that God is Father of us all.* 2. *That we Goſpellers* (as he calls us) *worſhip the Devill, becauſe* (ſaith he) *the ſpirit of man is a Devill.* 3. *That it is a Monſter, and abſolute blaſphemie to ſay, the godhead dwels in Chriſt bodily.* 4. He wonders *how he that created all, could be born of a woman*: by which we may plainly ſee he is a circumciſed Jew. 5. He ſaith, *that the child which the Virgin brought forth, is Jeſus, as if the generation of Chriſt were altogether myſticall and not reall.* 6. He ſaith, *That Mary is Chriſt, and Chriſt is Mary, and that theſe are but names of one thing.* 7. He denyeth, *That Chriſt was properly born, or that he was born in one, or that he was begotten, or that he could be ſlain properly, or that he did deſcend into our fleſh, but into our ſpirits onely, or that he could be included in the Virgins wombe*, and withall he belyeth us in ſaying, *That we have brought the humanity to be very God*: whereas we ſay, *the ſame perſon is God and man, one not by converſion of the Godhead into fleſh, but by taking of the manhood into God. One altogether, not by confuſion of ſubſtance, but by unity of perſon.* 8. He calls *the Engliſh Clergy, thieves, robbers, deceivers, ſounding from Antichriſt, and not from the true Chriſt, in which we ſee the impudent ſpirit of an heretick, who can no other wayes defend his lies, and blaſphemies, but by railing.* 9. He preacheth, *That the Goſpel cannot be preached by another, but by it ſelf, ſo that many wayes or outward ſound, is a lye and Antichriſt.* 10. *That our Miniſters are not Chriſts ambaſſadors, but that their call is a lie, for his learning, and learning is that whereby which hath deceived the Nations, and ſupplanted the work of Antichriſt, urges the impudence and boldneſſe of ſuch blind ignorants.* 11. He denyeth, *that the wretches ſhall have perfective knowledge, though the Scripture is plain for it, but by the Prieſt, he underſtands knowledge it ſelf, and ſo he will make the Holy Ghoſt to ſpeak Tautologies, in ſaying, knowledge ſhall perfect knowledge:*

The anſwer to John his opinions.

knowledge: here we see the fruits of ignorance. 15. He makes the spirit of man to be a quintessence abstracted out of the elementarie motions, "such is his dull Philosophie. 15. Out of his gross respect to the Devil, by whose instinct he writeth: he affirms, That he with the false prophet shall receive mercy at last; because God will not punish a finite thing infinitely, "but here he again betrayes his ignorance; for the devil is infinite a posteriore, both in regard of his essence, and of his desire in sinning; besides, that God, whom he offendeth, is infinite. 16. His ignorantly saith, That he who receives God's gift, is as great, yea, greater than God himself; if so, then it must follow, that the Apostles were greater than God, when they gave the gifts of the Holy Ghost by imposition of hands. 15. He impiously saith, that Saint Paul wrote many things which he understood not. 18. And as impiously doth he say, that in them books, which we call Scripture, is the Spirit, as well as in other books. 17. After his ignorant manner, he confounds the gift of prophesie, with the Prophet himself, in saying, man is not the Prophet, but the light in man from God. 18. He will not have us to flee for Antichrist abroad, for man in darkenesse is Antichrist. "I deny not, but every man in darknesse, is in some sort an Antichrist; yet there is one great Antichrist to be sought for abroad: viz. The Trinity, which he acknowledgeth in God, the Sonne, and Man; "this Trinity is hatched in his wrathful brain. 20. He is so mad, that he saith, he can make one word bear forty significations: so he can make us believe, that darknesse, or light, or hell, or heaven, or sin, or hand, or angel, or Sonne, or the devil. 21. He will not have Christs body that suffered to be our Saviour, nor Christs body, for Christs body saith he, is obedience: thus he would fain make Christ our Saviour, a meere allegorie; and therefore in plain termes affirmeth, that one Christ hath not, nor cannot have any whit corporall body, for he is a spirit, and a spirit is free from flesh, as if soules and "spirit & flesh could not be united in the same personage: "he concludes, that the body we speak which suffered at Jerusalem, was not Christs body. 22. He makes the soul of man to be all one with the Godhead, and the body of Christ to be the whole Creation: "by this and such like

Last

Pulpit with which his books are fraughted, we may see that he deserveth to have his brains purged with Hellebore, rather than his crasie opinions refuted by Arguments, or Scripture. In the mean while, we may perceive to our great grief, the lamentable fruits which are begot of too much liberty in religion. These impious Opinions are in his printed Pamphlets lately published. One Richard Coppe holdeth some of the before recited opinions, & withall, lately, before a confused multitude, in an usurped pulpit, asserted the lawfulness of womens preaching; for such Teachers, a pillory were more fit than a pulpit.

Q. In what opinions in Religion are lately broached by John Reeve, and Lodowick Muggleton?

John Reeve and Lodowick Muggleton their opinions.

Ans. These two would perswade us, that they are the two last witnesses, and prophets of Christ, sent by his spirit to seal the foreheads of the elect and reprobate: that one *John Robins* is the last great Antichrist, and son of perdition, spoken of by the Apostle in the *Thessalonians*, because he sheweth lying signs and wonders, and assumes to himself the titles of the onely God, in that he calls himself *Adam* and *Melchisedech*, and Father of Jesus Christ; in saying, the three persons in Trinity are *Adam*, that is, himself, *Abel*, that is his sonne Jesus, and *Cain*, that is, the holy Ghost. Many such blasphemies they ascribe to him. They affirm also that Christians using the sword of steel, are ignorant of Jesus, and enemies to his Gospel, and they teach, that the two uncreated substances of earth and water, were eternally resident in the presence of God the Creator: that death was from Eternity: that the person of the reprobate Angel or Serpent, entred into the womb of *Eve*, and there died, but quickened in her all manner of uncleannesse: that there is no devil at all without the body of man or woman, but what dwells within them; so that the devil spoken of so often in the Scripture, is mans spirit of carnal reason, and cursed imagination: that God the Father, was a spirituall man from Eternity, and that in time his spirituall body brought forth a mans all body: that if the very God-head had not died, that is, (say they) the soul of Christ, which is the eternall Father, had not died, all such had perished eternally: that *Moses* and *Elias* are angels

angels, and did represent the person of the Father in heaven, as they did the person of the Son on earth, that *Elias* was made procteur of God, when God became a child; and that he filled the Lord Jesus with those great revelations of his former glory which he possessed in heaven, when he was the immortall Father; and that it was *Elias* who spake these words from heaven, saying, *this is my beloved Son, in whom I am well pleased*: they say also, that all the Ministry in this world, whether Prophetical or Ministeriall, with all the worship taught by them, is all a lye, and abomination to the Lord. Again, they declare, that whereas, *there are three witnesses in earth, water, blood, and the spirit*; that by water is meant the Commission given to *Moses* and the Prophets under the Law; by blood, the Commission given to the Apostles, and Ministers of the Gospel; & by the Spirit is meant the Commission of the two witnesses, that were to come in this last age, whose ministry is invisible, and spirituall, casting off all formall worshipping of an invisible spirituall, personall God, they say there is hardly a minister in the world, that confesseth an invisible God, but they preach a God of three persons, that is a monster instead of one true personall God: they say, that the true God is a distinct body or person, as a man is a distinct body or person: again, they say, that there is no Christian Magistrate in the world, that hath any authority from Christ, to set up any visible form of worship, and that the spirits and bodies of men, are both morrall, both begot together, and both of one nature; that the spirit is nothing without the body, that it is the spirit alone, that walks and works, eats and drinks, and dies, for the spirit is a naturall fire of reason: they say also that the bodies or persons of holy men, wherein they lived and died, shall not appear again any more; but when the Saints are glorified, they are absolutely of the very same glorious nature, both in spirit and body, as God is: and that believing spirits are of the very same divine nature of God. "This is the summe of their Divinity, "and Philosophie, as may be seen in their transcendent "spirituall Treatise, (as they call it) which is full of "transcendent nonsence, and blasphemies, for here they lay

"by their axe to the very root of Christianity, in giving "a new Father to our Saviour Jesus Christ; in calling "the blessed Trinity a monster; in denying the Crea- "tion, whilst they make earth and water eternall; in "making angels, and mens soules mortall; in making "weak man, Gods protector, and author of that divine "knowledge which was in Christ; in denying the Mini- "stry of the Gospel, and the power of the Magistrates, "and the outward worship of God, and making the "soules of men corporeall: in denying also the Resur- "rection of the flesh, and transforming men into the "Divine nature. By this and other wicked tenets, per- "mitted and countenanced among us, at this time; we "see what Christian religion is come to in this land; so "famous heretofore for piety and zealous received Chri- "stianity as soon as any Nation in *Europe*: whether by "the preaching of *Saint Peter*, or *Saint Paul*, or *Simon* "*Zelotes*, or *Joseph* of *Arimathea*, I know not, but all a- "gree we received it very early, and have continued ever "since in the profession thereof; neither was there ever "any Nation more devout and zealous in the advance- "ment thereof, as our goodly Temples, Monasteries, "Hospitals, Colledges and Schools can witnesse; but "alas! now *Quantum mutamur ab illis Anglicis!* what "is there left among us, but the bare Skeleton of Reli- "gion, the vitall substance thereof being eat up and "consumed by heresies and blasphemies, worse than "any *Sarcophagus*. I may here with *Jeremiah* complain "that from the daughter of *Sion*, all her beauty is de- "parted, her Princes are become like Harts, &c. How "is the gold become so dimme, and the most fine gold "changed; and the stones of the Sanctuary are scattered "in every corner of the streets, &c.

Q. 13. *what are the opinions of the Quakers?*

Ans. These fanaticall spirits are called Quakers, be- *Quakers*, or as some call them *Shakers* their opinions.
cause they use to quake and tremble when they prophe- sie; so did the Heathen soothsayers of old, *non vultus, non color unus, non comptæ mentis, sed furibundi agitati anhelitus, & rabie fera corda tument*, &c. but the Spirit of God, is the spirit of peace, quietnesse and tranquility, he is not in fire, earthquakes and whirlwinds, but in the soft and still voyce; its not the quaking of the body, but humility and reverence of mind which he requires: these

these Sectaries deny all ministeriall Ordinances, and knowledge got by study and industry, presending an inward light from the spirit, and that all our Learning got by Preaching, Hearing, Reading, or Catechising, is but notionall and carnall, and hanging upon the tree of knowledge; they blasphemously prate also, that Christ had his failings, and that he distrusted God on the Crosse, when he cryed out, *My God, my God, why hast thou forsaken me?* by which they overthrow the work of our Redemption, which none could perform, but he that knew no sin, in whose lips was found no guil, whom his enemies could not accuse of sin. *They will not have Ministers to preach for tithes*, which they call wages, and yet our Saviour saith, *That the labourer is worthy of his wages*, and the Apostle, *That they who serve at the altar, should live by the altar*, and if they communicate of their spirituall things, why should they not participate of the peoples temporall things. *They will not have particular houses for preaching and prayer*; and yet among the Iews was the temple, and Synagogues, and after Christianity was setled, Churches were erected. *They cannot abide studied or methodicall Sermons, nor expounding, nor learning in matters of Divinity*, by which we see, how ignorant these people are, who despise such helps as God hath given for propagating the Gospel, Is it not better to studie and premeditate, than to utter *quicquid in buccam venerit*, unpolished, unstudied and ignorant stuffe. Christ and his Apostles expounded and opened the Scriptures; and yet these men reject expounding; these men are also against singing of Psalmes, a duty practised by Christ, and urged by Saint *Paul* and Saint *James*, *They reject infant-Baptisme*, and yet so infants belongeth the kingdome of heaven. *They will have no set dayes for Divine worship*, and consequently the Lords day must be of no account with them. *They will have no prayer before and after Sermons*; and yet the Apostles joyned prayer with their Doctrine and breaking of bread, *Acts* 2. 42. neither did they ever undertake any weighty businesse without prayer. *They condemn set houres of prayer*; and yet we read in the *Acts* of the Apostles, that the third and ninth houres, were set houres of prayer: and by

By these wilful blindes we may see, how cross-grained these people are in contradicting every thing, even Gods word it self, if it be not conformable to their shallow reason, which they call the spirit, but it is indeed the spirit of giddineſs, with which they are troubled, and trouble others, for the rejecting of all outward forms, and deeme ceremonies in Religion to be the overthrow of Religion it self; which though it consist not in ceremonies, yet without them it is like a man stript naked of his garments, and so for want of them exposed to all injuries of weather, and danger of death; The leaves of a tree are not the fruit thereof, and yet without them, the fruit will not prosper.

Q. 14. *But what other opinions do the Quakers hold?*

A. Not to mention their horrid blasphemies, in saying that some of them are Christ, some God himself, and some equall with God, because they have the same spirit in them which is in God, They maintain that the Scripture is not the word of God: that our preaching is conjuration, that expounding of Scripture is adding to it: that the letter of Scripture is carnall, that the word is not the rule over the spirit: that the soul is a part of God, and long existent before the body: that there is no Trinity: that Christ hath no other body but his Church: that Christs coming in the flesh was but a figure: that all men have a light in them sufficient to salvation: that the man Christ is not ascended into heaven: that there is no imputation of Christs righteousnesse: that prayer for remission of sinnes is needlesse: that we are justified by our own inherent righteousnesse: that there is no other life or glory to be looked for, but in this world: that there is no locall heaven nor hell, nor resurrection of the body: that many of them cannot sin: that the calling of our Ministry is Antichristian: that our preaching is altogether needlesse: that themselves are immediately called by God: that the Ordinances of God in the Church is beastlinesse: that the practising of children is abhominable in Baptisme, a Popish invention: that we have no Sacraments: that Dedication, Festivall dayes are carnall, and not to be kept: that in our Churches (which they call steeple houses) God is not worshipped: that Christ came to destroy all

Other opinions of the Quakers.

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propertie; and that therefore all things ought to be common: that no man is to be called Master or Sir, or so be saluted by the way; and that one man ought not to have power over another: " here we see, that these " men despise Magistracy, reject the Ministry, sleight " all decency and ordinances in Christs Church, and " in a word overthrow, as much as in them lyeth, all Re- " ligion and piety, setting up a *Babel* of their own, " full of impiety, ignorance and blasphemie: these are " the fruits of too much liberty, and the effects of rea- " ding Scripture, by ignorant and malicious spirits, who " like spiders, suck poyson out of the sweetest and whole- " somest flowers, and like mad men, use that sword of " the word to destroy themselves and others, which " was ordained to save and defend us from our e- " nemies.

See what hath been written against them by *Sa. Robert Eaton, Sherlock* and others.

Q. 15. *wherein do the absurdities and impieties of their opinions consist?*

Wherein the absurdities and impieties of their Opinions consist?

An. 1. *In rejecting all University Learning, because Christ and his Apostles were never taught in Schools:* but this opinion is ridiculous; for Christ and his Apostles, taught no other Divinity for the matter, than what is taught in Universities; the difference is onely in the manner of attaining this knowledge, for they had it by inspiration, we by study, labour and instruction; and yet the prophets had their Schools and Colledges both, on the hill of God, 1 *Sam.* 10. 5, 10. and at *Bethel*, 2 *Kings* 2. 3. and at *Jericho*, v. 5. and at *Naioth*, 1 *Sam.* 19. 20. *Elisha* had his Colledge, 2 *Kings* 6. 1. 2. *They will not have us expound Scripture because the Apostles expounded them*; but this conceit is also frivolous; for to what purpose did Christ appoint Doctours, and Pastors, to continue still with his Church, if they are not to expound Scripture: what the Apostles expounded briefly, we expound more fully. In their expositions, there be many intricate, obscure, high and figurative passages, which require a further exposition. God did never reveal all his truth at one time. Among the Jews we read that *Ezra* the Scribe, and the Levites expounded the Law, *Neh.* 8. Christ took a Text and expounded it, *Luke* 4. and so did *Philip*, *Act.* 8. 3. *They will not have Ministers to be called Masters:*

but

but I would know of these men, whether they that labour in the word and Doctrine deserve not honour, even double honour, that is, honourable titles, and honourable maintenance; 'tis true, they should not ambitiously affect honours, nor ought they to reject them. Christ was oftentimes called Master, and yet he never reproved any for calling him so. 4. They quarrell with the word Sacrament, because not found in Scripture; but I would know, whether *they* mean this word sacrament be not found in scripture; where hath the scripture forbid us to call sacred things by significant terms; they may as well say, that God is not every where, or that he knows not all things, because these words *omnipresent* and *omniscient* are not in Scripture. 5. *They will not have Ministers to take tithes*, then they will not have those who wait at the altar, to partake with the altar, which thwarts the Apostles words directly, why should not the Ministers under the Gospel as well receive tithes, as the Priests under the law; is our burthen easier or our calling less deserving, its too much presumption to discommend what Christ hath commended; but he commended the Scribes and Pharisees for paying their tithes, *Luke* 11.42. 6. *They reject Infant-Baptisme, because the Scripture speaks not of it*, but the Scripture speaks of baptizing whole Families, and Nations, *Acts* 16.33. but infants are included in these; Infants were circumcised, were admitted to Christ, to them belongs the Kingdome of heaven. *Jeremiah* an infant, was sanctified by the holy Ghost, *Jer.* 1.5, 6. the hand of the Lord was with *John Baptist* an infant, and he grew strong in the Spirit, *Luke* 1.66 So *can any man then, forbid water, that these should not be baptized, which have received the Holy Ghost.* 7. *They quarrell with publick prayers in the Church, because Christ bids us pray in private*; this is a childish consequence; for the one should be done, and the other not to be left undone; our Saviour prayed sometimes privately by himself, and sometimes publickly with his Disciples; he calleth his Temple the house of prayer; but the prayers there used were publick. Saints of God have prayed in publick, and taught in publick, *Acts* 20.36. and 21.5. Publick prayers were used among the Jews also, *Neh.* 9.4, 5. are we not commanded to pray

 assiduously

continually, and to lift up pure hands in all places, is it not by prayer that our preaching is ſanctified, and made uſefull? its true, we ought not to make publick places, *(as the Phariſees did the Temple and Synagogue)* the places of our private prayers; we have chambers at home to pray in private; but this privacy doth no more exclude publick prayers, than private inſtructions at home by the maſter to his family, do exclude publick preaching. 8. *They will not have David's Pſalms to be ſung in meeter.* Theſe dull ſouls do not know, that *David* made his Pſalms in meeter, and did ſing them, and why may not we do the ſame in our language, which *David* did in his? beſides did not Chriſt ſing a hymne, did not *Paul* and *Silas* ſing Pſalms to God at midnight, *Acts* 16. Doth not the Apoſtle exhort us to Pſalmes and hymnes, *Ephes.* 5. and doth not *Saint James* will us to ſing Pſalms, when we would be merry? there are in the Pſalms as in a ſtore houſe, all ſorts of materialls for devotion, and for all occaſions. 9. *They make faith and repentance neceſſary conſomitants of Baptiſme*, this they hold to exclude Infants from baptiſme, but they ſhould know, that though Infants have not faith, and repentance actually, yet they have both in poſſibility; the ſeed of both are in them, and the actuall faith of their Parents ſupplies the actuall defect of the children: beſides *Simon Magus, Alexander the* Copper ſmith, and others, were baptiſed, who neither had true faith, nor repentance, and repentance is enjoyned to *Simon* long after his Baptiſme, *Acts* 8. 13, 21. & Chriſt was baptized, who needed neither faith nor repentance. 10. They ſay, *That the Church is in God; therefore, God is not in the Church*, by the ſame reaſon they may ſay, that God is not in heaven, becauſe heaven is in God; or that Chriſt is not in us, becauſe we are in Chriſt: Chriſt is in us as the head, we are in him as the members. The Church is in God, becauſe in him we live, move, and have both our naturall and ſpirituall being, God is in his Church by his aſſiſtance, providence, and ſpirituall preſence; and ſo he hath promiſed, that where two or three are gathered together in his name, there is he in the midſt of them, *Mat.* 18. 20. Divers other abſurd opinions they maintain, as namely, againſt tithes, againſt maintenance

names for preaching, against Clerks saying *Amen* in the Church, and such like; of which we have already spoken, and indeed all or most of their opinions are Anabaptisticall, and this Sect is the spawn of Anabaptists, who are subdivided into different factions; and such diversity there is amongst them, that the Anabaptists in *Holland* will not admit those of *Moravia* and *Suevia*, without rebaptization. *Sebastian Franck* in his Chronologie reckoneth seventy sects of them.

Q. 16. *Now you have satisfied me as to the Quakers, I pray do me the like favour concerning a sort of people, they call Ranters, which I have received divers horrid relations of, and such, as for their strange and impious affections, I have not yet admitted into my belief?*

A. The Ranters are a sort of beasts, that neither divide the hoof nor chew the cud, that is to say, very unclean ones; and such as hold no small correspondency with the Quakers, their lives and demeanours are much alike, onely what the Ranters act upon the stage, by an open profession of lewdnesse and irreligion, the other do it within the curtain, by crafty and seemingly innocent insinuations & pretences of sanctity, and the contempt of the things of this world. These are they that make a laughing stock of Christianity by their bitter invectives, & derision at the ordinances and ceremonies of Christian Religion; These are they that make no distinction between *Forms* and *Order*, for having cryed down the former, their dispensations will not bear with the later; it being their main design to bring the businesse of Religion to that condition, wherein man was before he had affum'd thoughts of government, that is to say, into Anarchy and confusion. As for their blasphemies and horrid expressions of christian things! Mahumetanes, Jews, and Pagans, owne more modesty, and lesse prophanesse: But to retail their opinions, or to anatomize this monster, we must come to particulars. 1. They hold that God, Devils, Angels, Heaven, Hell, &c. are Fictions and Fables. 2. That *Moses*, the *Apostles*, and *Christ*, are impostors! and what Christ and his Apostles acquainted the world with as to matter of Religion perished with them, and nothing transmitted to us. 3. That preaching and praying is idolatrie, and that it is but publick lying.

Ranters character, and such as hold no small correspondency with the Quakers opinions.

4. That there is an end of all Ministry and Administrations, and people are to be taught immediately from God. 5. They hold Baptisme a pure, legal administration, not proceeding from Christ, but from John. 6. They jest the Scriptures, *that divine Legacy of our salvation!* out of all life, reverence and authority, quoting it in driblets and shreds, to make it the more ridiculous. In their Letters, they endeavour to be strangely prophane, and blasphemous, uttering Atheisticall curses and imprecations, which is a kind of canting among them, as among Gypsies; as for example: in one you have this stile, "My own heart blood, from whom I daily receive life, "and being, to whom is ascribed all honour, &c. thou "art my garment of needle work, my garment of salvation. Eternal plagues consume you all, rot, sink & damne "your bodies and souls into devouring fire, where none "but those who walk uprightly can enter. The Lord "grant that we may know the worth of Hell, that we may "fear heaven. 7. Sinne is only what a man imagines, and conceives to be so within himself. 8. Ordinances they account poore low things, nay the perfections of the Scriptures is so inconsiderable in their apprehensions that they presume to live above them: *their lives witnesse they live without them.* 9. If you ask them what christian Liberty is, they will tell you that it consists in a community of all things, and among the rest, of women, which they paint over with an expression call'd *The enjoyment of the fellow-creature.* 10. The enjoyment of the Fellow-creature, cannot but be seconded with lascivious songs, drinking of healths, musick, dancing and bawdry. Lastly, They are (with the *Anabaptists*) those that most of all kick against the pricks of Authority: for Magistracy cannot have in it any thing more feared than the Ministry, so that they will as much policy in the State, as government in the Church, which is none at all; so to bring an Egyptian darkness upon both, that the world might be the less scandalized at their madnesse & extravagancies. "But this age, which is much more "fruitfull of Religions, than of good works of Scripture-"phrase, than of Scripture practise, of opinions, than of "piety, hath spawned more Religions, than that Lady of "Ireland did Infants, to mention all which, were to wea-

"ry both my self and the reader: therefore I will content "my self to mention some few more, as the *Independents*, "*Presbyterians*, &c.

Q. 17. *What are the opinions of the* Independents?

Independents their Tenets.

A. 1. These are so called, because they will have e. very particular Congregation to be ruled by their own laws, without dependence upon any other in Church matters. 2. They prefer their own gathered Churches (as they call them) in private places, to the publick congregations in Churches, which they slight, calling them steeple-houses. 3. They hold there is no use of learning or degrees in Schools, for preaching of the Gospel; and withall, that maintenance of the Ministry by Tithes, is Superstitious and Judaicall. 4. They are against set forms of prayer, chiefly the Lords prayer, accounting such forms, a choaking of the Spirit. 5. They give power to private men, who are neither Magistrates nor Ministers, to erect and gather Churches; and to these also, they give the power of election and ordination, (if we may call this ordination) of deposition also, and excommunication, even of their own officers, and finall determination of all Church causes. 6. They commit the power of the Keyes in some places to women, and publickly to debate and determine Ecclesiastick causes. 7. They admit private men to administer the Sacraments, and Magistrates to perform the Ministers office in marrying. 8. They permit divorces in slight cases. 9. They hold Independency to be the beginning of Christs Kingdome, which is to be here on earth a thousand years. 10. They place much Religion in names, for they do not like the old names of Churches, of the dayes of the week, of the moneths of the year; of *Christmasse*, *Michaelmasse*, *Candlemasse*, &c: 11. In preaching they will not be tyed to a Text, nor to prayer, but they make one to preach, another to pray, a third to prophesie, a fourth to direct the Psalm, and another to blesse the people. 12. They permit all gifted men (as they call them) to preach and pray, and then after prophesying is ended, they question the preacher in the points of his Doctrine. 13. Some of them allow no Psalms at all to be sung in publick calamities, and will not suffer Women to sing Psalms at all. 14. They

will baptise no children, but those of their own Congregations; whom they esteem not members of their Church, untill they have taken their Covenant. 15. They in divers places communicate every Sunday among themselves, but will not communicate with any of the reformed Churches. 16. Whilest they are communicating, there is neither reading, exhoration, nor singing, nor have they any preparation nor catechising before the communion; and either they sit at Table, or have no Table at all, and because they would not seem to be superstitious, in the time of administration they are covered. 17. They allow their Ministers to sit in civil Courts; and to voice in the chooſing of Magistrates. 18. They are against violent courses in matters of Religion; nor will they have the conscience to be forced with fear or punishment, but gently to be inclined by perswasion and force of argument; "In which point, I "commend their Christian moderation; for in propa-"gating the Gospel, neither Christ nor his Apostles, "nor the Church for many hundred years, did use any "other sword, but the word, to bring men to Christ.

Of the *Independents* Tenets, see the Antidote against *Independencie*, *Baylies* diſswasives *Edwards*, *Paget*, and others.

Q. 18. *What Tenets are held by the Independents of* New-England?

An. Besides those opinions which they hold with other Independents; they teach that the spirit of God dwells personally in all the Godly.

Independents of New-*England* their Tenets.

2. That their Revelations are equall in Authority with the Scriptures.

3. That no man ought to be troubled in his Conscience for sinne, being he is under the Covenant of grace.

4. That the Law is no rule of our conversation.

5. That no Christian should be preſt to practise holy duties.

6. That the Soul dieth with the body.

7. That all the Saints upon earth have two bodies.

8. That Christ is not united to our fleshly body, but to the new body, after the manner that his Humanity is united to his Divinity. 9 That Christs Humanity is not in heaven.

10. That he hath no other body but his Church.

11. They

11. They reckon all Reformed Churches, except themselves profane and unclean.

Of these opinions, see *Baylies* diſſwaſive, *Edwards* his *Gangræna*, &c.

" All theſe opinions, ſavour of nothing but of pride, " carnall ſecurity, blaſphemy, and ſlighting of Gods " written word, which is able to make the man of " God perfect, and wiſe unto ſalvation.

Q. 19. *Upon what grounds do the* Independents *forſake our Churches?*

The grounds whereupon the *Independents* forſake our Churches.

An. Becauſe they do not ſee the ſignes of grace in every one of our members; " but this ground is childiſh, for many are in the ſtate of grace, in whom " we ſee no outward ſignes; ſo was *Saul* when he perſecuted the Church, he was then a veſſel of mercy; " and many in whom we ſee the outward ſignes of grace, " may be in the eſtate of damnation; ſuch are hypocrites, " whoſe wolfiſh diſpoſition is covered with ſheeps cloathing: *Moſes* did not ſeparate himſelf from the Jewiſh " Church, becauſe moſt of them were a ſtiffe-necked " people, a rebellious generation of uncircumciſed hearts, " and eares, a people that erred in their hearts, and " knew not the wayes of God. Neither did Chriſt ſeparate himſelf from the Apoſtles, though there was " a Judas amongſt them. Neither did Saint *Paul* abandon the Church of *Corinth*, becauſe of the inceſtuous " perſon, and other wicked men among them. Will " the husband man forſake his field, becauſe there are " eares among the corn, or will he abandon his Barn, becauſe of ſome chaffe among the wheat? there will " come a time of ſeparation, when the ſheep and goats, " the good and bad fiſhes, the green and withered trees " ſhall be parted, which ſhall be in that great day, when " all ſecrets ſhall be diſcloſed, and the viſard of hypocriſie removed; till then the true Iſraelites muſt be " content to have ſome Canaanites live among " them. 2. They ſay, that many among us profeſſe the faith of Chriſt outwardly, which have not the ſpirit of God within; " but I ſay, that whoſoever among us profeſſeth Chriſt outwardly, hath the Holy Ghoſt for " ought we know; we are to judge of the tree by the " fruits; it is onely God that exactly knoweth who are " his: it were uncharitably done of us to expell or exclude any man from the body of Chriſt, that profeſſeth

"him outwardly; its true, there be many hypocrites, "such as are among us, but are not of us; these we "cannot discern, whilst they continue in their outward "profession, but by revelation; the servants that invited "and compelled all sorts of guests to the wedding feast, "knew not who wanted the inward wedding garment of "grace; it was onely the master of the Feast that could "find that out. 3. They say that we receive divers into our Churches, which shall not be saved. "I answer, that "no man is certain who shall be saved, or not saved, we "are to judge charitably of all men, till we know the "contrary; we receive none into our Church, but such "as professe Christianity, and the children of believing "parents, to whom also the Covenant of grace belong-"eth; and though we did know such, as were not to be "saved, yet we are not to debarre them from the Church, "so long as they joyn in outward profession with Gods "people. So Christ knew that *Judas* should not be saved, "yet he received him into the fellowship of the Apo-"stles; but I would be informed, how these men can "so exactly know, who shall be saved or not; seeing in "outward profession, the hypocrite can go as far, as "the best Saint, so likewise, the best Saint may for a "time seem to be in the state of damnation: besides, "*Iohn Baptist* admitted Scribes, Pharisees, and all sorts "of people to his Baptisme, if they confessed their sins "and repented; and so *Philip*, *Acts* 8. admits to his "Baptisme all outward professours of faith, which is "many times without the inward grace of Sanctifi-"cation.

Quest. 12. *Upon what grounds do the* Independents *and* Anabaptis, *allow Lay men to preach, without call or ordination.*

The grounds whereupon the *Independents* and *Anabaptists*, allow Lay men to preach without call or ordination.

An. Because the sonnes of the Prophets did preach, so did *Iehoshaphat* and his Princes, so did the Disciples before Christs Resurrection: so did *Paul* and *Barnabas*; likewise the Scribes and Pharisees, and many in the Church of *Corinth*, who were not Church-men; besides, *Moses* witheth, that all the Lords people were Prophets. "But these are all weak and groundlesse rea-"sons; For 1. The sons of the Prophets were destinated "for the Ministry, and therefore were by probation fer-

mons

" means to give testimony of their gifts, which they acquir-
" red by their pains, and industry in the Schools of the
" Prophets, which were their Colledges. 2. *Iehosa-*
" *phat* and his Princes, in an extraordinary time of Re-
" formation, made an exhortation or speech to the peo-
" ple, to stir up the Levites and Judges, to discharge
" their dutie; Neither do we read, 2 *Chron.* 2. 17. that the
" Princes did preach or expound the Law, but onely that
" they accompanied and countenanced the Levites whilst
" they preached. 3. The Disciples were called to the
" Apostleship, and to preach the Gospel before Christs
" Resurrection: 4. And so were *Paul* and *Barnabas*
" called to preach the Gospel. 5. Likewise the Scribes
" and Pharisees, sate in *Moses* chair, in that confused
" time, and they were Doctors of the Law; therefore
" Christ wills the people to hearken to them: they
" had their Sinagogues, as well as the Levites had the
" Temple. 6. In the Church of *Corinth*, there were
" some extraordinary Prophets indowed with infused
" gifts and revelations, which can be no warrant
" for Lay-men, who want these gifts to undertake the
" ordinary function of preaching. 7. We deny not,
" but *Moses* wished, that all Gods people were Prophets,
" and so do we, but neither he nor we, wish that they
" should propheſie without a calling, either ordinary or
" extraordinary, for *how shall they preach, except they*
" *be sent* saith the Apostle, Rom. 10. 15. *No man taketh*
" *the honour of sacrificing to himself, but he that is called*
" *of God, as was* Aaron, Heb. 5. 3. much lesse should any
" without a call take upon him the office of preaching,
" which is more noble than sacrificing: and therefore
" the Apostle prefers Preaching to Baptising, 1 Cor. 1. 17.
" And surely if Lay-men may Preach, they may also bap-
" tise; for Christ joyneth these two together, in his A-
" postles and their successors, with whom he is by his as-
" sistance and spirituall presence, to the end of the world;
" but we see how far they are from being sent by God, or
" from having the gift of preaching, by the Errours and
" Heresies daily hatched among them; and how can it be
" otherwayes, seeing they are not bred in the Schools of
" learning, whereby they may be fitted and set apart for
" this great imployment, which will require the whole
man

"man; and *who is sufficient for it?* saith the Apostle: "neither do we read in the Scripture, that this ordinary "gift of Preaching, was communicated to any but to "Apostles, Evangelists, Prophets, Pastors, and Doctors; "and to give way that all men may Preach, without Call "or Ordination, is to make him who is the God of Or-"der, to be the God of confusion.

Quest. 21. *what are the Tenets of the* Presbyterians?

Presbytery the Doctrine and Tenets thereof

A. The *Presbyterians* are so called, for maintaining that the Church in the beginning was governed by Presbyters or Elders, and that it should be so governed still, because the office of a Bishop came not to be distinct from the Presbyter, till almost three hundred years after Christ; before which time they had the same name, for Presbyters were Bishops, as they shew out of the fifth, sixth, and seventh verses, of the first chapter to *Titus*; likewise out of *Hieron ep. ad Evag. & ad Oceo. Irenæus l. 4. cont. hæret. c. 43, 44. Eusebius Hist. l. 5. cap. 23.* and others. And as they shew their names to be one, so likewise that their office of preaching and administring the Sacraments was the same out of 1 *Pet.* 5. 2. the power also of ordination they prove to have been in the Presbytery, 1 *Tim.* 4. 14. which *Hieron* calls the Ecclesiasticall *Senat Isa.* 3. and *Ignatius Epist. ad Magnes.* the Apostolicall *Senat.* And that in ruling there is no difference, they prove out of *Hebr.* 13. 17. and 1 *Thess.* 5. 12. but because much hath been written in defence of this opinion, by the Presbyterians of *England*, *France*, *Scotland*, *Netherlands*, and divers parts of *Germany*, I have therefore out of their writings reduced the whole sum of their Doctrine and Discipline into 95. Questions or a short Catechisme, by way of Question and Answer.

Quest. *what is the Ministery of the Gospel?*

Answ. It is the dispensation of Divine mysteries, manifested by Christs coming in the flesh.

Q. *How many parts hath this Ministery?*

A. Three, to wit, the preaching of the Gospel, the administration of the Sacraments, and the exercise of Church Discipline, commonly called the power of the Keys, and of binding and loosing.

Q. *where-*

Q. *Wherein consisteth Church Discipline?*

A. In two things, to wit, in Imposition of hands, and in correction of manners.

Q. *Are all Church Ministers properly Ministers of the Gospel;*

An. No; for they are properly Ministers of the Gospel, who preach and give the Sacraments; but Deacons who look to the poor, and Deaconisses are onely Ministers of the Church; not of the Gospel.

Q. *Are Prophets in the New Testament, and Ministers of the Gospel the same?*

A. No; for *Philip*'s four daughters were Prophetesses, yet not Ministers of the Gospel. Many of the Laity had the gift of Prophesie, which were not Ministers of the Gospel.

Q. *Are Presbyters and Priests all one?*

A. No; for he is a Priest that offers Sacrifice, but Presbyter is an Elder, which sometime is called a Bishop, as *Act.* 20. mention is made of many Bishops, that is, many Elders or Presbyters. The Apostles also are called Elders, 1 *Pet.* 3. *Presbyter*, *Bishop*, and *Pastour* are taken for the same office, *Act* 20. we read also of many Bishops in *Philippi*; *Phil.* 1. which is meant of many Elders; the Apostle useth promiscuously the word Bishop and Presbyter, *Tit.* 1. "for indeed Bi-"shops or Pastors ought to be Elders, that is, excell o-"thers both in years and knowledge. *Presbyters their Office.*

Q. *were the 70. Disciples subject or subordinate to the 12. Apostles?*

A. No; for though they were called later than the Apostles, yet I find not that their power in working miracles, in preaching, in administring the Sacraments, in ecclesiastick discipline, was lesse or subordinate to the Apostles; for both were immediately called by Christ, and equally subject to him without subordination, or subjection to the Apostles, no more than of old the Prophets were subject to the High Priests.

Q. *Is the Ordination of the Church of* Rome *lawfull?*

A. Yes; for neither *Husse*, *Wickliff*, *Luther*, and other worthy men, who forsook the errors of the *Romish* Church, did ever reject her ordination, no more than they

they did her Baptisme. She retains the faith of the Trinity, the two Testaments, the Sacraments or Seals of the Covenant, the two Tables of the Law, therefore though she be a wife of fornications, as the Church of *Juda* sometime was, yet she may bring forth sons to God.

Q. *In what things did the Apostles differ from their successors.*

Apostles and their Office.

A. 1. The Apostles were immediately called by Christ, but their successors by men. 2. The Apostles were sent abroad into all the world, but their successors were confined to peculiar places. 3. The Apostles Doctrine was the rule and Canon by which their successors must frame their Sermons. 4. The Apostles were the first, that gave the Holy Ghost by imposition of hands; as for preaching, administring the Sacraments, and discipline, in these they agreed with their Successors.

Quest. *who founded the first Christian Churches.*

A. The Apostles, either immediately, as *Peter* and *John* founded the Church of *Samaria Acts* 8. 5, 6. *Peter* the Church of *Cesarea, Acts* 10. 44, 45. *Paul* the Church of *Corinth*, 1. *Cor.* 3. 6. and 4. 15. and the Church of the *Galathians, Gal.* 4. 19. or else immediately by their Deputies, or Evangelists, as *Barnabas* founded the Church of *Antioch, Acts* 11. 22.

Q. *Had any Apostle power or jurisdiction over the rest.*

A. No; but they were all of equal power, and authority; whence it follows, that neither the Pope should usurp any power over other Patriarches, nor Bishops lord it over their fellow Bishops or Presbyters, (for these I take here for one) except by consent for a time a superintendency be given for quieting of troubles in the Church, which perhaps was given to one of the Apostles, it may be to *Peter*, whilest they lived together at *Jerusalem*, before their dispersion, but if so, it was onely temporary, and by consent.

Q. *Was it the chief office of the Deacons in the Primitive Church to preach the word?*

A. No; but to take care of the poore, of Widows, and Orphans, and to attend on the Tables, that is, on their

their Love Feasts, called *Agapæ*, of which purpose they desired to be eased, who preached the Word, as not being able to do both; yet we read that *Stephen*, *Act.* 6. 8. did preach, but indeed in that place it is more likely that he disputed in the *Jewish* Synagogues, than preached in the Temple; and if he had preached, it will not follow, that the Deacons office is to preach; for this act of *Stephens* was extraordinary, as having an extraordinary measure of the spirit; and so we read that *Philip* another Deacon of those seven preached in *Samaria*, *Act.* 8. 5. but this he did, as being an Evangelist in *Cæsarea*, *Act.* 21. 8. not a Deacon in *Jerusalem*. Deacons and their Office.

Q. *Doth the care then of the poore rely onely upon the Deacon.*

A. The care of collecting the charitable benevolence for the poore, and distributing of the same, relyes upon the Deacon, but the care of exhorting to benevolence, of recommending the poore, of inspection into the Deacons fidelity and industry, relies upon the Presbyter; from which the Apostles exempted not themselves.

Q. *Did the Apostles in all the Churches, which they planted, appoint Presbyters and Deacons?*

A. Yes; otherwise they had left these Churches as sheep without shepheards, or ships without Pilots, to be devoured by wolves, and to be swallowed by the waves of confusion, Heresies and Schismes, therefore *Paul* having preached the Gospel in *Crete*, and having settled some Presbyters there, he gives order to *Titus* to set up Presbyters in every Town, and it is unlikely, that *Paul*, who had continued at *Corinth* a year and six months, *Act.* 18. 11. would leave that Church destitute of Presbyters and Deacons, seeing the Lord testified to *Paul* in a Vision *that he had much people in that City*, ver. 10. and writing to the *Philippians*, he salutes the Bishops and Deacons there.

Q. *Why did he not salute the Presbyters there also?*

A. Because in this place a Presbyter is all one in effect with a Bishop; for if Presbyters had been distinct from Bishops, *Paul* would not have left them unsaluted; for why should he salute the Deacons, and not the Presbyters, which are a higher degree?

Q. *Why*

Quest. *why were the Pastors called Bishops and Presbyters?*

Presbyters, their Office.

A. To put them in mind of their duty and dignity; for the word *Episcopus* or Bishop, signifieth the care, inspection, and oversight, which they should have of mens souls, in guiding, instructing, and feeding them with the Word and Sacraments. Presbyter signifieth the age, dignity, and experience that ought to be in Ministers, whose grave carriage, wisdome, and knowledge, should procure reverence of the people to that high calling, and obedience to their Doctrine.

Q. *Are young men then fit to be made Presbyters or Bishops?*

A. No; except there be extraordinary gifts in them, as were in *Timothy*; or in extream necessity, when grave and ancient men cannot be found; *Temeritas florentis ætatis, prudentia senectutis*; Young men are rash, inconstant, head strong, proud, inconsiderate, and indiscreet in their words and carriage for the most part, which hath brought this high calling into obloquie and contempt. They have not that experience, wisdome, gravity, and knowledge, that are in old men; nor are they Masters of their passions and affections; and how are they fit overseers of others, who cannot oversee themselves? a young Presbyter is a contradiction, and a young Bishop is incongruous. Young and green heads have been the cause of so much distemper, so many Heresies and schismes in the Church of Christ. "Therefore little hope there is, that ever peace, Religion, and "truth shall flourish in that Church where giddy young "men are Bishops or Presbyters, and hot-spurs or green "heads are preferred to gray hairs; ancient Divines are "fittest to serve the ancient of dayes.

Q. *But if Paul constituted Presbyters and Deacons in all the Churches which he planted, why doth he not salute them, as he did these of* Philippi?

A. For brevities sake, he oftentimes omits them, thinking it sufficient to have saluted the Church in generall; in which they are included, being members thereof.

Q. *Is not the degree of Bishops higher than that of Presbyters?*

A. Sometimes to avoid hereſie, ſchiſmes, and troubles in the Church, the Presbyters have choſen one of their own society, to precede or overſee the reſt; but this was onely in ſome places, and at ſome times, and rather an eccleſiaſtick cuſtome than a divine tradition, ſaith *Hierom.* *Biſhops.*

Q. *But why did* Paul *beſides his cuſtome ſalute the Deacons at* Philippi?

A. Becauſe by *Epaphroditus* they had ſent him relief, therefore he would particularly thank them, beſides he would ſhew, that under theſe two names of Presbyter and Deacon, is contained the whole Miniſtry of the Church; the Presbyter caring for the things of the ſoul, the Deacon for the things of the body.

Q. *what doth the word Deacon ſignifie?*

A. A Miniſter or ſervant; for ſo the Magiſtrate is called, *Rom.* 13. a Deacon or Miniſter, *Paul* calls himſelf the Deacon of the Goſpel, *Eph.* 3. and he calls Chriſt the Deacon of Circumciſion, *Rom.* 15. but this word is appropriated to him that hath the charge of the poor and ſtrangers, in collecting and laying out the Church money for their relief. Such were thoſe ſeven mentioned *Acts* 6. and as Chriſt had twelve Apoſtles, ſo one of them to wit *Judas* was a Deacon, for he kept the bag. Deacons and their Office.

Q. *were there in the Church preaching Presbyters onely?*

A. No; there were alſo ruling Elders, of which *Paul* ſpeaketh, 1. *Tim.* 5. 17. "Let the Elders that rule "well, be counted worthy of double honour, eſpecially "they who labour in the Word and Doctrine: for the preaching Presbyters thought it too great a burthen to preach, and to have the inſpection of mens manners, therefore they deſired ſome of the Laity to aſſiſt them, whom they called ruling Elders.

Q. *what difference is there between a Miniſter and a Deacon?*

A. The Greek word ſignifieth both promiſcouſly, but we have appropriated the word Miniſter to a preacher, and the word Deacon to the Overſeer of the poore.

Q. *How doth it appear, that Presbyter and Biſhop was the ſame?*

A. Be-

A. Because the Apostle *Phil.* 1. salutes the Bishops of *Philippi*; but in one Town, there is onely one Bishop, usually so called. So *Acts* 20. having called together the Presbyters, he bids them take heed to the flock, whereof the Holy Ghost hath made them Bishops: And leaving *Titus* at *Crete* to establish Presbyters, sheweth that a Bishop must be without reproof.

Q. *Have there not been sometimes two Bishops in one Town?*

A. We read in *Socomen. l.* 4. *c.* 24. that the Bishops assembled at *Sardica*, wrote to *Felix*, and the Clergy of *Rome*, to admit of *Liberius* as an assistant Bishop to *Felix*; but the Council of *Nice* forbids two Bishops to be in one City, *Can.* 8.

Q. *Why do not the Reformed Churches now call our Ministers by the name of Bishops and Priests?*

A. Because these Offices have been abused in Popery, the one to pride and tyranny, the other to superstition and idolatry.

Q. *May a man exercise the office of Presbyter or Bishop without a calling?*

A. No; for no man takes upon him this office, but he that is called of God, as *Uzzah* was, *Uzza* was struck with sudden death, for his rash touching of the Ark, 2. *Sam.* 6. God complains of those Prophets that run, and yet were not sent, *Jer.* 23. *and how can such preach, if they be not sent?* Rom. 10. *Leprosie shall serve upon King* Uzziah, *if he stretch out his hand to touch the Ark*, 2 Chron. 26. Christ himself spoke not of himself, nor was his Doctrine his own, but his that sent him, *John* 5 & 7.

Q. *How must a man be called?*

Ministerial calling.

A. First, Internally by the Spirit moving his heart, and furnishing him with graces fit for so high a Calling. Secondly, Externally by the Church; to which twofold calling we must yield obedience, and not resist and run from it, as *Jonah* did.

Q. *How shall we know the outward call of the Spirit, from the flattering counsels of our Reason?*

A. If we are called by the Spirit, we have no other ends but Gods glory, and the salvation of souls; we seek Christ for his miracles, not for his loaves; we will not graft

trust to our own strength, learning or eloquence, but will disclaim our own sufficiency with the Apostle, will accuse our own uncircumcised and defiled lips with *Moses* and *Esay*, and will rely only upon the goodness and promise of God, who will give us wisdome, and will put in our mouths, what we shall speak.

Quest. *How many sorts of callings are there in the church?*

A. Two; to wit, Extraordinary, as that of the Apostles, Evangelists and Prophets; and Ordinary, as the callings of Presbyters or Bishops, of preaching Prophets or Pastors, and of Deacons.

Q. *Can both these callings be in one man?*

A. Yes; for *Jeremy* and *Ezechiel* were ordinary Priests and Levites; yet were extraordinary Prophets. So *Luther* had an ordinary Function in the Church of *Rome*, yet was called extraordinarily to preach the Gospel in purity.

Q. *In whom is the power of Election and Ordination of Presbyters or Bishops?*

A. Election was anciently in the Laity and Clergy, till the Clergy took off the Laity. And the Pope excluded the Emperour, from whom both he, and other Bishops were wont to receive their Investiture, by the Ring and crosier-Staffe; not in reference to their spirituall Function, but to their temporall means, which they injoyed by the munificence of Princes; but Ordination is onely from the Clergy: the Bishop was wont to ordain alone, but that was through rather out of Ecclesiasticke custome, than out of divine institution. *For apparently ordination did belong to the whole Presbytery.* 1 Tim 4.14. 2s may be seen also in divers Canons and Councels.

Q. *May any preach now without calling, or Ordination?*

A. No; for if every one that presumes to have the spirit should be suffered to preach, preaching would grow contemptible, Heresies, and Sects would swarm: Now the Church is established, therefore Ordination, and an ordinary calling must be expected. Indeed in the infancy of Christianity, before the Church was setled, private men as Priscilla, Aquila, Apollos, Philip, and proselytes as we see, Act 8. and Sects grew up *Cyprian* and *Ter-*

rius preached the word at *Antioch*, *Acts* 11 20. So *Apollos* a private man, who only knew the Baptisme of *John* and stood in need of more perfect instructions by *Aquila* and *Priscilla*, yet he taught the word of God, *Acts* 18. 25, 26. but such examples were extraordinary, in a time when no preachers were found, no ordinary calling to be had, no Church at all setled.

Q. *Are the names of Apostle, Presbyter, and Bishop of equal extent?*

A. No; for Apostles are called Presbyters, 1. *Pet.* 5. 1. but Presbyters are not Apostles, the higher dignity includes the lesser, but not on the contrary; so Apostles are Bishops, *Judas* his Apostleship is called his Bishopprick, *Acts* 1. 20. but all Bishops are not Apostles.

Q. *Because an Elder must be apt to teach, will it therefore follow that there ought to be none, but preaching Elders?*

A. No; for a Ruling Elder should also be apt to teach his Children and Family, and likewise apt to teach, that is, to advise and give Counsel in the Consistory, though he preach not in the Pulpit.

Q. *Is a Pastor and Doctor all one?*

A. No; For all Pastors are Doctors or Teachers, but all Doctors are not Pastors; *Paul* in the Synagogue at *Antioch* did the part of a Doctor or Teacher, when he uttered words of exhortation, yet he was not their Pastor. The Prophets, Christ, and *John* Baptist were Doctours or Teachers, but not Pastors.

Q. *Should there be any superiority of Presbyters over their fellows?*

A. Yes of order, or at sometimes, as when they meet in Synods to determine matters, there ought to be Moderators or Speakers, as we know there were among the Apostles; sometimes *Peter*, sometimes *James* see *Acts* 15. and perhaps, such was the superiority, that *Samuel* had over the Prophets, as *Jacob* in *Rama*, 1. *Sam.* 19. 20. Such Authority had *Elijah* and *Elisha* over the other Prophets in their time. The superiority of the High Priest over the inferior Priests was typicall, as it had relation

tion to Christ the High-Priest of our profession, the Prince of Pastors, and Bishop of our souls.

Quest. *Is it a novelty to have Lay-Elders in the Church?*

A. No; for such were in the Church of the *Jews*, *Jer.* 19. 1. Elders of the people, as well as Elders of the Priests; which the Apostle means, 1. *Cor.* 12. 28. for besides Apostles, Prophets, Teachers, &c. he speaks of Rulers under the abstract word of Governments: for having mentioned before in the same Chapter, the diversity of gifts. Now in this verse he speaks of the diversity of Functions in the Church. Elders.

Q. *Are Lay-men excluded from Church government, because they are Lay-men?*

A. No; For though they be no part of the Clergy, yet they are a part of the Church, and Members of Christs mysticall body, as well as the Clergy. And it is for the Clergies advantage, that there be Lay-Rulers, for by these means, the Ministers are eased of much trouble, and they are backed with the greater power; besides they are lesse obnoxious to envy and opposition, which the *Romish* Clergy hath brought upon themselves, by excluding the Laity from Church Government; proudly monopolizing all to themselves. Lastly, many Clergy men, though good Scholars, yet are indifferent in their carriage, and unskilfull in matter of government.

Question, *May a Lay Elder with a safe conscience, leave his Function at the years end, seeing it is not lawfull to put the hand to the plough, and look back*, Luke 9. 62.

1. If there were not choice of such Elders, he could not leave the Church destitute of Government, with a safe conscience. 2. He may not out of dislike to the Function, or of his own head, leave it, but by order and authority he may, where there be others to supply his place. 3. That Plough in *Luke* is not meant of the Plough of Ruling, but of preaching, which no man called thereto may leave off, seeing it is of such necessity, for the erecting of Christs Kingdome.

Q. *Is the Function of a Lay-elder unlawful, because he is not called to preach and baptize?*

A. No, for preaching and administring the Sacraments, do not belong to the ruling, but to the preaching Presbyter; neither is ruling necessarily annexed to preaching and baptizing, but that he may be separated from them; yea it is fit they should be separated, for the reasons above alledged; Ministers shall have more time to study, and to follow their preaching better, if they be taken off from the trouble of ruling, and God who giveth to divers men divers gifts, and not the same to all men, hath made some fitter for preaching, others fitter for ruling. And it is fit that some of the Laity should have place in the Consistory, that nothing may be there decided partially, or prejudicial to the Laity; for so they shall avoid all suspicion of tyranny.

Q. *Of what Elders doth Ambrose speak in his Exposition of the fifth Chapter of* 1. Tim.?

A. Both of Elders by age, and of Elders by office; for having shewed that old age is honourable among all Nations, from thence he inferres, that both the synagogue and Church of Christ had Elders, without whose advise nothing was done in the Church; which Office in his time (as he there complains) was grown out of date by reason of the pride of the Teachers, that they alone might seem to be somewhat.

Q. *Can ruling Elders be proved out of that fifth Chapter of* 1 Tim. v. 17.

A. Yes; for the Apostle wills that "the Elders "who rule well, be counted worthy of double honour "especially they who labour in the Word and Do"ctrine; in which words, there is no opposition made between the teaching Presbyters, as if they who teach and preach, were worthy of double honour, especially they, who labour in teaching and preaching, for there is no teaching and preaching without labour; and where there is no labour, there can be no double honour merited; but the opposition is plain between the ruling Elders, and the other Elders that labour in the Word. The ruling Elder deserves much

much labour, but much more deserves the preaching Elder, that labours in the Word; for preaching is a toilsome labour, compared to ruling; and so this Exposition doth not force the words, as the former doth.

Q. *What priority had the High-Priest, or Chief Priests over the other Priests?*

A. The priority of order, but not of authority and command, all being equal in the Office of Priesthood; such a priority was among the Presbyters, but when the Church began to spread, and heresies to increase, there was some power or authority given to the chief Presbyters, whom they called Bishops, but as there was no distinction of parishes till 267. years after Christ, as *Polyd. Virgil* witnesseth, so it is thought there could not be in that time any Diocesse, or Diocesan Bishops.

Q. *Did all Christian Nations upon their conversion to Christianity receive Episcopacy?*

A. No; for the *Scots* admitted of no Bishops for 290. years after their conversion, if we may believe *Johannes Major l. 2. Hist. de gest. Scot. c. 8.* And the *Cantabrians* or people of *Biscay* in *Spain*, as yet admit of no Bishops; as it is recorded in the *Spanish* Story. Bishops.

Q. *Was the power of Jurisdiction in the Bishop or Presbyters?*

A. It was thought to be in both jointly: for in the time of *Cornelius*, lapsed Christians were not admitted into the Church at *Rome*, untill they confessed their sins before the Presbyters, *Cyprian Epist. 6.* & *Epist. 28.* Yet the peoples consent also was required, as may be seen in the same *Cyprian Epist. 55.* & *Epist. 12. ad plebem.*

Q. *Were Timothy and Titus Bishops or not?*

A. They were probably Evangelists who were not to reside in one particular place, as Bishops or Presbyters, but to attend on the Apostles, and to perform their messages by preaching the Gospel from place to place: for *Paul* left him with *Silas* at *Berea Acts 17. 14.* then *Paul* sent for him to *Athens*, vers. 15. from thence he sends him to *Thessalonica*, 1. *Thess. 3.* 2. from hence he returned to *Athens*, and is sent by *Paul* into *Macedonia*, and returns from thence to *Corinth*, *Acts 18. 5.*

after this he went to *Ephesus*, and from thence was sent by *Paul* to *Macedonia*, *Acts* 19.22. whom *Timothy* accompanied thence into *Asia*; and then to *Miletum*, where having sent for the Elders of *Ephesus*, gives them a charge to feed the flock of Christ; not naming *Timothy* at all, to whom the charge should have been given, had he been a settled Bishop there, which title is not given to him at all in Scripture. So *Titus* travelled with *Paul* through *Antioch* to *Jerusalem*, *Gal.*2.1. through *Cilicia* he went to *Crete*, where he was left a while, and sent for by *Paul* to *Nicopolis*, *Tit.*3.12. he was expected at *Troas*, 2 *Cor.*2.13. he met *Paul* in *Macedonia*, 2. *Cor.*7.6. and conveyed that Epistle of *Paul* to the *Corinthians*, 2 *Cor* 13. *Postscript*. He was with *Paul* at *Rome*, and went from thence to *Dalmatia*, 2.*Tim.*4.10. by which 'tis plain he was not a settled Bishop in *Crete*.

Q. *were there any Lay-Elders or Seniors in* Austin's *time?*

A. Yes; for *L.*3. *Cont. Crescentium Grammaticum*, he speaks of Bishops, Presbyters, or preaching Elders, Deacons and Seniors, or Lay-Elders; and *c.*56. *ibid.* he speaks of *Peregrinus* Presbyter, and Seniors, by the one meaning the preaching, by the others the ruling Elders. And in his 137. Epistle he speaks of the Clergy, the Elders, and the whole people; and in divers other places of his works, he speaks of these Elders, as being distinguished from the Clergy, and the rest of the Laity, and having a charge of Church affairs, whence it appears, that to have ruling Elders is no novelty.

Q. *what were those Elders which are mentioned* 1.Tit.5.

A. They were Bishops or preaching Presbyters; for *Acts* 20. *Elders* verse 17. are named *Bishops*, verse 28. so in *Titus Cap.*1. Elder verse 5. is called Bishop verse 7. every City then and Village had their Elder, that is, their Bishop, and this is witnessed by *Sozomen L.*7. these were then parochiall Bishops, not Diocesan, in all likelyhood.

Q. *whether did the power of Jurisdiction and Ordination belong to the Bishop alone, or to the Church?*

A. To the Church, for Christ saith, *Die Ecclesiæ*; go tell the Church, and to all the Apostles together, which were then the Church Representative, he gives

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the Keyes or power of binding, &c. and this is Jurisdiction. So likewise ordination belongs to the Church or Presbytery, as we shewed before out of 1 Tim. 4. 14.

Q. *Is it not lawfull for one Clergy man to exercise Dominion or Lordly authority over another?*

A. No; for Christ will not have any of his Apostles to aim at greatnesse or superiority, but will have such become Ministers and servants, *Mat.* 20. 25. *Mat.* 10. 42. *Luke* 22. 25. for Christs Kingdome is spirituall and not of this world, as the Kingdomes of earthly Princes are; neither did he mean to set up an earthly dominion for a thousand years, as the *Millenaries* thought; and the Apostles themselves had a conceit of an earthly Kingdome, when they thought that Christ did purpose to restore the Kingdome to *Israel*; neither doth Christ forbid tyranny or the abuse of dominion, but all kind of dominion; for the one Evangelist useth the word κυριευειν, as the other doth κατακυριευειν. Yet some respect is to be given to the Ministers that have the greatest gifts, by those that have lesser. And a priority of order, though not of jurisdiction.

Q. *What part of the Apostolicall Function ceased with the Apostles, and what was to continue?*

A. The Universality of their Function, and the infallibility of their authority were to cease with them; for they were temporary gifts: but the preaching of the Word, the Administration of the Sacraments, and the exercise of Discipline, were to continue in their successors; these gifts were ordinarie, but perpetuall, the other extraordinary and temporary.

Q. *Is the power of the Keyes and Apostolicall authority the same thing?*

A. No; for the power of the Keyes is the Church Discipline, which was to continue for ever in the Church. But the Apostolicall authority, which consisted in their immediate calling from Christ, in the Universality of their Embassage, in the infallibility of their judgements, in giving of the Holy Ghost by Imposition of their hands, and such like privileges, were not to continue longer than themselves.

Q. *Had not* Timothy *and* Titus *the same power of the Keyes, and Apostolicall authority that* Paul *had?*

A. They had the same power of the Keys, that is of preaching, administring the Sacraments, and censuring; but not the same Apostolicall authority, that is an immediate call from heaven, the same infallibility of judgement, or power of giving the Holy Ghost, that the Apostles had; nor was their Doctrine otherwise authenticall, than as it was conformable to the Doctrine of the Apostles.

Q. *But was not the Church after the Apostles decease left an Orphan, being destitute of those extraordinary Apostolicall graces?*

A. No; for though she was deprived of the personall presence of the Apostles, yet she is not destitute of their infallible judgement left in their writings with her, which supply the Apostles absence till the end of the World.

Q. *Could one man at the same time be both an Apostle, and a Bishop or Presbyter?*

Episcopacy what among the Presbyterians.

A. Yes, in case of necessity; for *James* was an Apostle and Bishop of *Jerusalem* too; because that was the Mother-Church, to which resorted Jews of all Nations, for instruction and knowledge; therefore it was fitting that none lesse than an Apostle should reside there, for the greater authority and satisfaction.

Q. *Can Episcopacy be proved by the Canons of the Apostles, and Counsel of Antioch?*

A. Those Canons are much doubted, if they be the Apostles or not; however it is probable to me, that the parochian, not the Diocesan Bishop is there meant, for there is no superiority there given, but of order and respect, partly because of the eminency of the place or City where he lived, partly by reason of his own worth and learning, without whose advice matters of moment should not be done by the other Bishops or Presbyters; nor should he do anything without them; but should together ordain Presbyters and Deacons, for that is a matter of moment; yet he is onely named there, because he being as it were the head, the rest are understood.

Q. *Was Aerius an Heretick for affirming, there was no difference between a Bishop and a Presbyter?*

A. *No*; Though for this opinion *Epiphanius*, and others

of him *Austin* place him among the hereticks; for the Scripture puts no difference between these. The Church of *Alexandria* was the first that put difference between them; as *Epiphanius* seems to affirm, when he saith, *Haeres.* 68. that the Church of *Alexandria* doth not admit of two Bishops. But though *Arius* was not in this an *Heretick*, yet he was in an error, if he thought that there was no difference at all among Bishops or Presbyters; for one is above another in gifts, in honour, in order; though perhaps not in jurisdiction, authority and pastorall function.

Quest. Is the Church to be ruled by the Civill Magistrate?

A. No; for the Church being Christs spiritual Kingdome, and not of this world, is to be guided by her own spirituall Officers, as the State is ruled by temporall Officers; *Caesar must have what is Caesar's, and God, that, which is Gods's!* And for this cause the Church and State have their different Lawes, and punishments. Neither had the Apostles chosen Elders, and other Officers in the Church, if the Civil Magistrate had been to rule it, and had the Church of *Ierusalem* been all one with the State thereof, or the church of *Crete*, all one with the Kingdome of *Crete*, the Apostles had incroached upon the temporall Government, and been guilty of Rebellion, and proved enemies to *Caesar*, when they set up Elders and other Church-Officers, in those and other places; besides Women sometimes, and Children are Magistrates and Princes, but the one must not speak in the Church, 1 *Cor.* 14. 34. The others are not fit to be made Bishops, 1 *Tim.* 3.

Church how to be governed.

Magistrates Office different from the Church-Governours.

Quest. Are Church Governours by Divine Institution?

A. Yes; for Christ appointed Apostles, Prophets, Evangelists, Teachers, and other helps of Goverament, 1 *Cor.* 12. 28 *Paul* left *Titus* in *Crete* to ordain Elders in every City, *Tit.* 1. 5. The Apostles ordained Elders in every Church, *Acts* 14. 23. which Officers were in the Church, before there was any christian State or christian Magistrate. And as Christ appointed Rulers for his church, so he gave them the Keyes of heaven, or power to bind and loose, *Matt.* 16. 19. & 18. 17. 18

Church-Governours.

and

and to remit and retain sins, *John* 20, 23. these are said to have the rule over us, *Heb.* 13. 17, 24. this ruling power was exercised by *Paul* against *Hymenæus* and *Alexander*, 1. *Tim.* 1. 20. and injoyned to the Elders of *Corinth*, 1. *Cor.* 5. 3, 12, 13. and was practised before them, by the Priests upon *Uzziah*, 2. *Chron.* 26. 17, 18, 21. by *Phinehas* the Priest, *Num.* 25. by Christ himself, in whipping the buyers and sellers out of the Temple.

Q. *Have we any president for appeals from the Classicall to the higher assemblies?*

A. Yes; for then was an appeal from the Church of *Antioch* concerning some Jewish ceremonies to the assembly of the Apostles and Elders at *Jerusalem*, Acts 15. 1, 2, 6.

Q. *Who are to judge of scandals?*

A. The Ministers, 1. *Cor.* 5. 12. for they succeeded the Priests and Levites in the old Law, but these were appointed Judges by God in such cases, *Deut.* 17. 8, 9.

Q. *Is the Church-Government by Elders or Bishops, Deacons, Doctors and Teachers, alterable?*

Church government alterable.

A. Not in the substance or essentialls thereof, but in the circumstances or adjuncts it is alterable, as in the manner, time, place, and other circumstances of Election. So the Government by Elders and Deacons is not to be changed, but that they should be elected by all the people, and that there should be the strict number of seven Deacons in each parish is not needfull, though at first, as Acts 6. 5. there were but seven chosen, and that by the multitude.

Q. *Wherein is moderate Episcopacy different from Presbytery?*

Episcopacy how different from Presbytery.

A. Presbytery, is Episcopacy dilated, and Episcopacy is Presbytery contracted; so the government is in effect the same, differing onely as the fist or hand contracted from the same hand expanded or dilated; onely Episcopacy is more subject to error and corruption than Presbytery, and this more subject to disorder and confusion, by reason of parity, than Episcopacy; the peace of the Church, the suppressing of schisme and heresie, the dignity of the Clergy are more consistent with Episcopacy than with Presbytery; but this again is lesse obnoxious

noxious to pride and tyranny, than Episcopacy, by which we see that no Government is perfectly exempted from corruption in this life, *nihil est ex omni parte beatum*. But I find that as the *Romans* in their greatest dangers betook themselves to the Dictatorship, so hath the Church in her extremities had recourse to Episcopacy.

Q. *May the Civil Magistrate change the Church-Government?*

A. He may alter the outward form thereof, as it depends upon the circumstances of time, place, and persons; but the substance of it he cannot change; he can also by his Laws force the observation of the Government, and punish the disturbers of the Churches peace. Magistrates office.

Q. *May the same man be both a Magistrate and a Minister?*

A. Though among the *Gentiles* it was lawfull, as we see in *Anius*, that was both King and Priest, *Rex hominum Phœbique sacerdos*; and in the Emperours of *Rome*, that were also chief Pontifies: and though *Melchisedech* was King and Priest, and among the *Jews Abraham* was a Prince and a Priest, *Heli* a Judge and a Priest, the *Machabees* were Princes and Priests, yet this was not ordinary; for *Abraham*, *Melchisedech*, *Heli*, were Types of Christ; the *Machabees* by usurpation undertook both governments, but ordinarily these Offices were distinct among the *Jews*, therefore *Moses* who gave Lawes concerning the Priesthood, did not exercise it himself; neither did *Joshua*, *David* nor *Salomon*; but on the contrary, *Saul* and *Uzziah* were severely punished for medling with the Priests Office; *Saul* for offering sacrifice lost his Kingdome; and *Uzziah* was struck with Leprosie; but among Christians these Offices are much more distinct; for Christs Kingdome is not of this world; and the Ministry is burden enough without other addition; *who is sufficient for it*, saith the Apostle? besides it is Christs prerogative, to be alone King and Priest of his Church. Yet so far may the Magistrate meddle with the Ministry, as to reform what is amisse, both in their life and Doctrine; examples hereof we have in *Jehosaphat*, *Ezechias*, and *Josiah*, and in *Salomon* too, who deposed *Abiathar* the Priest.

Q. *Was the Presbytery in use among the Jews?*

A. Yes.

Presbyters among the *Jews.*

A. Yes; for besides the Civill Judicature, which by *Moses* his appointment, consisted of 70. men, and had its seat in the City gates: there was a spirituall or Ecclesiastick judicature kept in the Synagogues, which judged of things holy and clean; and discerned between holy and profane, clean and unclean things, and declared the Statutes of God; and because of the Scribes among them, they decided matters of their Civil Law, *Levit.* 10. 10. This judicature consisted of Priests and Levites, as also of the chief Fathers of *Israel*, which we may call Lay, or ruling Elders, as we may see 2. *Chron.* 19. 8. *Iehoshaphat* did not onely restore and reform the Civil Courts called *Sanhedrim*, in each City, the chiefest whereof was at *Ierusalem*, but also he reformed the Presbyteries, or Ecclesiastick judicatures, as may be seen there, placing *Amariah* the chief Priest over these, but *Zebadiah* ruler or Prince of the house of *Iuda*, over the *Synedria*, or Civil affairs, called there verse 11. *the Kings matters*, because the King was chief over these Courts; as the High-Priest over the Presbyteries; but afterward through the corruption of time, These Courts were confounded, and the Presbyteries did not onely judge *de jure*, as anciently they used, but also *de facto*, even of life and death; as in the time of the *Machabees*, but under the *Romans* this power was taken from them; for they neither could put Christ nor *Paul* to death; as for *Stephen* he was stoned, not by the sentence of the Court, but in a popular tumult.

Q. *How are these two Courts named in the New Testament?*

A. The Civil Court is called, συνέδριον the Councell; the Ecclesiastick Court is named the Synagogue, *Mat.* 10. 17. The chief of the Synagogue was the High-Priest; but of the Councel was the Judge, *Deut.* 17. 12. *Jeremiah* was condemned by the Synagogue, *Jer.* 26. 8. but absolved by the Councel or secular Judges in the Gate, verse 16.

Q. *Why are Ministers called Presbyters and Bishops, but not Priests in the New Testament?*

Ministers called Presbyters.

A. Because they were to be put in mind of their dignity and Function, which consisteth in the care and inspection of their flock, not in offering of sacrifice, which was

was the proper work of the Priest, but ceased when Christ our propitiatory sacrifice was offered; besides Christ would reserve this prerogative to himself, in being the onely Priest of the New Testament, not after the order of *Aaron*, which ended when he was sacrificed; but after the order of *Melchisedech*, which was in him to continue for ever without successor. Therefore the Ministers of the New Testament are no otherwise Priests, than they are Kings, but these titles are common to all Christians, who by Christ are made Kings and Priests to God the Father.

Q. *How are Ministers to be elected?*

A. They must be examined, whether they be apt to teach, and well reported of by them who are without. Therefore *Timothy* must not lay hands suddenly on any man, 1. *Tim.* 5. 22. and 3. 7. Secondly, the Bishop or Pastor must be chosen by all the Bishops or Pastors of the Province, or by three at least, as it was ordained by the Council of *Nice* Canon 4. Thirdly, the election of the Minister must be made known to the people, as we may see in the sixth Canon of the Council of *Chalcedon*. Fourthly, the people must give their approbation; *Acts* 6. 5. wherefore Saint *Austin* Epist. 110. preferred his successor *Eradius* to the people for their consent. Fifthly, there must be imposition of hands, a custome used not onely in the Christian Church, 1. *Tim.* 4. 14. and 5. verse 22. but also among the *Jews*, *Num.* 27. 18. *Deut.* 34. 9. Sixthly, in the Reformed Churches the other Ministers give unto him that is elected the hand of fellowship; as *James*, *Peter*, and *John* gave to *Paul* Gal. 2. Seventhly, the new elected Minister subscribes the confession of faith, and discipline of the Church; which custome was used in the Churches of *Africa*. How to be elected.

Q. *Are Romish Priests (converted to our Church) to be re-ordained.*

A. There is no necessity of a new ordination, for though their consecration in the Church of Rome makes them the body and blood of Christ in the Eucharist, yet they were ordained to preach the Word, and to administer the Sacraments. Which ordination is not nullified, when they shake off the errors of Doctrine, and preach the Word in purity, neither was their ordination originally from the

Pope, or his subordinate Bishop, but from Christ: neither must their Oath taken in ordination to maintain the *Romish* Doctrine, hinder them from preaching the Word in purity; for an unlawfull Oath must not be kept. Therefore *Luther* and others, who forsook the errors of *Rome* received no new ordination.

Presbytery their power to excommunicate.

Q. *Had the Presbytery power to excommunicate?*

A. Yes; and not the Bishop alone; for *Paul* would not by himself excommunicate the incestuous *Corinthian*, without the Presbytery, or the Church gathered together, 1. *Cor.* 5.4. for indeed the whole congregation should have notice given them of the Excommunication, that they may avoid the party excommunicated.

Q. *Upon what is this power grounded?*

A. Upon Gods own practice, who excommunicated *Adam* out of Paradise, and *Cain* from his presence. 2. Upon his command, who prohibited the unclean from entring the Temple till they were purified; and from eating the Passeover, or commercing with Gods people, who commanded every soul not circumcised the eigth day to be cut off from the people. 3. Upon Christs words, *whomsoever you bind on earth shall be bound in heaven.* 4. Upon Christs counsel forbidding *to give that which is holy to dogs or to cast pearls before swine.* 5. Upon the Apostles practise; *Peter* excommunicated *Simon Magus* in keeping him off from imposition of hands. *Paul* excommunicated the incestuous *Corinthian*; and delivered over to Satan the two blasphemers, *Hymenæus* and *Philetus*. 6. *Paul* will have the *Corinthians* purge out the old leaven and not to eat with such as are notoriously wicked, & pronounceth *Maranatha* against such as love not the Lord Jesus, and *Anathema* against such as preach another Gospel, than what the Galathians received, and witheth they may be cut off, who trouble them. And wills us to beware of such as cause dissention and strife, and to reject an Heretick; *John* will not have us receive such men within our houses, nor bid them God speed; by all which it is apparent that excommunication is both ancient and necessary in the Church.

Q. *May an excommunicate person be debarred from publick prayers and preaching?*

A. Yes, for though meat is not to be denyed to him that is hungry,

hungry, yet we may justly refuse to feed him who is glutted, and hath taken a surfeit. An Heathen or Infidel may be admited to hear the Word, because he sins of ignorance, which is cured by preaching, but a wicked or profane brother, who sins of wilfulnesse and perverseness, is not to be admitted to that which he despiseth; for that pearl is not for Hogs, and such by hearing the Word, do but aggravate their own damnation. Therefore Saint *Paul* permits us to eat with an Infidel without scruple, 1 *Cor.* 10. 27. but with a profane brother, he will not have us to keep company, 1 *Cor.* 5. 11. So we read in *Tertullian*, that *Cerdon* the Heretick was not suffered to enter into the Church; and *Theodosius* had the Church doors barred against him by *Ambrose*. Yet in this case private exhortations and comminations are not to be neglected, *that the prodigal Son may be induced to return again to his Fathers house.* Excommunicate persons their condition

Q. *May a man that is excommunicate remain still in the state of election?*

A. Yes; for the sentence of the Church is declarative onely, and not effective; and Election as the other gifts of God, is without repentance. Though *Peter* fell dangerously, yet in his fall he was the childe of election, for Christ prayed that his faith should not fail; the tree in Winter may seem to be dead when it is stript of its leaves, yet in the spring it revives again, because the vital faculty lurking all that while in the root, breaks out and shews its vertue upon the approach of the Sun. So the Root of grace remains alive in the Godly, though the Leaves be dead, for which they are or may be excommunicate.

Q. *If excommunication was in use among the Jews, why did not the prophets excommunicate notorious sinners, nor the Pharisees excommunicate the Sadducees, who were dangerous Hereticks; nor the Priests and Elders of the people, excommunicate Christ and his Apostles, whom they accounted pernicious seducers?*

A. The prophets had no Ecclesiasticall jurisdiction, they were sent to preach against sin, but not to excommunicate for sin. The Pharisees and Sadducees were Sects different in opinions, but had no Ecclesiastick jurisdiction one over the other. Though Christ and his Apostles The prophets, Pharisees, &c. could not excommunicate.

Apostles were hated by the Priests, yet the Priests durst not excommunicate them, partly for fear of the people, partly for fear of the *Romans*; neither had *John Baptist* any power to excommunicate the Pharisees & Sadduces, though he knew them to be a Generation of Vipers; nor had he any reason to exclude them from his Baptisme, seeing they came to confesse their sinnes, *Mat. 3. 6.*

Q. *Why did not Christ excommunicate Judas, whom he knew to be unworthy of the Sacrament?*

Why Christ did not excommunicate *Judas*.

A. Because the sinne of *Judas* was not yet known, nor scandalous; for though it was known to some of the Priests, yet it was not known to the Disciples, and though it was known to Christ, as he was God, or else by revelation, as he was man, yet it was not publickly known; and though it had been publick, yet without admonition, conviction, and condemnation, he should not have been Excommunicate. Therefore Christ bids them all eat and drink; but yet by this he doth not give way, that such as are notoriously and scandalously wicked, should be admitted to the Sacrament without repentance; especially obstinate despisers of admonition; but onely that such as are admitted, though Hypocrites, should not refuse to eat and drink.

Q. *May the Presbytery excommunicate any man for his absence?*

Excommunication and excommunicate persons considered.

Answer, If his absence be prejudiciall to Church or State, or joyned with obstinacy, he may be excommunicate for being absent; but if he be absent upon unavoidable occasions, or upon the certain knowledge that he hath of the prejudicate opinion which the Presbytery hath of him, he may absent himself till they be better informed. Thus *Christ* seems absented himself from the Synod of *Ephesus* at first, because he knew that *Theophilus* Bishop of *Alexandria*, and *Epiphanius* of *Cyprus*, before whom he was convented, were enemies to his cause, therefore he was injuriously by them for his absence condemned.

Q. *How many sorts of excommunicate were there?*

A. There were two, those that were cast out for a while from the Sacrament, they were called *Aphorismi*, Or,

2. Of them who were excluded from the Sacraments, but not for any certain time, these were named *Excommunicati*. 3. Of them whose condition was desperate, they were named *Anathematizati*; which decree of excommunication or *Anathema*, was denounced rather against the Doctrine, then persons of men; of whom we should not despair while they live; and being dead are not in our power: yet I find the persons of *Julian* the apostate, of *Arrius* the Heretick, and some others, were *Anathematizati*.

Q. *Was excommunication used only among Christians?*

A. No; for the *Jewes* had this punishment among them, as we may see *Joh.* 9. in casting the blinde man out of their Synagogue; and threatning to do the like to those that should professe Christ, which Christ also foretold to his Disciples. This kind of spiritual punishment was most strictly observed amongst the *Essens*, *Joseph. de bell. Judaic.* l. 2. c. 7. for not only did they excommunicate notorious sinners, but suffered them also in the time of their excommunication to starve for want of food. This punishment also was in use among the *Gentiles*. For the *Druides* among the *Gaules* used to debar from their Sacrifices scandalous livers, as *Cæsar* witnesseth *de bell. Gall.* l. 6. and *Devoveri Diti*, or *Diis* was a kind of excommunication among the *Romans*.

Q. *What benefit hath the Church by excommunication?*

A. By this the Word, Sacraments, and other things are kept holy, and vindicated from profanation; Swine are kept off from treading upon Pearles, and Dogs from tearing us; the sheep are kept within their fold, the lost sheep is recovered, the prodigal Son is brought home, the reputation of the Churches holinesse is kept up, and all occasion of obloquie cut off, the body is preserved by cutting off the gangrened member, and the tree prospers by lopping off the withered branches; and the contagion is stayed from creeping further, which without this remedy would infect others; men by this are deterred from sinne; by this also Gods anger is appeased, and his judgement removed or averted, and our communion with God is renewed

and confirmed. Therefore we are commanded Deut. 13. *to remove the evil from amongst us, and to depart out of Babylon*; and not to communicate with the unfruitful works of darkneſſe.

Q. *Are excommunicate perſons members of the Church?*

A. No; they are excommunicate, they are not members; for how can they be members of the Church, from whoſe Union and Society they are ſeparated; or how can *Heathens* and *Publicans* be members of the Church, for ſuch are excommunicate perſons to be accounted? yet in reſpect of their faith, which is not quite extinguiſhed, and as they are ſubject to the external government of the Church, they may be called members thereof.

Q. *Are we Proteſtants juſtly excommunicate by the Pope?*

A. 1. No; for we are not Hereticks, but Orthodox Profeſſors. 2. He hath no power to exclude us out of the Church, who himſelf is ſcarce a member of the Church. 3. 'Tis no wonder that we are rejected by thoſe who ſeem to be the only builders, whereas *Chriſt himſelf the chief corner ſtone, was rejected by the builders.* 4. By being excommunicate from *Babylon*, we are made members of *Jeruſalem*, and indeed we had not been partakers of the true light, ſo long as we remained in darkneſſe; nor had we been the ſervants of Chriſt, ſo long as we ſerved Antichriſt. 5. *No ſooner had the Hirelings caſt out Chriſts ſheep out of the fold, but Chriſt the true Shepherd found them out, and brought them home with joy*: So the blind man, *Joh* 9. was no ſooner caſt out of the Synagogue, but he was received and entertained by Chriſt. So we have gained Heaven by being excommunicate from *Rome*; and *Balaams* curſe is turned to a bleſſing.

Q. *What hath* Rome *got by Excommunicating?*

A. Though ſhe kept the world a while in awe, and thereby got wealth, yet by her excommunications, ſhe hath loſt more then ſhe hath got; for ſhe loſt all the Eaſtern Countries, when Pope *Victor* inconſiderately excommunicated the Eaſtern Churches about the matter of Eaſter. What the Popes got by excommunicating the *German* Emperors, and *French* Kings,

Kings, Histories tell us; they lost *England* by excommunicating *Henry* the eighth, and his Protestant Children.

Q. *Who are to be Excommunicate?*

A. 1. Not *Jewes* and *Turks*, but *Christians*; for we are not to judge them who are without, but if any be called a brother, who is a fornicator, *&c.* 2. Not every sinful brother, but he who sins of perverseness, after admonition; for he doth wilfully by his sinnes separate himself from God, therefore deserves to be separate from the Church, by excommunication; and consequently to be delivered over to Satan, who reignes without the Church, as Christ doth within; and this delivering over is to the destruction of the flesh, that is of the Old Man, or body of sin; but that the spirit may be saved, that is, that Grace or the New Man may be strengthened. 3. A brother must not be excommunicate for every sin, but for that which is publick and scandalous; private sins are to be punished by him who knowes all secrets. 4. A Brother must be excommunicate for his own sins, but not for the sins of another; every man must bear his own burthen; therefore Bishop *Auxlius* was justly reproved by Saint *Austin Epist.* 75. for excommunicating the whole Family for the Masters offence alone.

Q. *Can excommunication consist with Charity?*

A. Yes; for there can be no greater charity then to save the soul; but the end of excommunication is to save the soul or the spirit; it is charity to keep a man from blaspheming; but *Hymeneus* and *Alexander* were delivered up to Satan, that they might learne not to blaspheme. 1. *Tim.* 1. it is charity to stay an Infection or Plague, but excommunication is such a means, therefore *Paul* wills the *Corinthians* to take away *the evil from among them, for Know you not, saith he that a little Leaven will sowre the whole lump.* 1. *Cor.* 5. It is charity to keep a man from eating and drinking his own damnation, but unworthy eaters of the Sacrament, eat their own damnation, if they be not suspended, or kept off by excommunication.

Q. *Is the Civil Magistrate precluded by the censure of excommunication?*

A. No; for the weapon of the Magistrate is the Sword, but the Minister useth onely the Word. The end of the Ministers censure is to save the sinner. The end of the Magistrates is to kill the sinner; The Minister is content to receive the sinner into the Church again upon his repentance; but the Magistrate regards not the repentance and sorrow of the Malefactor; the Minister takes notice of many sinnes, which the Magistrate doth not, because they are such as trouble not the State, as private grudges of Neighbours, *&c.* There be also Magistrates that wink many times at great sinnes, as for example drunkenesse, which the Minister should not forbeare to censure.

Q. *May the Minister, or Presbytery excommunicate any man without the consent of the Church?*

A. No; for excommunication, or separation from the body of Christ, is of that consequence, that it concerns all to take notice of it; but the Minister may suspend from the Sacrament without the Churches consent, such as he knows are scandalous and prophane; and this he ought to doe though the Church should refuse to assent; for he is commanded not to give that which is holy to *Dogs*; nor must he suffer any of his flock to eat his own damnation; this is to put the Sword into his hand that would kill himself; which is to be guilty of his sin. *Qui non vetat peccare, cum possit, jubet.*

Q. *From what things can we not be excommunicate?*

A. 1. From the love of God in Christ Jesus our Lord no man can separate us; for the foundation of God remaineth sure. 2. Nor from the practise of those duties which are grounded on the Lawes of nature, can we be hindered by excommunication; such as are the duties of Husbands and Wives, Fathers and Children, Masters and Servants, Princes and Peoples; therefore the Popes excommunication cannot loose people from their allegeance to their Prince. 3. Nor can excommunicate persons be hindered from practising such things as are grounded on the Law of Nations, such as traffique and commerce; for an excommunicate person must be to us

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as a *Publican* and *Heathen*, but with such the *Jewes* might have commerce and traffique. 4. Excommunication doth not debar us from exercising the workes of charity; for we are bound to feed the hungry, and not suffer them to starve because they are excommunicate. 5. Excommunication doth not debar us from hearing the word, except we be scoffers of it.

Q. *Is the Christian Magistrate subject to the censure of excommunication?*

A. Yes; for though he be a Father as he is a Prince, yet he is a Brother as he is a Christian; and therefore lyable to be censured as a brother. Hence King *Uzziah* was excommunicate by the Priest *Azariah*, and *Theodosius* the Emperor by *Ambrose*.

Q. *Will it follow that there must be no excommunication, because Christ will not have the Tares plucked up till the Harvest?*

A. 1. No; for Christ speaketh there of Hypocrites which cannot be plucked up by the Church, because she knoweth them not; but in the great Harvest, they shall be pluckt up by the *Angels*, at his command who knows the secrets of the heart. 2. If the place be meant of Hereticks, they are not to be pluckt up at such times, as may endanger the Churches peace, but they must be left to a convenient time, when the Church may excommunicate them without danger; or else left to the judgement of the great day. 3. All Tares cannot be pluckt up, whileſt the Church is here Militant; for there will be found still some Tares amongst the Corn; some Goats among the Sheep; a *Judas* among the Apostles; as there were *Canaanites* and *Jebusites* among the *Israelites*. 4. Christ by this condemns their rashneſſe, who presently go to pluck up and flye to excommunication, before they use reproofe and admonition.

Q. *Can the Minister exclude any man from the Kingdome of God?*

A. 1. He cannot by his own power, but by the power of him whose Minister he is. 2. He cannot exclude any man from Heaven, but he can pronounce and declare that such a man is excluded thence.

Q. *Can the delivering of a man over to Satan, be a means to save his spirit?*

A. Yes accidentally: for God can draw good out of evil, and light out of darkneſſe; thus the buffetings which *Paul* ſuffered by the Angel of Satan, cauſed him to pray heartily; it is the ſpecial work of Gods mercy, to ſave our ſouls by affliction and miſery.

Q. *Can an excommunicate perſon be accounted as a Brother?*

A. Yes; for excommunication takes not away true Brotherly love and affection; an excommunicate perſon may be ſhut out of Heaven, but not out of hope; we may exclude him out of our Society, but not of our bowels of compaſſion and mercy: we draw the Sword of excommunication againſt him, not to kill, but to cure him. Who would be more fully reſolved of theſe Presbyterian Tenets, let him read their own writings.

Q. *How many Erroneous opinions in Religion have been lately revived or hatched ſince the fall of our Church government?*

Divers erroneous opinions which have been lately revived or hatched, ſince the fall of our Church-government.

A. It were almoſt endleſſe to number every particular; it may ſuffice that I ſhall name more then one hundred of the moſt ordinary and lateſt received of them, which are 1. That the Scriptures are a humane invention, inſufficient and uncertain, and do not contain half of his revealed will. 2. That they are all allegorical, and written according to the private ſpirit of the pen-men, and not as moved by the Holy Ghoſt. And that the Old Teſtament is now of no force. 3. That reaſon is the rule of faith. 4. That Scripture binds us no further then the *Spirit* aſſureth us that ſuch is Scripture. 5. That Scripture ſhould not be read to a mixt Congregation without preſent expoſition. 6. That God is the Author of the pravity and ſinfulneſſe of mens actions. 7. That Turks, Jewes, Pagans, and others are not to be forced from their opinions. 8. That God loves a crawling worme as well as a holy Saint. 9. That Gods will, not ſin, is the cauſe of mans damnation. 10. That man was a living creature before God breathed into him, and that which God breathed was a part of

of his divine essence. 11. That God is the onely Spirit, and that Prince of the aire, who ruleth in the children of disobedience. 12. That the soul dieth with the body. 13. That reprobation cannot be proved out of Scripture. 14. That there is no Trinity of persons in God. 15. That every creature is God, as every drop in the River is water. 16. That Christ is not essentially, but nominally God. 17. That Christ was polluted with original sin. 18. That Christ was true man when he created the world, yet without flesh. 19. That Christ died onely for sinners, and not for unbelievers; for sins past before our conversion, but not for sins done after conversion. 20. That no man is damned but for unbeliefe, and that man can satisfie for his own unbeliefe. 21. That Heathens have the knowledge of Christ by the Sun, Moon, and Stars. 22. That the end of Christs coming was to preach Gods love to us, and not to procure it for us; therefore did not obtain life for the Elect, but a resurrection only, and deliverance in from death temporal. 23. That Christ preached not the Gospel, but the Law; for the Gospel was taught by his Apostles. 24. That our unction is all one with Christs Divinity. 25. That Christ with the Church of Jewes and Gentiles shall reigne one Earth a 1000 years in carnall pleasures. 26. That the Heathens are saved without Christ. 27. That the Spirit of God neither dwells nor works in any, but it is our own spirit which both works in the children of disobedience, and sanctifies the Elect. 28. That God seeth no sin in his Elect. 29. That a man baptized with the Holy Ghost, knows all things, as God doth. 30. That we may be saved without the word, prayer, Sacraments &c. 31. That there is no inherent sanctification in believers, but all is in Christ. 32. That *Adam* had died, though he had not sinned. 33. That we have no original sin, nor is any man punished for *Adams* sin. 34. That Gods Image consisteth onely in the face, which Image was never lost. 35. That men who know the Gospel, are of themselves able to believe. 36. That one man is not more spiritual then another. 37. That we have no free will,

not so much as in our natural estate. 38. That the moral Law is of no use among Christians. 39. That we are not justified by faith; and that neither faith nor holiness, nor repentance are required in Christians. 40. That the childe of God can no more sin, then Christ himselfe can. 41. That there should be no fasting days under the Gospel. 42. That God doth not chastise his children for sin. 43. That God loves his children as well when they sin, as when they do well, and therefore *Abraham* in denying his Wife sinned not. 44. That Gods children ought not to ask pardon for their sinnes, for though they have sin in the flesh, they have none in the conscience. 45. That the body of iniquity is the great Antichrist mentioned in Scripture. 46. That men shal have other bodies given them in the resurrection, and not the same they had here on Earth. 47. That Heaven is empty of souls till the resurrection. 48. That Infants shall not rise at all, yet Beasts and Birds shall rise againe. 49. That after this life, there is neither Heaven nor Hell, nor Devil; but Hell is in this life, in the terrours of conscience. 50. That there is no true Ministery, nor Church of Christ upon the Earth. 51. That none are damned, but for rejecting the Gospel. 52. That now many Christians, have more knowledge then the Apostles had. 53. That miracles necessarily attend the Ministry. 54. That there ought to be no Churches built, nor should men worship in consecrated places. 55. That the Apostles were ignorant of the salvation to be revealed in the last days. 56. That all men ought to have liberty of conscience, and of prophesying, even women also. 57. That circumcision and the old covenant was onely of things temporal. 58. That Paedobaptisme is unlawful and impious, and that others besides Ministers may baptise, and that a man may be baptised often. 59. That the people should receive the Lords Supper with their hats on, but the Ministers in giving it should be uncovered. 60. That the Church of *England* is Antichristian. 61. That there is no divine right to call or make Ministers; that Ministers should work for their living, and that Tythes are Antichristian. 62.

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That Christians are not bound to observe the Lords day, and that we should observe still the old Sabbath. 63. That humane learning and premeditation is needfull to preaching; and that preaching should onely consist in disputing, reasoning, and conferring. 64. That the Saints must not joyn in prayer with wicked men, nor receive the Sacrament with them, nor with any member of the Church of *England*. 65. That publick prayers are not to be used but by such as have an infallible Spirit as the Apostles had. 66. That set hours of prayer are needlesse. 67. That singing of *Davids* Psalmes, or other holy songs, except they be of their own making are unlawfull. 68. That wicked men ought not to pray at all. 69. That all government in the Church ought to be civil, not Ecclesiastical. 70. That the power of the keyes is as well in six or seven gathered together, as in the greatest congregation. 71. That neither miracles nor visions, nor anointing the sick with oyl are ceased. 72. That in these days many are with *Paul* rapt up into the third Heaven. 73. That the Magistrate is not to meddle with matters of Religion, nor forms of Church government; which if they do, they are not to be obeyed. 74. That there ought to be a community of Goods, seeing all the Earth is the Saints. 75. That a man upon slight causes may put away his wife, and that one man may have two wives. 76. That children ought not at all to obey their parents, if wicked. 77. That parents should not instruct their children, but leave them to God. 78. That Christians ought not to maintain Religion by the sword, nor to fight for their lives, and liberties, nor to fight at all, nor to kil any thing, nay not a chicken for our use. 79. That it stands not with Gods goodnesse to damn his own creatures eternally. 80. That 'tis unlawfull for a Christian to be a Magistrate. 81. That man lost no more by *Adams* fall, then the rest of the whole creation. 82. That Christ hath not purchased eternal life for man, more then for the rest of the creation; and that he offered up himself a full and perfect sacrifice, not only for man but for all that man hopes, even the whole creation. 83. None are sent to hell before the last judgment

ment. 84. It is not the Law, but the Gospel which threatens us with Hell fire. 85. If God shew not mercy to all, he is not infinite. 86. Christians are not bound to meet one day in seven for publick worship. 87. The Saints are justified, not by Christs obedience but by the essential righteousness of God. 88. A woman committeth not adultery, in lying with another man, if her husband be a sleep. 89. That the Saints may put away their unbelieving wives or husbands. 90. There is no other seale but the Spirit, the Sacraments are no seales at all. 91. The Magistrate may not put to death a murtherer, being a member of the Church, till first he be cast out of the Church. 92. The promises belong to sinners, as sinners, and not as repenting sinners. 93. Apocrypha books are canonical Scripture. 94. To use set forms of prayer, even the Lords prayer, is Idolatry. 95. Bells, Churches, and Church-yards, preaching in Pulpits, in Gowns, by an hour-glasse, the names of our months and days are all idolatry. 96. That the Apostles Creed is to be rejected as erroneous. 97. That there ought to be no other laws among Christians, but the judicial Law of *Moses*, and that the Magistrate hath no legislative power at all. 98. That all Learning, Schools, Universities, Arts, Degrees are to be rejected as pernicious. 99. That Angels and Devils are not substances, but meer qualities; and that mens soules are but terrestrial vapours, perishing with the bodies. 100. That some in this life are perfect without all sin, and need not pray for pardon. 101. That in God there is some composition, and corporiety, and mutability also. 102. That Christ took not his flesh of the Virgin *Mary*, but that his body was created without all consanguinity with the first *Adam*. 103. That God doth personally subsist in every creature. 104. That the world is eternal. 105. That the Lords Supper may be celebrated in Inns rather then Churches, and that in the end of a feast. 106. That the Devils have no sinne. But I will leave these Divels, though I could mention many more; but that it delights not my self, nor can it the Reader, to be raking in such filthy mire and dirt. These are some of the poysonous weeds, which have

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(too much of late) infested our English Garden; I mean the Church, once admired (both at home and abroad) for the beauty of her Doctrine and Discipline, and envied of none but ignorants, or men of perverse minds. The Poet bewailing the ruins of *Troy*, said [*Segetis ubi Troia fuit*] Corn grows where *Troy* stood, but I may sadly complain, that in stead of corn, that is, sound and wholsom doctrine, which should be the food of our souls; now grows Tares and Weeds, that choak the good word with which we were formerly fed, and might have been, unto a life of glory everlasting, if we had therein abode. But least I should bring thee into danger by giving thee onely a sight of these Rocks and Precepices, to prevent that, I shall commend to thy serious perusal Master *Wilkins* his Abridgement of Christian Divinity, which for the good of my country men I Englished, Enlarged, and cleared in obscure places, and have now fitted for a second impression. A book worthy to be written in Letters of gold, and imprinted in the heart of every good Christian; The knowledge therein contained (by prayer, and through the assistance of Gods spirit) will root and establish the in every good word and work, to the comming of our Lord and Saviour Jesus Christ; which God of his infinite mercy grant.

Church of England deplored.

THE

The Contents of the Thirteenth Section.

The Doctrine of the Church of Rome *concerning the Scriptures. 2. Their tenets concerning predestination, the image of God, original and actual sin, and free will. 3. Their opinions concerning the Law of God, concerning Christ, Faith, Justification, and good works. 4. Their Tenets concerning penance, fasting, prayer, and alms. 5. Their opinions concerning the Sacraments and Ceremonies used in those controverted. 6. What they believe concerning the Saints in Heaven. 7. Their Doctrine concerning the Church. 8. What they hold concerning Monks, Magistrates, and Purgatory. 9. Wherein the outward worship of the Church of* Rome *consisteth, and first part of their Masse. 10. Their dedication of Churches, and what observable thereupon. 11. Their Consecration of Altars &c. 12. The Degrees of Ecclesiastical persons in the Church of* Rome. *Their sacred orders, office of the Bishop, and what colours held Sacred. 13. Wherein the other parts of the Masse consisteth. 14. In what else their outward worship doth consist. 15. Wherein consisteth the seventh part of their worship, and of their holy days. 16. What be their other holy-days which they observe, canonical hours and processions. 17. Wherein the eighth part of their worship consisteth, their ornaments and Utensils used in Churches dedicated to Christ and the Saints, their office performed to the dead.*

SECT. XIII.

Quest. I.

WHat is the Doctrine of the Church of Rome at this day, and first of the Scriptures?

A. Though they maintain the same Scriptures with us, the same Commandments, the Lords Prayer, and the three Creeds, of the Apostles, of *Nice*, and of *Athanasius*, yet

yet in many points they differ from other Churches, which briefly are these. 1. They hold that apocryphal Books are for regulating our faith and manners, of equal authority with the Canonical Scriptures; such are *Judith*, *Tobias*, third and fourth of *Esdras*, the Book of *Wisdom*, *Ecclesiasticus*, *Baruch*, the Epistle of *Jeremie*, the thirteenth and fourteenth Chapters of *Daniel*, the Books of *Maccabees*, and that part of *Hester*, which is from the tenth verse of the third Chapter. 2. They prefer the vulgar Latine Edition to the Hebrew and Greek Texts. 3. They hold that there is no necessity to translate the Scripture into Vulgar languages. 4. That the Scripture is not to be read of Lay-people, except of such as are discreet, judicious, and learned, and are authorised by the Ordinary. 5. That the Masse is not to be celebrated in the Vulgar tongue. 6. That the sense and interpretation of the Scripture depends upon the Churches approbation. 7. That the Scriptures by reason of their difficulty and obscurity, are not to be read by the Laity, or to be judges of controversies. 8. That the Scriptures have four different senses, namely the *Literal*, *Allegorical*, *Tropological*, and *Anagogical*; which are to be expounded according to traditions written and unwritten, according to the practise of the Church, the consent of Fathers, and interpretation of Councels confirmed by the Pope. 9. That the Scriptures are not of absolute necessity for the being of a Church, seeing there was a Church from *Adam* to *Moses*, for the space of two thousand years, without any Scripture, being onely guided and instructed by traditions, whithout which the Scriptures are not perfect, as not containing all Doctrines necessary to salvation.

Church of Rome different from other Churches about the Scriptures.

See Bellarmin, Eckius, Fighius, and the other writers of controversies in the Romane Church.

Q. 2. *What are their Tenets concerning predestination, the Image of God, Original sin, and Actual, and Free-will?*

A. 1. They hold election mutable, because the Elect may totally fall from faith and righteousnesse. 2. That infidelity was the cause of reprobation, in respect of the positive act of condemnation; and some of them hold that foreseen works were the cause of election. 3. concerning the Image of God, they hold

Romane Church different from others concerning Gods Image, and Sinne.

hold that it consisteth most in charity, and that this is, *Gratia gratum faciens*, *Grace which maketh us acceptable*, and that it is a habit infused; whereas they say, that *Gratia gratis data*, is the gift of Miracles. 4. That man in the state of innocency, did not stand in need of any special assistance, by which he might be excited to good workes. 5. That original sin is not in the understanding and will, but in the inferiour part of the soul onely, which they call the flesh; that concupiscence and ignorance are onely infirmities, and remainders of original sin. That the Virgin *Mary* was without original sin. That Infants dying in original sin onely, are punished with the paine of losse, not with the paine of sense. That original sin is taken away by baptisme, and that in the regenerate it is remitted, and not imputed, or so to be called a sin, but onely as it is the cause and punishment of sin; that some actual sins are of their own nature veniall, and some mortal. That the sin against the holy Ghost is pardonable. 6. They hold that in free-will is required, not onely a liberty from coaction, but also from necessity; that an unregenerate man, can by his own strength, without Gods special help, perform some moral good, in which there may be no sin found. That an unregenerate man hath freedom of will in matters of salvation, though not without the help of grace, so that he may hinder or further his conversion, and may by his natural power cooperate with grace.

See the above named Authors, and the Catechism of the Councel of *Trent*.

Q. 3. *What are their opinions, concerning the Law of God, concerning Christ, faith, justification, and good works?*

Romanists differ about the Law of God, Christ, Faith, Justification, and good works.

A. 1. They divide the two Tables so, that they make but three commandements in the first, and seven in the second; making one commandement of the first two, and two of the last. They hold that Idols and Images are not the same, and that the Images of Christ, and of the Saints may be worshipped without idolatry. That equivocation may be used in some cases, and an officious lye. 2. Concerning Christ they hold that he was not ignorant of any thing, and that he did not attain to knowledge by learning:

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That he descended truly into Hell, in respect of his soul, and there preached to the Fathers in prison, and delivered them from their Limbus, so that they had not as yet entered into Heaven, till Christ by his death had opened the gates thereof, which Adam shut by his sin. That Christ did merit by his sufferings not onely for us, but also for himself that glory which he enjoyes after his Ascension. 3. Concerning faith, they say that Historical, miraculous, and saving faith are one and the same; that the special application of the promise of grace belongs not to faith, but to presumption. That faith hath its residence onely in the intellect, and not in the will. That faith is an assent, rather then knowledge. That justifying faith may be totally lost in the regenerate. That true faith may be without charity. That we are not justified by faith alone. That man by the natural strength of free will can prepare himself for future justification, being assisted by the holy Spirit. In his preparation are contained these acts; namely, Fear, Hope, Love, Repentance, purpose to receive the Sacrament, a beginning to live a new life, and to observe Gods Commandments. 4. Concerning justification, they say, that the first is, when a sinner of a wicked man is made good, which is by remission of sins, and infusion of inherent righteousnesse. The second justification is, when a just man becomes more just, and this is in doing of good works, by the merit of which, he can make himself more just. They say Christ is the meritorious cause of our justification, but the formal cause is either intrinsical, and that is the habit of infused grace; or extrinsical, to wit, the righteousnesse of Christ; or actual, which are our good workes; so that here is a threefold formal cause: they teach that justification consisteth not in the bare remission of sins, but also in the inward reparation of the mind. That we are not onely justified, but also saved by good works, as efficient causes. 5. Concerning good works, they teach that the good works of just men are absolutely just, and in a manner perfect; that a just man may fulfil the Law; that a man is justified by works, not in the first, but second justification;

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See the Catechism of *Trent*, with *Bellarmin*, and the other writers of controversies.

yet not without the assistance of grace. That the regenerate man by the works of repentance and even the grace of justification *ex congruo*, as doing works agreeing to the law of God; that they who are justified by the first justification, do merit life eternal by their works *ex condigno*.

Q. 4. What are their Tenets concerning penance, fasting, prayer, and alms?

Differ about Penance, Fasting, Prayers, and Alms.

A. They teach that faith is no part of penance. That repentance may be totally lost. That the parts thereof are not mortification, and vivification, but confession, contrition, and satisfaction. That penance is a Sacrament, that contrition is to be ascribed partly to grace, partly to free will. That it is necessary to justification, and the cause of remission of sins, and that by it all sins are pardonable. That auricular confession to the Priest is necessary to reconcile us to God. That a sinner before baptism is received into grace without his own satisfaction, onely by the satisfaction of Christ, but after baptisme, he must make satisfaction himself. That after the fault is forgiven, there remaines often times the guilt of temporary punishment either here or in purgatory, which must make satisfaction; that the punishments of purgatory may be redeemed by fasting, prayers, alms, &c. 2. Concerning fasting, They hold it a sin, and deserving death, to eat of meats prohibited by the Church. That fasting consisteth onely in abstinence from meat, nor from drink. That the times of fasting, chiefly Lent, are of Apostolical institution. That fasting is satisfactory and meritorious. That the tradition of the Church in such indifferent things, obligeth the conscience. 3. Concerning prayer, They say that it is meritorious, that the Canonical hours of prayer should be observed, that they are to be said or sung in Latine by the Clergy and Monks. That the titles given to the Virgin *Mary* are true and holy. That to prayer in the Quire ought to be joyned singing, Organs, Trumpets, and other musical instruments. 4. Concerning alms, They hold that the giving thereof is meritorious. That there is not onely a corporal, but also spiritual alms, consisting in comforting

forting, counselling, teaching, &c. That almes may be raised of ill gotten goods, and filthy lucre, as of Whore-houses, &c.

See the authors above named.

Q. 5. What opinions do they hold concerning the Sacraments?

A. They teach that the efficacy of the Sacraments depends upon the intention of the giver. That the Sacraments are not seals to confirm the promises of grace. That grace is contained in, and conferred by the Sacraments *ex opere operato*, and that the receivers thereof, by their justifying vertue are saved: That three Sacraments, namely, *Baptisme*, *Confirmation*, and *Order*, do imprint an indelible character, form, or figure, in the very substance of the soul; the character of *Baptisme* is *Passive*, making a man capable of all other Sacraments; that of *Order* is *Active*; that of *Confirmation* is partly *Active*, partly *Passive*. That there are seven Sacraments of the New Testament. That all the Ceremonies used by them in the Sacraments are necessary. 2. Concerning Baptisme, They say that Lay-men and Women in case of necessity, may Baptise. That the Baptisme of *John* was not the same with that of Christ, nor had the same efficacy, and that after *John* Baptisme, it was necessary to receive Christs Baptisme. That to Water in Baptisme should be added Oyle, Spittle, Sale, &c. The signe of the Crosse, Exorcisme, Exsufflation, a White Garment, &c. That Baptized Infants have, if not Actual, yet Habitual Faith infused into them. That Infants cannot be saved without Baptisme; that Baptisme began to be absolutely necessary on the day of Pentecost. That it totally aboliſheth original sin. 3. Concerning the Eucharist. They say, that onely unleavened bread is to be used. That Christ by way of Concomitance is wholly in the Bread; that is, his Body, Blood, Soul, Divinity, &c. That the whole Essence of the Sacrament is in the Bread alone. That there is no necessity to communicate under both kinds. That the Wine ought necessarily to be mixed with Water. That the Priest may participate alone. That the Eucharist is profitable for the dead. That the Bread should be dipt into the Wine, that

Differ from o. thers about the Sacrament.

it should be elevated, carried in Procession, adored, &c. That there is no trope in these words, *This is my body*, &c. That Christs Body is not onely really, but substantially in the Sacrament. That it may be at one time in many places. That the Bread is transsubstantiated into Christs body. That the form of consecration consisteth in these words, *This is my body*. That the Masse is a Propitiatory Sacrifice for the quick and the dead. 4. Concerning *Confirmation*, *Penuance*, *Extream Unction*, *Orders*, and *Matrimony*. They teach that these are Sacraments properly so called: that there is vertue in *Extream Unction*, either to cure the body, or to do away the remainders of sin; for this cause they anoint 6. parts of the body, to wit the Eyes, Ears, Mouth, Hands, Reins, and Feet. That *Ordination* is a Sacrament, as well in *Deacons*, *Sub-Deacons*, *Acolutbi*, *Exorcists*, *Readers* and *Door-Keepers*, as in Priests.

See the former authors.

Q. 6. *What Ceremonies do they use in the five controverted Sacraments?*

Ceremonies used in the five controverted Sacraments.

A. In *confirmation* the Bishop anointeth the childs forehead with chrisme, making the signe of the Crosse thereon, and saying; *I signe thee with the signe of the Crosse, and confirme thee with the chrisme of salvation, in the Name of the Father* &c. Then he strikes him on the cheeke, to shew he must not refuse to suffer for Christ. In *Penuance*, the Bishop goeth to the Church door where the Penitents lie prostrate on the ground, saying: *Children come to me, and I will teach you the feare of the Lord.* Then he kneeleth and prayeth for them, and having used some words of admonition, he brings them into the Church; this is done on the day of the Lords Supper, that they might be partakers thereof; all the Church doors are then opened to shew that all people have accesse to Christ. The Penitents being received into the Church, cut their Haire and Beards, and lay aside their penitential garments, and put on clean cloathes, after the example of *Joseph* when he was delivered out of prison. This casting off their old cloathes puts them in minde of putting off the old man. In *Extream Unction* the Priest first besprinkleth the sick person, and the whole

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noint with holy water; then he anointeth the organs of the five senses, because by them sin infecteth the soul; the reines also and feet are anointed to expiate the sins that are in the concupiscible and motive faculties. They onely must be anointed of whom there is no hope of recovery. Of the Ceremonies used in *Sacred Orders*, we will speak hereafter. In *Matrimony* the Priest blesseth the married couple with prayers, and oblations if they were never married before; but they are not to blesse the second marriage. The Woman is covered with a vaile, after the example of *Rebecca*; and to shew her subjection to the man, she is united to the man by a Lace or Ribband tied in a knot, by a Ring also put on the fourth finger of the left hand, because of the veine that reacheth from thence to the heart; signifying the mutual love that ought to be between them; but marriages are not to be celebrated in Lent, and other times of humiliation.

See besides the above named authors *Eckius* in his homilie upon this subject.

Q. 7. *What are their Tenets concerning the Saints in Heaven?*

A. They register their names in their Calendars after the Pope hath canonised them, or given a testimony of their Sanctity, and decreed honours for them; namely publick Invocation, dedication of Altars and Temples to them, oblation of Sacrifices, celebration of Festival days, setting up of their Images, and reservation of their Reliques. The honour they give to God is called by them *Latria*, that of the Saints is *Dulia*; but the honour which they give to Christs humanity and the Virgin *Mary*, is *Hyperdulia*. 2. They say that the Saints make intercession for us, not immediately to God, but through Christ they obtain their requests. 3. That we ought to invocate both Saints and Angels. 4. That their Images are to be worshipped; that the Images of Christ, and of the Saints are not Idols, because Idols are representations of that which is not, and in Scripture the word Idol is spoken onely of Heathen Images; that it is not unlawful to represent God by such Images as he hath described himself; therefore they paint God in the form of an old man,

Roman Church differeth from others about the Saints in Heaven.

the Holy Ghost in the form of a Dove. That though the Images of Christ and the Apostles are to be honoured in relation to the persons which they represent, yet we must not think there is any Divinity in them, or that they can help us; or that we ought to aske any thing of them. 5. That the Images of Christ and the Saints should be placed in Churches, because the Images of the *Cherubins* were placed in *Salomons* Temple, and before in the Tabernacle. 6. That the Reliques of Christ and of the Saints are to be honoured, and kissed, as holy pledges of our Patrons, yet not to be adored as God, nor invocated as Saints. 7. That the true Crosse of Christ, the Nailes, the Thornes, *&c.* by way of of analogy, and reduction are to be worshipped with the same kind of worship or *Latria* that Christ is; that the signe of the Crosse in the forehead, or in the aire, is a Sacred and venerable signe, powerful to drive away evil spirits. 8. That Pilgrimages ought to be undertaken to those holy places, where the Images and Reliques of Christ and of the Saints are kept. 9. That days should be kept holy in memory of the Saints, the observation of which is a part of divine worship.

Of these passages see *Thomas* in his summes, *Gregory de Valentia*, *Bellarmine*, and the others above named.

Q. 8. *What is their Doctrine concerning the Church?*

Church of Rome, their doctrine concerning the Church.

A. They teach that the government of the Church is Monarchical, as being the most excellent form of government. That the government of the Church was founded on the Person of Saint *Peter*. That *Peter* was Bishop of *Rome*, and so continued till his death. That the Pope is *Peters* Successor, and Christs Vicar, by whom he is made head of the Church Militant. That the Pope is not Antichrist, but that the great Antichrist shall be a particular man, of the Tribe of *Dan*, who shall reign in *Jerusalem* three years and a half, and shall be acknowleged by the *Jewes* as their Messiah, whom he will make believe that he is of the Tribe of *Juda*, and descended of *David*. 2. They hold that the Pope is the supream Judge in controversies of Faith, and manners; that his judgement is certain and infallible; that he can erre in particular controversies of fact, depending upon mans testimony, and that he may erre as a private

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Doctor in questions of right, as well of faith as of manners; but that he cannot erre, when with a General Council he makes decrees of faith, or general precepts of manners; and that the Pope is to be obeyed, though either by himself, or by a particular Council, he erre in some doubtful matters: but they generally now believe, that though the Pope were an Heretick, yet he cannot prescribe or define any Heretical Doctrine, to be believed by the whole Church. That the Pope hath a spiritual coactive jurisdiction in making Laws to bind the conscience, by his sole authority, without the consent of Priests or people, and that he can judge and punish the transgressors of his Laws. That as the Apostles had their immediate authority from Christ, so the Bishops have the same immediately from the Pope. That the Pope hath a supream power over the temporal estates of Christians, to depose Kings, and dispose of their Kingdoms in order to spiritual things, and so far, as it is necessary to the salvation of souls. That it is not repugnant to Gods word, for the same man to be both a Political and Ecclesiastical Prince, seeing *Melchisedech*, *Moses*, *Eli*, *Samuel*, and the *Maccabees* exercised both powers. 3. They believe that the true Church of Christ is onely that Society which acknowledgeth the Pope to be head thereof, and Christs Vicar upon earth. That they which are not baptized, and the *Catechumeni*, are not properly and actually members of the Church, but onely in possibility. That Hereticks, Schismaticks, and excommunicate persons are not members of the Church. That reprobates are members of the militant Church, *Because in* Noah's *Ark were unclean beasts, in the same Net are good and bad fishes, at the same Wedding-feast, many were called, but few chosen, in the same Sheep-fold are some Goats; in the same house are vessels of dishonour*, Judas *was one of the Apostles*, &c. That the true Catholike Church is always visible; for it is compared to a Mountain, to a Candle, to a City on a Hill, &c. That the true visible Church can never fail totally, *Because it is built on a Rock, against which, Hell Gates cannot prevail*, &c. That the true Church cannot

fall into errour, *Because it is the Pillar and ground of truth*, &c. That the true notes of the Church are, Universality, Antiquity, Continuance, Multitude, Succession of Bishops from the Apostles Ordination, Unity in Doctrine, Unity among the members themselves, and with their head, soundness of doctrine, power and efficacy of doctrine, holiness of life, miracles, the light of prophesie, the testimony of her enemies, the unhappy end of those who oppresse the Church, and the temporal felicity of such as have defended her.

See the above named authors.

Q. 9. *What do they hold concerning Councils, Monks, Magistrates, and Purgatory?*

Romanists differ about Councils, Monks, Magistrates and Purgatory.

A. They teach that Diocesan Councils are to be convocated by the Bishops; Provincial by Archbishops, National by Patriarchs or Primates, but General Councils by the Pope alone, and not by the Emperor without the Popes approbation; except it be when the Pope is either imprisoned, or dead, or mad; in such cases the Cardinals may call a Council. That ordinarily Bishops have the power of decisive suffrages, but by custome and priviledge; Cardinals, Abbots, and Generals of orders, have the same power, though they be not Bishops. That in a General Council should be present all Bishops, at least of the greater Provinces, except any be excommunicate. That the Pope and the four Patriarchs, of *Constantinople*, *Alexandria*, *Antioch*, and *Jerusalem*, or their Deputies, be also present, and at least some of the greater part of Provinces. That the Pope is the supream President, and Judge of Councils. That Christians are bound to obey the decrees of Councils. That General and particular Councils confirmed by the Pope, cannot erre. That the Scripture is above Councils, as it is the infallible word of God, but in respect of interpretation it is dependent from Councils. That the Pope is above Councils, and not to be judged by any.

2. Concerning Monks, they teach that their original is of Divine right; That their institution is grounded upon Evangelical Counsel, not precept. That Counsels are not commanded but commended to us; that commands are of things easie to be performed, and taken

taken out of the principles of nature; Counsels are of things difficult, and above nature, and of things better then those of commands. By precepts we are tied to obedience, by Counsels we are left to our Free-will; Precepts have their rewards and punishments, but Counsels have no punishments, but great rewards: *Heaven wrist the works of Supererogation.* That children if they be come to years of puberty, may enter into a Monastery without their Parents consent, if so be their Parents need not their help. And so may Wives without their Husbands consent. That Vowes though of things not commanded, are a part of Gods worship. That the promise made in baptisme, to renounce the Devil, the World and the Flesh, is not properly a Vow. That the Vows of poverty, obedience, and continency, are lawful. That the Pope may dispense with Vows. That the habits and shaving of Monks, are of great use and antiquity. 3. Concerning Magistrates, they teach that their Laws doe no lesse bind the conscience; then Divine or Ecclesiastick Laws. That Magistrates are subject and inferiour to the Clergy in matters of Religion. That Magistrates may inflict death on Hetecicks. 4. Concerning Purgatory, they say, that it is one of these four contignations or Rootnes under ground; the lowermost is hell, where the pain of losse and sence is eternal. The next above that is Purgatory, where pain of losse & sence is temporary. Above that is the Receptacle of Infants, where onely is the pain of losse eternal. The uppermost was that of the Fathers, where was onely temporal pain of losse; now it is empty since Christs descent thither. That in Purgatory are those souls which depart hence with venial sins, or whose sins are pardoned, but not the punishment. That the suffrages of the living are beneficial to the dead; namely, Masses, Prayer, and satisfactory works, as almes, pilgrimages, fasts, &c. To which may be added indulgences.

Who would see more at length the Doctrines of the Church of *Rome*, let him read the above named authors; and withall *Baronius, Bonaventura, P. Lombard, Canus, Canisius, Cassander, Alphonsus de Castro, Coccius, Genebrard, Gerson, Gretserus, Suarez, Turrianus, Vasquez, Hugo de S. Victore,* and others.

Qu. 10. *Wherein doth the outward worship of the Church of Rome consist, and the first part of their Masse?*

The outward worship of the Roman Church, and first part of their Masse.

Ans. In Churches, Church-yards, Bells, Altars, Pictures, Crucifixes, Images, Curtains, and other Church Ornaments, as Tapestry, Candlesticks, &c. In dedication

also of Churches, consecration of Altars, Anoyntings, Sacraments, &c. 2. In Ministers, Ecclesiastical Orders, and their Functions, such are *Singers, Psalmists, Doorkeepers, Lectors*, or *Readers, Exorcists, Acolyths*, who are to light the Tapers, and hold them whilest the Gospel is read; and to furnish wine for the *Chalice*, &c. *Sub-Deacons, Deacons, Priests*, and *Bishops*, &c. The office also of the *Acholyths* is to make *Agnus Dei* of consecrated wax, mixed with chrisme distributed by the Pope in the Church. These *Agni* or Lambs represent *the Lamb of God, who taketh away the sins of the World*; for as the wax is begot of the Bee, without libidinous copulation, so was Christ of the B. Virgin; & as the honey is hid within the wax, so was the divinity hid under the humanity. The oyl or chrisme mixed with the wax, signifieth, that mercy and gentleness which was in Christ. They say that these Lambs are preservatives against lightning and tempests, by vertue of their consecration. "O Catholicks, great "is your faith, be it to you as you believe. 3. In the Garments or Ornaments of Bishops, Priests, and other Church Ministers; such are the *Amictus*, which like the *Ephod* covers the head and shoulders of the Priest or Bishop; therefore it's called *Superhumerale*. *Alba*, or *Camisia*, is the Surplice of Linnen; the *Girdle* or Belt, with which the Priests loyns are girt. The *Stole* is worn in form of a Chain about the Priests neck, it covereth both his sides, & hangs down to the knee. It is called *Orarium*, because it is the habit of Orators, that preach to, or pray for the people. *Manipulus* or *Sudarium*, or *Mappula*, or *Phanon*, (for all these names it hath) is a Towel or Handkerchief, carried by the Minister or Priest in his left hand, or on his left arme. *Casula* or *Cappa*, or *Planeta*, is an upper garment which covereth all the Body, as it were a little Cottage, called in Latine *Casa*. These six Ornaments are common to Priests and Bishops: there be nine Ornaments peculiar to Bishops; namely, *Caligæ*, which are long hose, or stockings; *Sandalia*, a kind of slippers or shooes; *Succinctorium* a kind of girdle; *Orale* a linnen vaile cast over his head; *Tunica* a long coat down to the heeles, therefore called *Talaris*; *Dalmatica*,

Acholyths, their offices.

tica, so called from *Dalmatia*, the country where it was first woven, is a garment with long and large sleeves, representing the Crosse; *Chirotheca* are white gloves of Kids skins; *Mitra* is the Mytre or Ornament of the head; *Annulus* is the Ring which the Bishop wears, to shew he is betrothed to Christ; *Baculus Pastoralis*, is the Bishops crosier staff; *Pallium*, or the *Pall*, is the Ornament of Arch-Bishops and Patriarchs; The *Pall* is not to be worn but in the Church, and in time of Masse; yet Pope *Gregory* permitted it to be worn in solemn Letanies out of the Church: upon it are four red crosses, signifying the four Cardinal vertues, justice, prudence, fortitude, & temperance, which ought to be in Prelates, which vertues are not acceptable to God, but as they are sanctified by the crosse of Christ, in which onely they should glory with the Apostle; for the Gentiles had these vertues, but knew not Christ nor his crosse. There are also in the *Pall* three pins or bodkins, signifying the three Christian vertues of faith, hope, and charity, without which he cannot justly claim or retain his *Pall*; they may signifie also a three-fold pricking, or compunction which ought to be in Prelates. 1. Of compassion towards those that are in miserie. 2. Of care in the due and conscionable execution of their office. 3. Of feare to offend God. 4. Their worship consisteth in the Masse, where we have many ceremonies; first the Bishop or Priest before he begins, sings five Psalmes: then he combs his head, and washeth his hands, followeth the aspersion of holy water, then is the *Introitus* or singing at the Priests approaching towards the Altar; whilest the *Introitus* is singing, the Priest or Bishop walketh towards the Altar between a Priest and a Deacon, before whom walketh the Sub-Deacon, carrying the Book of the Gospel shut; before whom march two Taper bearers, and before them is carried the Censer with incense. When the Priest or Bishop comes to the Altar, he takes off his Mytre, makes confession, openeth the book and kisseth it. Over the Bishop also, a linnen cloth full of pictures is carried by four Ministers in form of a canopy. In their four solemn Processions, to wit, at *Candlemas*, *Palme-*

Sunday

Sunday, Easter, & Ascension day they have crosses in banners, seven Tapers borne by seven *Acolyths*, seven *Deacons* following; then seven *Priests*, three *Acolyths* with incense, one *Sub-Deacon* carrying the Gospel, then the *Bishop* in great state, whom the people follow with the *Porters, Readers, Exorcists, Singers*, &c. Before the Bishop or Priest ascends the Altar, he boweth himself to the ground, and then confesseth; and during the time of the Masse, he boweth his body eight times before the Altar. After confession and absolution, the Priest blesseth the incense, and puts it in the censer; then he kisseth the Altar and the Book, and takes the censer from the Deacon, with which he fumeth the Altar, and then removeth to the right side of the same, and withal *Kyrie Eleison* is said, not lesse then nine times in the Masse. *Gloria in Excelsis* is also sung, which was the Angelical Hymne at Christs Nativity; then the Priest turning to the people, salutes them in these words, *The Lord be with you* to whom the Quire answereth, *And with thy Spirit*. Seven times in the Masse the Priest salutes the people, but turneth to them onely five times. Then the collects or prayers are said, and after them the Epistle is read, with the face towards the Altar; its the Sub-Deacons office to read the Epistle; which done, he delivers the Book (shut to the Bishop, who layeth his hand on the Sub-Deacon) which he kisseth. After the Epistle, is sung the *Gradual*, so called from the steps of humility, by which we ascend to Heaven; it's called also the *Responsory*, because the matter thereof answers the matter of the Epistle. Next to this, *Hallelujah* is sung, but from *Septuagesima* Sunday till *Easter*, in stead of *Hallelujah*, the *Tractus* is sung, so called a *Trahendo*, because it is sung with a long drawing tone, as containing the mournful condition of man in this life, as *Hallelujah* is the joyful song of Heaven. After *Hallelujah*, is sung the prose which by them is called *Sequentia*, it is a song of exaltation. This done, the Priest removeth from the right to the left side of the Altar, whence the Deacon takes the Gospel, and ascends into a high place, where he reads it, with his face to the North; the crosse, the censer, and two lights are

are carried before the Gospel, which is laid upon a cushion, to shew the yoak of Christ is ease; at the reading of it, all stand up, and crosse themselves, and give glory to God. After this the Creed is rehearsed, and the Sermon followeth, which concludeth the first part of the Masse.

Q. 11. *What is their manner of dedicating Churches?*

A. In the Church to be dedicated or consecrated, are painted twelve Crosses on the walls, before which burne twelve Tapers. The Bishop in his Pontificalls with his Clergy, and the people come to the Church door being shut, where he prayeth, and then besprinkleth the walls with holy water, whilest the Clergy and people goe singing about the Church. The holy water is sprinkled out of a bundle of Hysope. Then the Bishop with his whole Traine returning to the Church-porch prayeth again, and with his crosier staffe knocketh the door thrice, saying these words: *Lift up your heads O ye Gates, and be ye lift up ye everlasting doors, and the King of glory shall come in.* Of whom the Deacon within the Church asketh, *Who is the King of glory?* to whom the Bishop answereth: *The Lord strong and mighty, the Lord mighty in Battell.* Then the door is opened, the Bishop with three of his servants entereth, the rest remain without; after the Bishop hath wished peace three times to that house, the door is shut again, and he on his knees before the Altar prayeth, whilest the Clergy without sings the Letanie, and the Priests carry on their shoulders a Chest, or Coffin, containing the Reliques of that Saint to whom the Church is dedicated. The Altar with all belonging to it are sanctified, the walls with certain letters are painted; Salt, Water, Ashes and Wine are exorcised, and mingled together, into which he dipps his thumb, and makes the signe of the Crosse on the Altar, Walls and Pavement. Then he offers incense, and blesseth the Church in the Name of the *Father*, *Son*, and *Holy Ghost*; this being done, the Bishop before the Church door preacheth to the people concerning the anniversary dedication of that Church, of honour due to the Clergy, of tenths also and oblations. After Sermon all

Of these particulars see *Stephanus Durantus de ritibus Ecclesiæ*, *Gul. Durandus* his *rationale*, *Alcuinus de divinis officiis*, *Innocent.* 3. *de myster. Missæ*, *Hugo de Sancto Victore de offic. Eccles.* & *in Specul. Ecclesiæ*, *Beno de offic. missæ*, and divers others.

Romanists their manner of dedicating of Churches.

all are admitted into the Church singing. The twelve Lights and twelve Crosses, do signifie the Doctrine of the twelve Apostles which shineth in the Church, by which they preached the Crosse of Christ. The Bishop representeth Christ making intercession for his Church, and by the Staffe of his word knocking at the door of our hearts. His compassing the Church three times, and his three times knocking at the door, signifie his three fold power, in Heaven, Earth and Hell. And his threefold right or interest he hath in us, to wit, by Creation, by Redemption, and by the gift of life eternal promised to us. The making of Greeke and Latine Letters with a Crosse on the Pavement with ashes, shew that the Gentiles are made partakers of the Crosse of Christ, but not the Jewes; besides that the rudiments and alphabet of Christianity must be taught to the weaker sort; the Oyle, Salt, Water, Ashes, and Wine which are used in the dedication, have mystical significations. The Water and Wine represent the two Sacraments of Baptisme and the Eucharist. Oyle sheweth our spiritual unction; Salt that wisdome which should be in us; Ashes our mortification; Hysop our purity and sanctification; and the Incense our prayers.

Q. 12. *What else is Observable in the dedication of Churches?*

What observable thereupon

A. 1. They hold that no Church is to be dedicated till it be endowed; for he that buildeth a Church, is, or should be like a Husband that marrieth a Maid on whom he ought to bestow a joynter. 2. That the Feast of dedication which from the Greeke, they call *Encænia*, ought to be kept every year; for so it was kept among the Jewes, which if it had been unlawful, Christ would not have honoured it with his presence. 3. They say that the dedication of Churches is a terror to evil spirits, an incitement to devotion and reverence; a meanes to move God to hear our prayers the sooner; a testimony of our zeal, that Christians are not in this point inferiour to Jewes and Gentiles, who would not presume to make use of their Temples for prayer, and sacrifice, till first by their Priests they had consecrated and dedicated them to

their

their Deities. 4. That what is in the dedication of Churches visibly acted, ought to be in us invisibly effected, namely, that if Churches be holy, we should not be profane; shall they be consecrated to the service of God, and not we? shall their Churches be filled with hallowed Images, and our souls defiled with unhallowed imaginations? shall the Church be called the house of prayer, and our bodies (which ought to be the Temples of the Holy Ghost) denns of Theeves? we are lively stones, but those of Churches are dead; we are capable of grace and holinesse, so are not Churches, for it is confessed on all sides, that Temples by consecration are not made capable of actual holinesse, but onely made more fit for divine service. Is it not a great shame that in their Churches lights continually shine: and in the Temples of the holy Ghost, there is nothing but darkneſse? That they should burne incense on their Altars: and we be quite destitute of Zeale and Devotion in our hearts? They make use of outward unction, but we use neither the outward unction of the Church, nor the inward of the spirit? When we see them make use of Salt and Holy Water, we should be careful to have salt within us, and that water of the spirit, without which we cannot be regenerated. 5. They teach that Churches may be rededicated if they are burned down or fallen down, and built again; or if it be doubtful whither they have been consecrated heretofore; but if they be polluted by adultery, or such like uncleannesse, they are only to be purified with holy water. 6. That Churches must not be consecrated without Masse, and the Reliques of some Saint, and that onely by the Pope or a Bishop, not by a Priest or any inferiour order; and that gifts or presents which they call *Anathemata*, be given to the new Church; after the example of *Constantine* the Great, who endowed with rich presents and ornaments the Church which he built at *Jerusalem* to the honour of our Saviour.

But of this subject concerning dedication, read *Durandus & Durantus, Turrecremata, Hostiensis, Hugo de S. Victore de Sacram. Hospinian, Raibanus, Ivo*, &c.

Q. 13. *How doe they Dedicate or Consecrate their Altars?*

A. The Bishop having blessed the water, makes with

Their consecration of Altars, &c.

with the same four Crosses on the four Hornes of the Altar, to shew that the Crosse of Christ is preached in all the four corners of the earth. Then he goeth about the Altar seven times, and besprinkleth it seven times with holy water and hyssop; this is to signifie the seven gifts of the Holy Ghost, and the seven-fold shedding of Christs Blood; to wit, 1. When he was circumcised. 2. When he sweat blood in the Garden. 3. When he was scourged. 4. When he was crowned with thorns. 5. When his hands. 6. When his feet were nailed to the Crosse. &c. 7. When his side was lanced. The Bishop also makes a Crosse in the middle of the Altar, to shew that Christ was crucified in the middest of the earth; for so *Jerusalem* is seated. At this consecration is used not onely water, but salt also, wine, and ashes, to represent four things necessary for Christianity; namely, Purity, Wisdom, Spiritual joy, and Humility. The Altar must not be of wood, or any other materiall, but of stone; to represent Christ the Rock on which the Church is built, the Corner Stone, which the builders refused, the stone of offence at which the Jewes stumbled, and the little stone cut out of the mountain without hands; this stone Altar is anointed with oyle and chrisme, so was Christ with the graces of the spirit, and the oyle of gladnesse above his fellowes. This anointing also of the stone Altar, is in imitation of *Jacobs* anointing the stone on which he sleept. So the remainder of the holy water is poured out at the foot of the Altar, because the Priests of old used to pour out the blood of the sacrifice at the foot of their Altar. The holy Reliques are layed up in a Coffin with three graines of incense, as the Manna of old was layd up in the Ark; our hearts should be the Coffins in which the vertuous lives of the Saints with faith in the Trinity, or with the three Cardinal vertues, Faith, Hope, and Charity, should be carefully kept. These Reliques are layed under the Altar; because *Revel. 6.* the souls of these who suffered for Christ were seen by Saint *John* under the Altar. It is also to be observed that as the Altar is besprinkled with water, so it is anointed in five places with oyle

oyle, and then with chrisme, to signifie the five wounds of Christ which did smell more fragrantly than any Balsame, and by which we are healed; the five senses also are hereby signified, which ought to be sanctified. After unction, incense is burned, to shew that prayers and supplication follow sanctification. At last after the Altar, and all that belong to it are hallowed, the Altar is covered with white, Masse is said, and Tapers lighted; to shew that our holinesse and devotion must be accompanied with good works, which must shine before men here, if we would shine like stars in the Firmament hereafter. See the former Authors.

Q. 14. What else do they consecrate besides Temples and Altars.

A. Besides these they consecrate all the ornaments of the Altar; the *Patine*, for making the body of Christ; the *Corporal* for the covering thereof; the *Chalice* for the blood; the *Linnen* with which the Altar is covered; the *Eucharistial* or Pix where Christs body is kept, representing Christs sepulchre; the *Censer*, *Incense*, and *Copsa*, that is Chests or Coffins wherein the bones of the Saints are kept. They consecrate also their Crosses and Images, and *Easter Tapers*, their *Fonts*, *First-fruits*, *holy Water*, Salt, Church-yards, Bells, &c. Every one of which have their peculiar prayers; besides, washing, crossing, anointing, incense, &c. They hold that Bells succeeded the Jewish Trumpets; by which we are awaked, and admonished to put on the armour of God, to fortifie our selves with prayer against our spiritual enemies. Bells are more durable then Trumpets, and their sound louder, by which is signified that the preaching of the Gospel exceedeth that of the Law, both in continuance and efficacy. "Bells have clappers, and Preachers have tongues; "it is a shame that the one should be vocal, and not "the other; how is that congregation served, which "hath sounding Bells, and dumb Preachers? or that "which hath sounding brass, and tinckling cymbal for their Preachers; such as have clappers, but "no hands; good words, but no good works, which "preach to others, and are cast away themselves;

"like

"like Bels, they call upon others to hear Sermons, but "are not thereby bettered or edified themselves. In the Roman Church they baptize their Bells and give them names, for this alledging the example of *Jacob*, who gave the name of *Bethel* to *Luz*, the place where he had the vision of the Ladder. Their Bells seldom are heard in Lent, and three days before Easter are quite silent, to shew the sadnesse of that time. Church yards in Greek κοιμητήρια, that is, Dormitories (because our bodies sleep there till the resurrection) are consecrated with crosses, holy Water, fumigation and prayers, as the Churches are; they be also as well as Churches, Sanctuaries, and places of refuge; none must be buried here, but Christians who have been baptized; such as die without baptisme, or without repentance after murther, adultery, selfe-homicide, or any other grievous sin, though baptized, must not be buried there. In the Church-yard are set up five crosses, one whereof stands in the middle; before each of them are placed three burning Tapers, fifteen in all; the Bishop beginning at the middle crosse, maketh a speech, then prayeth, and puts the three Tapers on the top of the crosse: the like he doth to all the rest, and in the interim the Letany is sung, and each crosse besprinkled with holy Water and fumed with incense.

Q. 15. What degrees of Ecclesiastical persons are there in the Church of Rome?

The degrees of Ecclesiastical persons in the Church of Rome.

A. They divide their Church offices into dignities and orders; their dignities are these; the *Pope*, *Patriarch*, *Primate*, *Arch-Bishop* or *Metropolitan*, *Bishop*, *Arch-Presbyter*, *Arch-Deacon* and *Provost* or *Propositus*. For the Quire there are the *Dean*, *Sub-Dean*, *Precentor*, *Succentor*, *Treasurer*, *&c.* The Popes Senators or Counsellors, are named *Cardinals* from *Cardo* the hindge of a door, because on them, as the door on its hindges, all weighty affairs of the Church are turned. Their orders be seven, to wit, *Dore-keepers*, *Readers*, *Exorcists*, *Acolyths*, or *Taper-bearers*, *Sub-Deacons*, *Deacons*, and *Priests*. These three also are only sacred orders, the other four are not. The door-keeper is first instructed in his office by the Arch-Deacon, who presents him

him to the Bishop, and he ordains him, delivering to him from the Altar the keys of the Church, and saying, *So do and so live as thou wouldst give account to God of the things locked up by these keys.* The Lecturers or Readers office is to pronounce and read clearly and distinctly the Lessons appointed to be read in the Church; none must exercise this function, but he who is ordained by the Bishop, who in the presence of the people delivers the book to him, in which he is to read, saying, *Take and read the word of God, if thou be faithful in thine office, thou shalt have a share with them who dispense the same word.* The Exorcist is he who calling on the name of Jesus, by that name doth adjure the unclean spirit to depart out of the possessed, on whom he layeth his hands. When the Exorcist is ordained, he receiveth the book of adjurations from the Bishop, saying, *Take and learn these by heart, and receive power to lay thy hands on the possessed, whether he be baptised or a Catechumenus as yet.* The Acolyths or Taper-bearers are they who carry the lights whilest the Gospel is reading, or the sacrifice is offered, to represent Christ the true light of the world; and to shew the spiritual light of knowledge, which should be in us. Their office also is to provide vessels for the Eucharist. The Bishop doth instruct them in their function when he ordaines them, and then the Arch-Deacon delivereth to them a candlestick with a wax light in it, and an empty tankard, to shew their office is to provide lights and vessels for divine service. These be the lesser orders, which are not sacred; and which they teach Christ himself did exercise; for he performed the Porter or Door-keepers office, when he whipped the money-changers out of the Temple. The Readers office, when he took up the book and read that passage in *Isaiah*, *The Spirit of the Lord is upon me*, &c. The Exorcists office, when he cast seven Devils out of *Mary Magdalen*. The Acolyths office when he said, *I am the light of the world; he that followeth me walketh not in darkness*, &c.

Q. 16. *Which be their sacred orders?*

A. These are three; the first is the Sub-Deacon whose office is to read the Epistle, to receive the people's ob- *Their sacred orders.*

oblations, and to bring them to the Deacon; to carry also the Patin and Chalice to the Altar; to hold the Bason whileſt the Biſhop, Prieſt, or Deacon waſheth their hands before the Altar, to waſh alſo the Altar linnen. When the Biſhop ordains him, he delivers into his hand the empty Patin and Chalice, ſaying; *See whoſe miniſtration this is, which is delivered to thee.* From the Arch-Deacon he receiveth then the Tankard with Wine and water, and the Towell. He wears a Surpleſſe and Belt, as the four former orders do. His Coat is girt to him, and he holds a handkerchef, or towel. They ſay that Chriſt performed the Sub-Deacons office when he turned water into wine in *Cana*, and when after Supper he poured water into a Baſon, and waſhed his Diſciples feet. Their ſecond Sacred order is the Deacon, or Miniſter, whoſe office is to preach to the people, and to ſerve and aſſiſt the Prieſt at the Sacraments; to cover the Altar, to lay the oblations thereon, to read the Goſpel, and the Epiſtle alſo in the Sub-Deacons abſence; in Proceſſions to carry the Croſſe, to ſay the Letanies, to rehearſe the names of thoſe who are to be ordained and baptized, and to name the holy days &c. They muſt not adminiſter the Sacraments, but in caſe of neceſſity, and by permiſſion of the Biſhop, or Prieſt; nor muſt they without leave ſit in the preſence of a Prieſt. When the Deacon is ordained, the Biſhop alone layeth his hands on him, and bleſſeth him, and delivers (uſing certain words) the Book of the Goſpel and the *Stola* to him. When he reads the Goſpel, the *Acolyths* hold two Tapers before him; not to illuminate the aire, by day, but to ſhew what joy and Spiritual illumination we have by the Goſpel. The Cenſer alſo with the Incenſe is carried, not only to repreſent Chriſt, in the ſweet ſmell of whoſe Sacrifice the Father is well pleaſed; but alſo to ſhew Preachers that their prayers muſt like Incenſe aſcend before God, and that the good fame of their life and Doctrine, muſt be like the fame of Incenſe ſmelling ſweetly among all men. The Deacon alſo reads the Goſpel in a high place, that it may be heard the better; and to ſhew that it ought not to be preached in corners,

corners, but as Christ saith, on the house tops; this is also in imitation of Christ, who when he would teach his Disciples went up into an high mountain. The Gospel is read with the Deacons face against the North, that the frozen and cold hearts of the Northern Nations, might be warmed and melted by the comfortable heat of this bright Sun of the Gospel. When the Deacon salutes the people, he signes himself with the Crosse on the forehead, to shew, he is not ashamed of the Crosse of Christ; and likewayes on the breast, to put us in minde that we should be ready to crucifie our affections with Christ. At the reading of the Gospel all stand up bare-headed, to shew their reverence; Swords and Staves are laid aside, to shew their peacable mindes, and the Book is kissed, to declare by this their love and affection to the Gospel. They say that Christ performed the Deacons part when he preached and prayed for his Apostles. Their third and highest Sacred order is Priest-hood; when the Priest is ordained, the Bishop with some other Priests lay their hands on his head, and anoint his hands with oyle, to signifie that not onely must the Priest have his head stuffed with knowledge, but his hands must be supple and ready to do good workes; the Bishop also delivers into his hand the Chalice with the Wine, and the Patin with the hoast saying, *Receive power to say Masse for the quick and dead, and to offer Sacrifice to God in the name of the Lord.* Then the Bishop kisseth the Priest, to shew he is his equal in respect of order; whereas, the Deacon and Sub-Deacon kisse the Bishops hand, to shew they are of an inferiour order. The Priest must not say Masse, till he first have washed, and confessed if he be guilty of any deadly sin, and have put on first the *Amictus*, which like a vaile covers his head and shoulders, to shew how Christs Divinity was vailed by his humanity. 2. the *Alba* or *Talaris*, because it reacheth to the heeles, in *Greeke* ποδήρης, which by its whitenesse signifieth innocency, and by its length perseverance, two vertues fit for Priests. 3. The Girdle or Belt about their loynes, to shew the subduing of their concupiscence. 4. The *Stola* or *Orarium*

rium about the neck, and hanging crosse-way on the breast, signifie that the Priest must undergo the yoak of Christ, and still meditate on his Crosse. 5. The *Mappula* or *Manipulus*, which is a Towell or Handkerchief, for wiping away the sweat from their faces, and moysture from their eyes, representing also the purity that ought to be in the Priests lives. 6. The *Casula* over all the other garments, signifying charity which is above all vertues. Christ exercised the Priests office when he administred the Eucharist, when he offered the Propitiatory Sacrifice of his body on the Altar of the Crosse, and yet whilest he is making intercession for us in heaven.

Of these passages see *Innocent. 3. l. 1. Myst. Missæ, c. 58. Stephan. Eduensis de sacr. altarit. c. 10. Amalar. Fortunat. l. 6. de Eccles. offic. c. 19. l. 2. & l. 3. Rab. Maurus l. 1. de instit. cler. c. 18. Alcuin de divin. offic. Alexand. de Ales* Part 4. Quest. 26. *Hugo de S. Victore l. 2. de sacram.* Part 4. Besides the Councils of *Rhemes*, of *Lateran*, of *Braccara*, and divers others.

Q. 17. *Wherein consisteth the office of the Bishop?*

A. Under this name are comprehended Popes, Patriarchs, Primats, Metropolitans, Arch-Bishops and Bishops. Some will have the Bishop to be a particular order; but indeed the order of Priest and Bishop is all one, in respect of catechising, baptising, preaching, administring the Eucharist, binding and loosing. The Bishop then is an office of dignity, not of order; he hath nine priviledges above the Priest, namely, of Ordination, Benediction of Nuns, consecration of Bishops, and imposing hands on them, Dedication of Churches, Degradation, holding of Synods, making of Chrisme, hallowing of Cloathes and Vessells. Because Bishops are Superintendents and Overseers, therefore they have the highest Seat in the Church; they are consecrated on the Lords day only, and at the third hour, because then the holy Ghost descended on the Apostles, to whom Bishops have succeeded. At the Bishops consecation, there must be present at least three, to wit two Bishops and the Metropolitan; that the gifts of the Spirit may not seem to be given by stealth and in corners; in this they follow the example of Saint *James*, who was made Bishop of *Jerusalem* by *Peter*, *James* and *John*. In the Bishops consecration two hold the Bible over his head, one pouring the benediction on him, and the rest laying their hands on his head. By this Ceremony is signified not onely the conferring of the gifts of the Spirit, but also the knowledge which the Bishop

See also *Guliel. Durand. l. 2. c. 10.*

Office of the Bishop.

Bishop must have of the Gospel, and the care he must undergoe to support it. On the Saturday in the evening he is examined concerning his former life, and the Trinity is three times called upon for a blessing. The next morning he is examined concerning his future conversation and faith; and then his head and hands are annointed, and the Mytre is set on his head, the Sraffe also and Ring are given him. The Priest is annointed with oyl, but the Bishop with chrism, that is, Oyl and Balsome, to shew that the higher he is in dignity, the more fragrant must his fame and conversation be. He must excel in knowledge and good works, represented by the annointing of his head and hands. "Christ performed the Bishops office, "when he lifted up his hands, and blessed his Apo-"stles; saying; *Receive the holy Ghost; whose sins you forgive, they are forgiven, &c.*

Q. 18. *What colours do they hold sacred in the Church of Rome?*

A. Four; namely White, Red, Black, and Green; White is worn in the festivities of Saints, Confessors, and Virgins, if they be not Martyrs, to shew their Integrity, and innocency; In festivities also of Angels, because of their brightnesse, in the feast of the Virgin *Mary*, of *All Saints*, (yet some then wear red) of *John* Baptists Nativity, of Saint *Pauls* Conversion, of Saint *Peters* Chair; also from the Vigil of Christs Nativity, to the eighth day of *Epiphany*, except there be some Martyrs days between. On Christs Nativity, on the feast of *John* the Evangelist, on the Epiphany, because of the Star that appeared to the wise men, on the day of the Lords supper, because then the chrisme is consecrated; on the holy Sabbath till the eighth day of the Ascension; on the Resurrection, because of the Angel that appeared in white; on the Ascension day because of the bright cloud that carried up Christ to Heaven, and the two Angels then in white; on the feast of dedication, because the Church is Christs Spouse, which ought to be innocent and immaculate. The Red colour is used in the Solemnities of the Apostles, Evangelists, and Martyrs, for they shed their blood for Christ; in the Festivity of the Crosse, also

What colours held sacred.

in Pentecost week, because the holy Ghost appeared in fire: in some places white is worn on the Festivities of the Martyrs, because it is said *Cant. 5. My beloved is white and red.* White in his Confessors and Virgins, Red in his Martyrs; these are the Roses and Lillies of the Valley. Black is worn upon Good Friday, on all fasting days, on the Rogation days, in Masses for the dead from *Advent* till the Nativity, and from Septuagesima till Easter Eve; on *Innocents* day some wear black, because of the mourning in *Rama*; some red, because of the blood of those young Martyrs. Green which is made up of the three former colours, white, red and black, is used between the 8. of *Epiphany* and *Septuagesima*, likewise between *Pentecost* and *Advent*, but in the City of *Rome* the violet colour is worn sometimes in stead of black and red.

See Durand's Rationale, L. 3. c. 18.

Q. 19. *Wherein consisteth the other parts of the Masse?*

The other parts of the Masse.

A. The second part begins with the offertory which is sung, and so called from the Priests offering of the Hoast to God the Father, and the peoples offering of their gifts to the Priest. Then the Priest before he offereth the immaculate Hoast, washeth his hands the second time; in the interim the Deacon casteth over the Altar a fair linnen cloth, called *Corporale*, because it covers Christs body, and represents his Church the mystical body; it's called also *Palla*, from palliating or covering the mystery above named. There is also another *Palla* or *Corporal*, with which the Chalice is covered. Then the Deacon presenteth the *Patina* with the round Hoast on it, to the Priest or Bishop, the Deacon alone can offer the Chalice, but the Priest consecrates it; who also mixeth the Wine and Water in the Chalice, which the Deacon cannot do; the Priest poureth out a little on the ground, to shew that out of Christs side, water and blood issued out, and fell on the ground. The water is blessed by the Priest when it is mixed, but not the wine, because the wine represents Christ, who needs no blessing; the Hoast is so placed on the Altar, that it stands between the Chalice and the Priest, to shew that Christ is the Mediator between God, (who is represented by the Priest) and the People, which

which the water in the Chalice resembleth. Then the Priest signeth the Altar and the Sacrifice three times over, in manner of a crosse, to shew *Maries* three-fold devotion in annointing Christs feet, then his head, and at last her intention to annoint his whole body; then the Priest bowseth himself, kisseth the Altar and prayeth, but softly to himselfe; this prayer is called *secreta*, and *secretella*; but though it be said in silence, yet the close of it is uttered with a loud voice, *per omnia sæcula sæculorum*: then follows the *Præfatio*, which begins with thanksgiving, and ends with the confession of Gods majesty; the minds of the people are prepared with these words, *Lift up your hearts*; the answer whereof is, *We lift them up unto the Lord*: then is sung this hymn, *Holy, Holy, Holy, &c. Heaven and Earth is full of thy Glory, &c.* then follows *Hosanna*, and after this the *Canon* which containeth the Regular making up of that ineffable mystery of the Eucharist; it is also called *Actio* and *Secreta*, because in it is giving of thanks, and the Canon is uttered with a low voice. The Canon by some is divided into five parts, by others into more: in it are divers prayers for the Church, for the Pope, for Bishops, Kings, all Orthodox Christians, for Gentiles, also Jewes and Hereticks; those in particular are remembred for whom the sacrifice is to be offered, whose names are rehearsed; for those also that be present at the Masse, and assistant, and for himselfe likewise: then is mention made of the Virgin *Mary*, of the Apostles, Evangelists and Martyrs; but the Confessors are not named, because they shed not their blood for Christ: then follow's the Consecration after many crossings, these words being pronounced, *For this is my body*; the people answer *Amen*; then the Hoast is elevated, that the people may adore it, and that by this might be represented Christs Resurrection and Ascension: when the Priest mentioneth Christs Passion, he stretcheth out his armes in manner of a crosse; the Hoast is crossed by the Priest five times, to shew the five wounds that Christ received; but indeed, in the Canon of the Masse, there are seven several crossings of the Hoast and Chalice; in the

first the signe of the crosse is made three times; in the second, five times; in the third, twice; in the fourth, five times; in the fifth, twice; in the sixth, thrice; and in the seventh, five times; so all makes up twenty five crossings: prayers are also made for the dead. The Deacon washeth his hands, to shew how *Pilate* did wash his hands, when he delivered Christ to be scourged. The third part of the Masse begins with the *Pater Noster*, and some other prayers; the Sub-deacon delivereth the *patina* covered to the Deacon, who uncovereth it, and delivers it to the Priest; kisseth his right hand, and the Priest kisseth the *patina*, breaks the Hoast over the Chalice, being now uncovered by the Deacon, and puts a piece of it in the wine, to shew that Christs body is not without blood. The Hoast is broken into three parts, to signifie the Trinity: then the Bishop pronounceth a solemn blessing; then is sung *Agnus Dei*, &c, that is, *O Lamb of God that takest away the sins of the world*, &c. and then the kisse of peace is given according to the Apostles command, *Salute one another with a holy kisse*. In the fourth part of the Masse, the Priest communicates thus, he takes the one half of the Hoast for himself, the other half he divides into two parts; the one for the Deacon, the other for the Sub-deacon; after these three, the Clergy and Monks communicate, and after them, the people; the Priest holdeth the Chalice with both hands, and drinks three times, to signifie the Trinity; the Hoast must not be chewed with the teeth, but held in the mouth till it dissolve; and after the taking thereof he must not spit, but must wash his hands least any of the Hoast should stick to his fingers. The three washings of the Priests hands in the Masse doe signifie the three-fold purity that ought to be in us, to wit, of our Thoughts, Words and Works: then follows the Post-communion, which consisteth in thanksgiving and singing of *Antiphones*: this done, the Priest kisseth the Altar, and removes again to the right side thereof, where having uttered some prayers for the people, and blessed them, the Deacon with a loud voice saith, *Ite, missa est*; that is, *Go in peace, the Hoast is sent to God the Father to pacifie his anger.*

Of these and other Ceremonies see the above named Authors, and *Gabriel Biel de canone Missæ.*

Q. 20.

Q. 20. *In what else doth their outward Worship consist?*

A. The fifth part of their Worship consisteth in their divine Service or Office, as they call it, whereof be two sorts; one composed by S. *Ambrose* for the Church of *Millan*; the other by Saint *Gregory*, which the Angel in the night by scattering the leaves up and down the Church did signifie, that it was to be spread abroad through the world. In the sixth part, they place much religion in the observation of their canonical hours of prayer, whereof at first were eight; four for the night, and four for the day; the diurnal hours are, the first, third, sixth, and ninth; the night hours are, the *Vespers*, *Complatory*, *Nocturnals*, and *Mattins* or morning prayses: but now these eight are reduced to seven, to signifie the seven gifts of the holy Ghost, or the seven deadly Sinnes, or the seven-fold passion of Christ; the Nocturnals are now said with the Mattins, and not apart, as heretofore: every one of these canonical houres begins and ends with a *Pater noster*: the *Nocturnall* Office is the first, and is sung at mid-night, in memory that about that time Christ was born, and apprehended by *Judas*, and that about mid night he shall come to judgement: the *Mattins* or *Prayses* are said and sung in memory of Christs Resurrection, and the Creation of the world about that time; the first hour is kept in memory of Christs being delivered by *Pilate* to the Jewes about that hour, and that then the women who came to the Sepulchre were told by the Angel that Christ was risen: the third hour is in memory of Christs being at that time condemned by the Jewes, and scourged; at that time the holy Ghost was given to the Apostles, who then spoke the great works of God: the sixth hour is in memory of Christs Crucifixion at that time, and of the Suns miraculous defection: the ninth hour Christ gave up the Ghost, his side was then pierced, and then he descended into hell, the Vaile of the Temple was rent, and the graves opened: at that hour also *Peter* and *Paul* went up into the Temple to pray; and so did *Peter* into an upper chamber, where he fell into a trance: the *Vespers* are

Other parts of their worship.

are observed, because in the evening Christs body was taken down from the Crosse, at that time he instituted the Sacrament, and did accompany the two Disciples to *Emaus*; at this time is sung the *Magnificat*, because the Virgin *Mary* who compiled this song, is the bright evening Star of the world. Then also the Tapers are lighted, to shew we must have our Lamps ready with the wise Virgins. The *Complenty* is so called, because in it are compleatly ended all the diurnal services; it is observed in memory of Christs sweating of blood at that time; he was then also put in the grave. The song of *Simeon*, *Nunc dimittis*, &c. is sung in the *Complenty*; because as he before his death sung it, so should Christians before they sleep, which is a resemblance of death. In each one of these Canonical or Regular hours are sung *Gloria Patri*, with Hymnes, Psalmes, and spiritual songs, peculiar lessons are read; and prayers said.

See Durandus and Durantus.

Q. 21. *Wherein consisteth the seventh part of their worship?*

Days Festivall in the Church of Rome.

A. In observation of Festival days, to every one of which are appropriated Divine Services or offices. They begin their Feasts from the four Sundays in Advent; kept to put us in minde of Christs fourfold comming, to wit, in the flesh, in the mindes of the faithful, in death, and in judgement at the last day. In the third week of Advent begins the first of the four Fasts called *Jejunia quatuor Temporum*: and this Fast is for the Winter quarter; the Vernal Fast is in the first week of Lent. The Æstival is the first week after Whitsuntide; and the Autumnal in the third week of *September*. These four seasons of the year resemble the four ages of mans life, to wit, his Childhood, Youth, Manhood, and Old Age; for the sins of which we ought to fast. They observe also the Fasts of Lent, and of Fridays, and on the Eves of the Apostles. Saint *Laurence* alone of all the Martyrs, and Saint *Martin* of all the Confessors, have their Fasts. On the Eve or Vigil of Christs Nativity, a lesson is read out of *Exod.* 16. concerning the *Manna* that fell in the Desart; to prepare the people, for the due receiving of the true *Manna*, Christ Jesus

Festival days of Christ.

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the next day; in which are sung three Masses, to shew that Christ was born to save those that lived before, under, and after the Law: The first is sung at mid-night with the Angelical Hymne; the second at the breaking of the day, in which mention is made of the Shepheards that came to see Christ; The third Masse is at the third hour, in which are read Prophesies, Gospels, and Epistles, shewing Christs Nativity. On the Sunday following, are lessons of the same Nativity: The first of *January* being the eight day after the Nativity, is observed in memory of Christs Circumcision, who in this would be subject to the Law; would teach us humility, and mortification, and would shew himself to be true Man, and the Messiah. The *Epiphany* is kept in memory of the Star that appeared, and of the three wise men that offered him guifts; and because on the same day Christ was baptised, when the whole Trinity appeared, it is called *Theophania*; and because on the same day Christ turned water into wine at the marriage in *Cana*, it is called *Bathphania* from the house where the miracle was done. The eight day after the *Epiphany*, is kept in memory of Christs baptisme. Every Sunday throughout the year hath its peculiar Service or office; chiefly *Septuagesima*, *Sexagesima*, *Quinquagesima*, and *Quadragesima*, Sundays. Their Lent-Fast, which is kept in memory of Christs forty days fast, begins on Ash-Wednesday, in which consecrated Ashes are put on their heads in signe of humility, and mortification, and to shew we are but dust and ashes. During the Lent every day in the week, as well as the Sundays, have their proper service and devotion; on the fifth Sunday in Lent, they begin the commemoration of Christs passion. *Palm-Sunday* is kept in memory of the branches of trees cut down by the people and born by them, when Christ was riding in triumph to *Jerusalem*; therefore this day the Priest blesseth and distributeth branches of trees. The three days immediatly going before *Easter* are kept with much sadnesse and devotion; their *Mattins* end in darknesse, the Bells are silent, all lights are put out, &c. Three sorts of Oyle are blessed this day, to wit, that

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of Baptisme, that of the Sick, and that of the *Catechumeni*; the Bishop breatheth on the Oyle three times, to signifie the Trinity, whereof the Holy Ghost represented by the Oyle is one of the Persons. After evening service the Altars are stript naked, to shew Christs nakednesse on the Crosse. In some places also they are washed with Wine and Water, and rubbed with Savin leaves, to represent the blood and tears, with which Christ, our true Altar, was washed, and the thornes he was crowned with. In the *Paraſceve* is kept a strict fast and silence, no Masse is said this day: Christs passion is read in the Pulpit uncovered; the dividing of Christs Garment is represented by the *Sub-Deacons*, much adoration is given to the Crosse. Christs body is carried by two Priests to the Altar, which body was consecrated the day before; for on this day, and on the holy Sabbath, the Sacrament is not celebrated, because the Apostles those two days were in great fear and sadnesse: And so there is no divine office this Sabbath. On this day the *Agni Dei*, or Lambs of Wax are consecrated, to defend those that carry them, from Thunder and Lightning. The *Paſchal* Taper is also consecrated, and the fire which was put out, is renewed by new sparkes out of a flint, to represent Christ the true Light of the world, and that stone cut out of the mountain: on the Taper (being lighted) are fastned five pieces of frankincense, to represent the spices brought by the Women, and Christs five wounds. The Taper hath three things in it, representing Christ. The cotton or weck signifieth his Soul: the wax his Body: and the light, his Divinity. It also putteth the people in minde of the firie Pillar which went before the *Israelites* to *Canaan*. The light of the Taper also signifieth both the light of the Gospel here, and the light of glory hereafter. The Lessons are read without title or tone; the Fonts or *Baptisteria* are also blessed this day, to shew that by Baptisme we are buried with Christ: the Priest in consecrating the water toucheth it with his hand, dips the Taper in it, bloweth on it, and mixeth the chrisme with it: Baptisme is to be administred but twice a year; to

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wit, at this time, and on the day of Pentecoſt, except in caſe of neceſſity: beſides divers ceremonies uſed in Baptiſm, the Prieſt bloweth three times on the Infant, gives him *chriſme*, and a white garment. Four ſorts are excluded from being witneſſes in Baptiſm; namely, religious Perſons, Infidels, ſuch as are not confirmed, a man and his wife together; for, becoming ſpiritual parents, they are not to know one another carnally any more. They ſay divers Letanies in Baptiſm; Confirmation is done by the Biſhop, who anoints the child with *chriſme* on the forehead, as the Prieſt had done on the crown of his head in Baptiſm. The reaſon why the child is twice anointed with *chriſme*, is, becauſe the holy Ghoſt was given twice to the Apoſtles; once here on earth before Chriſts aſcenſion, and once from heaven in a fuller meaſure after Chriſts aſcenſion. By the firſt they received a new birth or regeneration; by the ſecond growth ſtrength and perfection. Therefore this Sacrament of confirmation is called by the Greek Fathers τελείωσις perfection or conſummation. The chriſme wherewith they are anointed, is made and conſecrated on the day of the Lords Supper, becauſe two days afore Eaſter *Mary Magdalen* anointed Chriſts head and feet. The Prieſt muſt not confirme except by delegation from the Pope; this belongs onely to the Biſhop, becauſe it is an Apoſtolical Function, and Biſhops are the Apoſtles ſucceſſors. Confirmation is not to be given to thoſe that are not baptized; becauſe the character of this Sacrament, preſuppoſeth the character of Baptiſme. Neither muſt children be confirmed till they be able to give an account of their faith. Then the Biſhop ſtrikes the childe on the cheek with his hand, to ſhew he muſt be content to ſuffer for Chriſt. On the holy Sabbath, the Altars begin to be covered again, *Gloria in excelſis* is ſung, the Bells are rung, as preparatives for the Reſurrection; but before the Goſpel incenſe is carried inſtead of light, to ſhew that the light of the world was ſuppoſed to be yet in the grave by the women that went to embalme him. And the Poſt-Communion is not ſung, to ſhew how the Apoſtles were

ſilent,

Of these and other Ceremonies, see the afore named Authors.

silent, when Christ was apprehended.

Q. 22. *What be their other holy dayes which they observe?*

A. The chief is the Feast of *Easter*, in which their Churches, Altars, Crosses, and Priests, are cloathed in their best Ornaments; nothing this day must be eat or drunk without the Priests benediction, and signed with the Crosse. In *Easter* week the custome was in Salutations, to say *The Lord is risen*, and to answer thus: *Thanks be to God*, and then to kisse each other; which custome is yet observed by the Pope to the Cardinals when he sayeth Masse this day. The next Sunday to *Easter* is called *Dominica in albis*, because they that are baptized on the holy Sabbath, lay aside on this day their white Garments. The second Sunday is called *Expectationis*, the day of expectation or looking for the comming of the Holy Ghost. On *Easter* day before Masse, there is a solemn procession of the Priests cloathed in white, singing the Resurrection; before whom are carried Tapers burning, Crosses, and Banners. There are also Processions all the week after to the Fonts singing, in imitation of the *Israelites* rejoycing for the drowning of their enemies in the read sea: Baptism is the sea, and our sins are our enemies; every day also this week the *Neophytes* are led to the Church by their god-fathers and god-mothers, with wax Tapers before them, which on the next Sunday, called *in albis*, they offer to the Priests. From the *Octaves* of *Easter* till *Whitsunday*, are sung two *Hallelujahs* every Sunday, and one every working day, to shew that the joyes of heaven are represented, which the soul onely participates till the Resurrection, and after that, soul and body together, which is a double *Hallelujah*: every day in Easter week hath its peculiar Epistle and Gospel, mentioning the Resurrection of Christ, and our happinesse in heaven: to this same purpose hath every Sunday after Easter its peculiar Masse and service. *Rogation* Sunday, which is the fifth after Easter, is so called from praying or asking; for being Ascension day is neer, and we cannot follow Christ corporally into heaven, therefore we are taught to follow him

by our prayers: three days then before Ascension day, are *Rogations*, *Letanies*, or prayers both for spiritual and temporal blessings; the Letany used at this time, is called the Lesser, invented by *Mamertus* Bishop of *Vienna*, in a time when Wolves and other wild Beasts had broke out of the woods, and killed divers people; the greater Letany was the invention of *Gregory* the first, when *Rome* was afflicted with a great Plague, caused by the poysonable breath of serpents; on these Rogation daies there use to be processions, with Crosses, Reliques, and Banners carried before, singing also and praying for divers blessings; among the rest, for the fruits of the earth: the Vigil or Eve of Ascension hath its proper Mass; on Ascension day is a solemn procession; on the Sunday after, promises are read concerning the coming of the holy Ghost: on Whitsun Eve Baptisme is celebrated as it was on Easter Eve; for as we are dead with Christ in baptisme, so we are baptized with the Holy Ghost, which was accomplished when he came down on the Apostles: the Feast of Pentecost is kept seven days, at which time, because of baptisme, white is worn; this colour signifieth that all who are baptized, are made Priests to God the Father; for the Priests garment is white; it sheweth also the innocency and purity that ought to be among Christians; and it puts them in mind of the resurrection, and glory of the life to come. They pray standing, in sign of liberty obtained by the Spirit; *Hallelujah* and *Gloria in excelsis* are sung often this week; from Easter till this time, no man is bound to fast: this feast is observed seven days. to shew the seven gifts of the holy Ghost; and every day three Lessons are read, because all the seven gifts are included in these three, Faith, Hope and Charity. The next Sunday is kept to the honour of the Trinity; for as Christmasse was ordained to be kept in honour of God the Father, who sent his son into the world, and Easter to Christ the second Person, and Whitsunday to the third Person; so this Sunday was instituted to the three persons together; and from this day are named the other Sundaies till Advent, whereof are twenty six; to each of which

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See the authors above named.

is appropriated a peculiar Masse, with Lessons and Psalms fit for each day.

Their canonical hours of prayer, and observations thereupon.

Q. 23. *What be their canonical hours of prayer?*

A. Their set hours of prayer are called canonical, because they are prescribed by the Canons of the Church, and regularly observed by devout people. These hours they ground upon the practise of *David* and *Daniel*, who prayed three times a day. These hours are seven, because *David* speaketh of calling upon God seven times a day, because the gifts of the holy Ghost are seven; and the foul spirit bringeth seven spirits worse then himself; there be seven deadly sins; the walls of *Jericho* fell down at the blowing of the seven Ram horn Trumpets; there were seven Aspersions in the Levitical Law, *Levit.* 14. & 16. We read also of seven Lamps, and seven golden Candlesticks. These canonical hours are not onely for the day, but also for the night, after the example of *David* and Christ, who spent some part of the night in prayer; and of the Church in the *Canticles*, which sought Christ in the night. The Prince of darknesse is most busie in the night to assault us, therefore we ought to watch and pray, that we may not be slaine with the Egyptian first born in the night. The *Nocturnals* or night praises, are said at midnight, because at that time *Paul* and *Silas* praised God: and so did *David*. About that time Christ rose from the grave, as the Greek Church believeth, but the Latine Church holdeth that he arose in the morning. The first hour of the day is dedicate to prayer; that whilest the Sun riseth, we may call upon the Sun of righteousnesse who bringeth health under his wings. About that hour he was mocked, spit upon, & buffered: and at that hour after his resurrection, he was seen by his Disciples standing on the Sea shore. To whom the first fruits of the earth were offered in old time; to him also should the first fruits of the day be offered. The third hour is consecrated to prayer, because then Christ was crowned with thorns, and condemned by *Pilate*. It was the third hour also that the holy Ghost descended on the Apostles. The fixt hour is canonicall because then Christ was crucified; at that houre

Peter

Peter went up to the top of the house to pray, Act. 10. and then it was that Christ asked water from the woman of Samaria. The ninth hour is for prayer, because then Christ gave up the ghost; so Peter and John went up into the Temple at the ninth hour of prayer, Act. 3. The evening also is a time for prayer, then they have their Vespers, because the Jews had their evening Sacrifice: then it was that Christ instituted the Sacrament of the Eucharist at his last Supper. And then was his body taked down from the Crosse. The hour of the Completory about the beginning of the night is Canonical also; in memory of Christs buriall. And because David would not go up into his bed, nor suffer his eye-lids to slumber, till he had found out a place for the Temple. Then is sung the song of old Simeon, Nunc dimittis.

Of these hours Cassianus speaketh, Rabanus Maurus, Isidor, Amalarius, Fortunatus, Rupertus Tuitiensis, &c.

Q. 24. *What use may we observe about these Canonical hours?*

A. That all Priests, Deacons, and Sub-Deacons, are bound to observe these hours; so are also Monks and Nuns, if they be not Novices. But the inferiour orders of Clergy that are not beneficed, as they are not debarred from Marriage, so they are not tied to these Canonical hours. They also that are excommunicate and degraded, are to observe these hours, for the character is indelible; but sick persons and such as have any natural impediment are excused. Again these Canonical prayers are not to be said everywhere, but in the Church, because the multitude of petitioners makes prayers the more efficacious; otherways, they acknowledge that private prayers may be said anywhere. The times also, order, and reverence, must be observed in saying of these prayers, and diligent attention must be used without wandering thoughts; the attention must be had not onely on the words and sense thereof, but chiefly on God the object of our prayers; and devotion must be used both outward in prostrating of the body, and inward in humility and submission of the mind. But on Sundays and all the time between Easter and Pentecost they pray standing, to shew their readinesse (being risen with Christ) in seeking

the things that are above. Beneficed men who neglect in six months time to say the Canonical prayers are to lose their benefices. In the first Canonical hour the *Kyrie Eleeson* is said; so is the Lords Prayer, and the Creed, but with a low voice, to shew that prayer and faith consist rather in the heart than in the tongue. In the third hour prayers are said for the dead, as well as for the living. The fixt hour they say *Adam* fell, and was shut out of Paradise, therefore they hold it then a fit time, by prayer to enter into Gods favour again. The ninth hour Christs side was pierced, out of which flowed water and blood, the two Sacraments of the Church; then the Vaile of the Temple rent asunder, the graves opened, and Christ descended into hell; all which do furnish sufficient matter for prayers and meditation that hour. In the end of the day are said the *Vespers* or evening service, to signifie that Christ came in the end of the world. In the evening Christ washed his Disciples feet and was known to the two Disciples in breaking of bread, as they were going to *Emaus*. Five Psalms are then said, in reference to Christs five wounds, and to expiate the sins of our five senses. In the evening is sung the *Magnificat*, to shew that in the evening of the world the Virgin brought forth Christ, in whom is our Church rejoycing. And then are Lamps lighted to put us in minde that with the wise Virgins we should have our Lamps ready to meet the Bridegroome. The Courtesy is a fit time for prayer, because then Christ prayed, and sweat Blood in the Garden. The song of Simeon is then sung, for as he immediatly before his death uttered those words, so should we before our sleep, which is a resemblance of death. Four Psalmes more are then said, to expiate the sins of our childhood, youth, manhood, and old age. The Creed is said the first hour and *Completory*, to shut close all our workes and begin and end in faith. About midnight are said the *Nocturnals*, because about that time the Egyptian first borne were slaine, that Christ might be borne, then was he apprehended by the Jewes; then are we in greatest danger, then is the prince of darkness

...nesse most busie in his workes of darknesse.

Q. What are the observations concerning their Processions?

A. They ground their Processions on the practise of *David* and *Salomon*, when the one accompanied the Ark in Triumph to the Tabernacle, the other to the Temple. They have four solemn Processions. Namely on the Purification of the Virgin, on Palm-Sunday, on Easter day, and on Holy Thursday, being the fortieth day after Easter, and the day of Christs Ascension, kept in memory of that Procession which Christ made with his Disciples, when they walked to the Mount of Olives, from whence he ascended to Heaven: as there is a Procession every Sunday in memory of Christs Resurrection, so there was wont to be another every Thursday in remembrance of his Ascension, but because of the multitude of Festivals this is deferred but once yearly solemnly, yet every Sunday it is remembred in that days Procession. They hold also that these Processions were typified by the *Israelites* comming out of Egypt. For as *Moses* delivered them from the Tyranny of *Pharaoh*, so hath Christ freed us from the oppression of Satan; The Tables of the Law were received on *Sinai*, and carried before the people, so the Gospel is taken down from the Altar, and carried in their Procession. A fiery pillar went before the *Israelites*, and burning Tapers are carried before the people in these solemnities: as every Tribe had their armes and colours carried before them, so here are carried Crosses and Banners. Their *Levites* have the Tabernacle, and our Deacons carry the Cesser or Pix. Their Priests carried the Ark, and our Priests carry the holy Reliques. In their Procession *Aaron* followed in his Ornaments, and in ours the Bishop in his Pontificalls. There was the sounding of Trumpets, here the noise of Bells; there was sprinkling of Blood, here of holy water, &c. They carry Banners and Crosses in memory of that Crosse seen in the aire by *Constantine*, and which after he always bore in his Banners. Besides these triumphant Processions, they have also in times of publick calamity, mournfull Processions which they call *Rogations*, and the Greeks *Litanie*, that is prayers or supplications.

See Gabriel, Biel in can. misse. Navarr. de ord. et hor. can. Durandus in rationali. Durantus de ritibus Ecclesiæ &c.

Their Processions and observations thereon.

of which there is the greater *Letanie* kept on Saint *Marks* Feast, and invented by *Gregory* the first in a great Plague at *Rome*. The lesser Letanie is kept three days before the ascension, and was invented at *Vienna* by *Mamertus* Bishop there, in a time when there were great Earth-quakes and Irruptions of Wolves which in *France* did great hurt: this is called the lesser Rogation, because it was found out in a lesser City then *Rome*, and by a lesser Bishop then *Gregory*. Yet the lesser is more ancient by 80. years, for it was devised in the time of *Zeno* the Emperor of Constantinople, whereas the other was found out in the time of *Mauritius*, who was contemporary with *Gregory* the great. Pope *Liberius* appointed there should be Letanies, when Wars, Plague, or Famine do threaten; which commonly fall out about that time of the year, wherein the memory of Christs Ascension is observed.

Of these things see the forenamed writers.

Q. 28. *Wherein consisteth the Eighth part of their Worship?*

A. In the Worship of the Saints, whom they honour with Temples, Chappels, Altars, Images, Holy-days, mentioning of their names in the Masse, reserving and worshiping of their Reliques, praying to them, &c. They divide them into four ranks; namely, *Apostles, Martyrs, Confessors*, and *Virgins*. The Festival days of the Saints, kept in memory of their martyrdom, are called *Natales*, that is, birth-days; "for then they began truly to live, when they "died for Christ." In the Kalendar these following Saints have their Holy-days; *Fabian* and *Sebastian*, *Agnes*, the Conversion of S. *Paul*, *Julian*, *Agatha*, the Purification of *Mary*: this day is a Procession in memory of that Procession which *Joseph* and *Mary* made to the Temple: this Feast was instituted in the time of *Justinian*, upon a great mortality which then happened, and candles this day are carried with great solemnity, to shew that our light should shine before men; that Christ who was this day presented in the Temple, is the true light of the world; and that like wise Virgins, whereof *Mary* was the chief, we should have our Lamps ready: the Feast of S. *Peters*

Festival days of the Saints.

chair

that is kept in memory of his advancement first to the Bishoprick of *Antioch*, then of *Rome*: the Feast of the Annunciation is kept in memory of the tidings which the Angel brought to *Mary* of her conception: on the first of *May* is the Feast of *Philip* and *James* the lesser, the son of *Alpheus*, and Brother of our Lord, who was the first Bishop of *Jerusalem*, had seen Christs Transfiguration, and for preaching Christ, was thrown down from the pinacle of the Temple by the Jewes: the other *James* called the greater, and of *Compostella*, was the son of *Zebedeus*, and brother to S. *John* the Evangelist: on the third of *May* is the invention or finding of the Crosse by *Helena*, *Constantines* mother: the Feast of S. *John Baptist* is kept the 24. of *June*, in which are fires made, and Torches carried, to shew that he was a shining and a burning Lamp: the Feast of *Peter* and *Paul* is kept the 29 of *June*, in memory that they both suffered in one day under *Nero*: on the 25 of *July* is the Feast of *S. James*, *S. Johns* brother, who preached the Gospel in *Spain*, and returning to *Jerusalem*, was beheaded by *Herod*: the Feast of the seven *Sleepers* is on the 27 of *July*; these flying from the persecution of *Decius*, hid themselves in a Cave, where they slept about 300 years, and being awaked, thought they had slept but one night: the Feast of *S. Peters* Chaines is kept *August* the first, in memory of *Peters* miraculous delivery from *Herods* prison, when the Chaines fell from him of their own accord: the Feast of *S. Laurence* is kept *August* the tenth, in memory of his martyrdom under *Valerian*; he was Arch-Deacon of *Rome*, after whom, none there have had that title: the Assumption of *Mary* is on the fifteenth of *August*, this is her greatest Feast; for it is ushered in with a fast, and hath its *Octave*: on this day herbes and flowers are gathered and blessed, because she is compared to the Rose and Lilly: *S. Bartholomews* Feast is on the 24 of *August*; he preached in *India*, and then in *Albania* of *Armenia*, where he was first fleaed, and then beheaded, therefore some keep the Feast of his Excoriation, others of his Decollation: *S. John Baptists* Decollation is kept the 29 of *August*; his head

hath been removed from divers places: the Nativity of S. *Mary* is celebrated the 8 of *September*, it was kept in heaven by the Angels, (so goeth the story) long before it was observed by men here on earth; the Romane Church celebrates no Nativities, except that of Christs, of his Mother, and of his Forerunner: The Exaltation of the Crosse is kept the 14 of *September*, in memory of the Crosse recovered from *Cosroes*, King of *Persia*, by the Emperor *Heraclius*, and by him carried in triumph into *Jerusalem*, the Feast of S. *Matthew* the Apostle and Evangelist, is on the 21 of *September*, in remembrance of his suffering for Christ in *Ethiopia*, where having planted the Gospel, he was beheaded there: S. *Luke's* day is on the 18 of *October*; he was a Painter, Physitian, and Evangelist, and the Disciple of Saint *Paul*; the Feast of *Simon* and *Jude* is kept on the 28 of *October*; these were brothers, and sons to *Mary Cleophas*, who married to *Alpheus*; they had two brothers more, to wit, *James* the lesser, and *Joseph* called *Barsabas*, and surnamed *Justus*: *Simon* was called *Zelotes*, and *Canaanæus* from Cana of *Galilee*: *Jude* was named *Thaddeus* and *Lebeus*; *Simon* preacht in *Egypt*, afterward he succeeded *James* in the See of *Jerusalem*, where he was crucified: *Jude* preached to the *Medes* and *Persians*, and suffered at *Persis*: the first of *November* is dedicated to all the Saints, because there be more then can have particular dayes assigned them. The old Romans worshipped all their gods together in one Temple called *Pantheon*; *Christians* held it fitter to worship all the Saints and Martyrs in the same Temple, under the name of Saint *Mary*; this Feast is ushered in with fasting, the day before, and backed with prayers for all soules in Purgatory the day after. Saint *Martin* Bishop and Confessor, is honoured the eleventh of *November*, for his charity to the poor, in parting with his own Garments to cloath them, and for his humility, in that he would dye in no other bed but on a heap of ashes; this Feast hath its Vigil and Octave. They thought that he should be thus honoured by men, who had been honoured by Angels: The thirtieth of *November* is Saint *Andrews*

day;

days; he preached in *Scythia*, *Achaia*, and other places thereabout, and suffered death on a croſſe; his bones, with thoſe of Saint *Luke*, were tranſlated to *Conſtantinople*, in the time of *Conſtantine* the ſecond. The ſixth of *December* is for Saint *Nicholas*, the Biſhop, famous for his charity, boldneſſe, and conſtancy in the maintenance of Chriſtianity. They write that being an Infant he would never ſuck his Mothers breſts but once on Wedneſdays and Fridays. The 21 of *December* is for Saint *Thomas*, who preached to the *Indians*, & by their Idolatrous Prieſts was firſt ſhot with arrows, and then thruſt through with a lance, as he was at his prayers. Saint *Stephen* is celebrated the ſix and twentieth of *December*, as he was the firſt Martyr, ſo he deſerved to be the firſt in the Kalendar: the firſt Martyr is placed next to Chriſts Nativity, to ſhew Chriſt was born, that we might ſuffer; and Chriſts Nativity here on earth, was the cauſe of *Stephens* Nativity in Heaven. Saint *John* the beloved Diſciple, is honoured on the ſeven and twentieth of *December*: He eſcaped miraculouſly, firſt poyſon, and then burning oyle. The eight and twentieth of *December*, is for the *Innocents*, who ſuffered in their Infancy by *Herod*, for the Infant King of the *Jewes* Chriſt Jeſus; there are multitudes of Saints more, who are placed in the *Kalendar*, as *Ambroſe*, Biſhop, on *December* 7. *Anſelme*, Biſhop, *April* 21. *Auguſtine*, Biſhop, *Auguſt* 28. *Babylas*, Biſhop, *January* 24. *Barbara* the Virgin, *December* 4. *Barnabas* the Apoſtle, *June* 11. *Baſil*, Biſhop, *April* 26. *Baſil* the Great, *January* 1. *Bernard*, Abbot, *Auguſt* 20. *Bonaventura* the Cardinal, *July* 14. Three *Bonifaces*, and three *Katherines* on ſeveral days. *Chriſtopher*, Martyr, *July* 25. *Clement*, Pope and Martyr, *November* 23. Saint *Paul's* converſion, *April* 25. Saint *Auſtins* converſion, *May* 5. *Cyprian*, Martyr, *September* 26. *Dionyſius* the *Areopagite*, *October* 9. *Eraſmus*, Biſhop, *May* 12. *George*, Martyr, *April* 24. *Gregory* the Great Pope, *March* 12. *Gregory Nazianzen*, Biſhop, *May* 9. *Gregorius Nyſſenus*, *November* 17. *William Gontelius*, *February* 10. *Hieron*, *September* 30. *Ignatius*, Biſhop and Martyr, *February* 1. *Ignatius Loyola*, *July* 31. *Johannes Chryſo-*

stom, Bishop, *January* 27. *John Damascen*, *May* 6. *Joseph Maries* husband, *March* 19. *Irenæus*, Martyr, *August* 26. *Julianus*, Martyr, *January* 9. *Julianus*, Martyr, *April* 13. *Landfrancus*, Bishop, *July* 3. *Laurence*, Martyr, *Augst.* 10. *Lewis*, King, *August* 25. *Mary Magdalen*, *July* 22. *Matthias*, Apostle, *February* 24. *Michael*, Arch-angel, *September* 29. *Narcissus*, Bishop, *October* 29. *Olave*, King, *July* 29. *Patrick*, Bishop, *March* 17. *Polycarpus*, Bishop. *January* 26. *Severinus Boethius*, *October* 23. *Thomas*, Bishop, *December* 29. *Thomas Aquinas*, *March* 7. *Vigilius*, Bishop, *June* 26. There are multitudes more in the *Roman Kalendar*, but these are the chiefe which I have called out: They have also holy days for some eminent *Jewes*, as *Daniel* the Prophet, &c. For Angels also, and for dedication of Churches, which the *Greeks* call *Encenia*, a custom borrowed from the Jews.

But of these passages see the *Roman Martyrology*, *Baronius*, *Surius*, *Durandus*, *Fasti Maria*, *Lippelous*, &c.

Q. 27. *What Ornaments and Utensils doe they use in their Churches dedicate to Christ and the Saints?*

A. They have in them their reliques, pictures, images; crosses also, and crucifixes, the images also of Angels, which they paint with wings to signifie their swiftnesse, and sublimity of their natures, with white garments also to shew their purity. The images of Christ and of the Saints, are painted with the lunne beams about their heads, to represent the glory they are in. God the Father is represented like an old man, because he is described by *Daniel* like the ancient of dales. The Holy Ghost is painted like a Dove, because in that form he appeared on Christ. They have Chalices not of Glasse, because subject to breaking; not of wood, because that is porous and drinks in the liquor; not of brasse nor copper, because of the bad smell thereof, and rust, or canker, but of silver or gold. They have also candlesticks, tapers and lamps, which they burn to the Saints by day, to shew they are not in darknesse, but in light. Their censers and incense represent Christ, and the prayers of the Saints which like incense ascend before God; these odors are burnt in their Churches, both to expel bad vapors, and to refresh the senses. They have also their flaps or fans to drive away flies from the Chalice, after the example of *Abraham*, who drove away

Their ornaments and utensils used in Churches dedicate to Christ and the Saints.

away the birds from his sacrifice; and to teach us that we should drive away all wandring thoughts when we pray. Their *Patina* and other vessels shining bright, put us in mind how we should shine in our conversation. The Corporal is the linnen cloath in which the Eucharist is covered, signifying how Christs body was wrapped up in fine linnen; for as linnen is first washed, then wrung, and lastly dried; so must our souls be first washed in tears, then wrung by repentance, and lastly dried by the heat of the love of God. Organs are also used in Churches to excite the minde, and to stir up devotion. Yet in the Popes Chappel there are none, "perhaps to shew that "he needs no such helps. Their Altars are inclosed with railes, to keep off the people, for the Priests only have accesse to them; they were anciently places of refuge, and are covered all the year, except in the passion week; then they are stripe, to represent Christs nakednesse on the crosse. Ordinarily the Altar is placed towards the East, yet in the Church of *Antioch* it was placed towards the West. On the Altar stands the *Pixis* or *Ciborium*, which keepeth the Host for strangers, sick persons and travellers; but it must not be kept above seven dayes, least it mould; therefore the Priest must eat it himselfe, and put in a fresh one. They have Fonts, called *Baptisteria*, of stone, in which the water of Baptisme is consecrated by the Priest, who poureth oyle into it; he also by breathing, and by certain words exorcifeth the evil spirit. Salt is consecrated, and put into the childs mouth, to shew that he must have spiritual Salt within him. Then the Priest layeth his hand on the childs head, in sign he is reconciled and made a member of the Church. Then he figureth his forehead with the sign of the crosse, that hereafter he may not be ashamed of Christ crucified. He puts his finger into his eare and into his nostrils also with spittle; saying to his right eare *Ephata*, that is, *be thou opened*; to shew that by nature we are deaf in spiritual things, as was that man whom Christ after this manner cured in the Gospel. The touching of the Nostrils sheweth that the child must remember his vow in baptisme, so long as he

hath

hath breath in him. Then he anoints the Child three times, that he may renounce the devil and all his works, &c. The breast is first anointed, then the shoulders, to shew the strength of our love, and faith in the Trinity, and that withall we must be wrestlers against all spiritual wickedness. The childe is three times dipt in the water, and in some places only sprinkled; to shew Christs three days burial, and our faith in the Trinity. After baptisme the child is anointed by the Priest on the forehead with chrisme, and cloathed in white, to signifie he must cast off the old man, and be cloathed with innocency: Anciently those that were baptized at Easter, wore white all that week, which they laid aside the Sunday following, called therefore *Dominica in albis*; this also signified the glory of the resurrection. Then a wax candle is given him, to shew the light of faith and knowledge that should be in him, and with which he should be ready to meet the bridegroom. Then the Godfathers are instructed concerning their duty to the Child.

See *Innocent 3. L. 2. de myst. missa. Rab. Maurus de instit. cleric. Amalar. Fortunat. de eccles. officiis. Isidor de eccles. officiis. Alcuin. de celeb. missa. Dyonisius &c.*

Q. 28. *What other Vessels have they in their Churches?*

A. They have three viols or flaggons for oyl, which the Priest carrieth on the day of the Lords Supper; one holds the oyl of the *Catechumeni*, the second is for the *Chrisme*, and the third for the oyl of the sick. With the *Chrisme* the baptized are anointed on their crown; and they that are confirmed, on the forehead, and so are they who be ordained. The *Catechumeni* and sick are anointed with single oyl. They have also in their Churches holy water pots, which by some are called *Mundi*, by others *Situlæ*, and *Aquimanaria* and χέρνιβα, and περιῤῥαντήρια. This pot must be of Stone or Marble, at which is tied with a chaine that holy water sponge; with this fair water they are sprinkled that enter into the Church, because anciently they washed before they entered into the Temples, to shew that with pure and sanctified minds we must come before God. They have also Bells which they sprinkle with water, and consecrate with certain prayers; these have succeeded the Trumpets used by the Jewes, to call together the Assembly. They have

have also Altars which they anoint and consecrate; & holy Reliques, " whereof many doubtlesse are sup-" positious and false; therefore no new Reliques are to be received without the Bishops approbation, nor to be honoured without the Popes authority. And because the Altar represents Christ, therefore the Priest after Masse, in signe of reverence and subjection kisseth the Altar; by which also he sheweth the great desire the Church hath to enjoy Christ when she saith, *Let him kisse me with the kisses of his mouth.* The Vestry is the place where the sacred Vestiments (of which we have already spoken) are kept. Here the Priest before Masse puts on his holy garments; this place they say represents the Virgins Womb, in which our great high Priest put on the garment of our humane nature, that in it he might offer the true propitiatory sacrifice to God his Father, for the sins of the world. They make also every part of their material Temple, to have a mystical signification; The Quire represents the Church triumphant, the main body the Church militant; the Porch or great Door is Christ, by whom onely we have accesse to the Father; the Windows are the Scriptures, which give light to the spiritual Church; the Pillars are the Apostles by their Doctrine supporting the Church; the Pavement is Humility and faith: the Cover is Gods protection; the Tower with the Bells are the Prelates, which ought to be eminent in their conversation, and sounding in their preaching; the Cock on the top thereof, is to put them in minde of their vigilancy; the Lights that shine continually in their Churches, are to signifie our good works which should shine before men.

Of these and many more See *Durandus* in his *Rationale*, and the other writers above named.

Q. 29. *What office do they perform to the dead?*

A. They have a peculiar office or service for the dead in Purgatory, which some perform every third day, that they might be partakers of Christs resurrection, who overcame death that day; some upon every seventh day, that they may attain to the eternal Sabbath or rest in Heaven, whereof Gods resting from the works of Creation on the seventh day, was a type. Others perform this office the thirtieth day, because

Their office performed to the dead.

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the *Israelites* mourned for *Moses* and *Aaron* thirty days. Others again the fortieth day, because *Joseph* and his brethren bewailed *Jacob* forty days. Others the fiftieth day, because the fiftieth year is the Jubilee, or year of liberty, which they wish their imprisoned soules may partake eternally. Others perform this office yearly, and make it anniversary; but if this day fall upon Sunday or any other solemn festivity, then it must not be kept, nor put off till the neke day, as the feasts of the Saints are, but must be kept the day before, that the souls may the sooner partake the fruits of our devotion. No Masse must be said on festival days for the dead, except the body be present. And although in the Masse for the living incense is burned, to shew that their prayers like incense ascend before God; yet in the Masse for the dead incense is not burned, because their prayers are of no efficacy; for *do the dead praise thee?* saith *David*. The corps may not be brought into the Church, whilest Masse is saying for the living, but must be set in the Porch till Masse be done, and the Mas for the dead be begun, in which Masse the kisse of peace must not be given, because there is no communion between us and the dead, neither can they answer us; the dead corps is washed and anointed; then it is carried to the Church; but by the way the bearers rest three times, to signifie Christs three days rest in the grave. Holy water and Frankincense is put in the grave with the corps, to keep off evil spirits thence, and to shew that the deceased party hath offered to God the incense of his prayers and good life whilest he lived. He is buried with green bayes, to shew that his soul is alive, and that it doth not wither with the body; and with his face upward, and his feet towards the East, to shew his expectation of Heaven, and his readinesse to meet Christ in the Resurrection, whose appearance (is believed) shall be in the East. Every Christian that is buried out of the Church, or Church-yard, hath a Crosse set at his head, to shew he was a Christian. Clergy men that have taken orders, are buried in the habit of their orders; all are wrapt in linnen, because Christ was so; yet some are buried in sackcloth to

shew

shew their repentance. Anciently the names of holy men departed were registred in scrolls or folding tables called *Diptycha*, which word *Diptycha* the Latin Church retained; these were kept by the Bishop, and the names publickly read, in time of divine service, to shew that *the just shall be had in everlasting remembrance*. The prayers that are made for the dead, are not for the Saints in Heaven, for they need not our prayers, but our praises to God for them; nor for the damned in Hell, seeing our prayers can avail them nothing, but onely for those who dying in venial sins unrepented, make satisfaction in Purgatory. Lastly there is neither *Gloria in excelsis*, nor *Hallelujah*, sung in the office for the dead. Of these passages see *Alcuinus de divin. offic. Amalar. Fortunat. de Eccles. officiis, Stephanus Durantus de ritibus Eccles. Gabel. Guliel. Durandus in rationali &c.*

The

The Contents of the Fourteenth Section.

of the Eastern Religions, and first of the Greeks. 2. Of the Church discipline, and discipline in the Greek Church at this day. 3. Of the other Nations professing the Greek Religion, chiefly the Moscovites, and Armenians. 4. Of the Monks, Nuns, and Eremites of Moscovia. 5. Of the form of service in their Churches. 6. How they administer the Sacraments. 7. The Doctrine and Ceremonies of the Russian Church at this day. 8. Of their Marriage and Funeral Ceremonies. 9. Of the profession of the Armenians. 10. Of the other Greek Sects, namely the Melchites, Georgians, and Mengrelians. 11. Of the Nestorians, Indians, and Jacobites. 12. Of the Maronites Religion. 13. Of the Cophti. 14. Of the Abyssin Christians. 15. Wherein the Protestants agree with, and differs from other Christian Churches.

SECT. XIIII.

Quest. 1.

HAving taken a view of the differences in Religion among the Romanists and Anti-Romanists in the West, what Religion do the Christians in the East profess?

A. In the East the Greek Religion prevaileth in many places, chiefly in those Countries of Europe; namely, Greece, Macedon, Epirus, Bulgaria, Thrace, Servia, Rascia, Moldavia, Walachia, Bosnia, Podolia, and Moscovia; in the Islands also of the Aegean Sea, and in some parts of Poland, Dalmatia, and Croatia; in some parts also of Asia, namely, in Natolia, Circassia, Mengrelia, and Russia. The Greeks place much of their devotion in the worship of the

Greek Religion at this day.

Virgin *Mary*, and of painted, but not carved Images; in the intercession, prayers, help, and merits of the Saints, which they invocate in their Temples. They place justification not in faith, but in works; School-divinity, chiefly the works of *Thomas Aquinas*, which they have in Greek, are in great request with them. The Sacrifice of the Masse, is used for the quick, and the dead; and they use to buy Masses; they do not hold a Purgatory fire, yet they believe there is a third place between that of the blessed and the damned, where they remain who have deferred repentance till the end of their life; "but if this place "be not Purgatory, I know not what it is, nor what the fault "do there. Though they deny the Procession of the Holy Ghost from the Son, yet they baptize in the name of the Three Persons. Priests among them may marry once, but not oftner. That marriage is unlawfull, which is contracted within the seventh degree of Consanguinity and Affinity. They use leavened bread in the Sacrament, and administer in both kinds; they have four Lents in the year; they deny the Popes supremacy, abstain from blood and things strangled; observe the Jewish Sabbath with the Lords day. They use neither confirmation, nor extream unction, and will not have either the blessed souls in Heaven to enjoy Gods presence, or the wicked in Hell to be tormented till the day of judgement; preaching is little used amongst them, but Masses often; therefore one of their Monks, whom they call *Cobieri*, for preaching, sometimes in Lent, and on Christmasse, and Easter, was accused and banished to Mount Sinai by the Patriarch of Constantinople, as *Chytraus* witnesseth. They esteem equal with the Scriptures, the Acts of the seven Greek Synods, and the writings of Basil, Chrysostome, Damascen, and their traditions. They believe that the souls of the dead are bettered by the prayers of the living. They are so lost for the Churches authority, and for Traditions, that the Roman Catholicks but a whit, when the Sacrament is carried through their Temples, the people by bowing themselves adore it, and falling on their knees, kiss the earth.

See the Councel of *Florence*, *Bucerus*, *Chytraus*, *Brerewood*, *Jeremy*, Patriarch of *Constantinople* in resp. ad Germ. *Possevin*, de reb. Moscov. &c.

Q. 2. *What Ecclesiastical Dignities and Discipline is there in the Greek Church at this day?*

Greeks, their Church dignities and discipline at this day.

A. They have their Patriarch, who resides at *Constantinople*, who is elected by his Metropolitans and Arch-Bishops, but is confirmed by the great Turkes chief Bassa, who upon promise of some thousand Duckets from the Patriarch, doth ratifie his privileges. He hath no more authority with the great Turk, then any Christian Embassadour, who thinks it a great honour to be admitted to fall down at the Seigniors feet, and to kisse his cloak. Next to the Patriarch are the Metropolitans, who are placed according to their antiquity. Of these Metropolitans are 74. under whom are Arch Bishops, and Bishops. The *Metropolitan* of *Thessalonica* hath ten Bishops under him; he of *Athens* hath six; *Corinth* hath four Bishops, and one hundred Churches; *Argolis* had five Bishopricks, but now none; *Chalcedon* hath a Metropolitan and sixty Churches, but no Bishops; The Metropolis of *Nicea* hath fifty Churches, but no Bishop at this time; *Ephesus* hath fifty Churches, but no Bishop; *Philippi*, the Metropolis of *Macedonia*, hath one hundred and fifty Churches; *Adrianople* of *Fylia*, is Metropolis of fourty Churches; *Smyrna* is Metropolis of eighty Churches; but fourty or fifty persons make a Church in *Greece*. Most of the Metropolies in *Asia* are ruined. The *Greeks* at *Constantinople* are distributed into certain Churches, where they meet on Sundays and holy days; their greatest congregations cannot exceed three hundred persons. Their chief Feast is that of *Master alimentation*; every Lords day is *Lent*, the Patriarch saith Masse, sometimes in one Church, sometimes in another, where Sacrificed Almes of well disposed people. They have Organs in their Churches; the Women are shut up in their Churches within lattes, that they may not be seen by the men. In the Patriarchs own Church are to be seen the bodies of *Mary Salome*, of *Saint Euphemia*, and the Marble Pillar, to which Christ was bound, when he was scourged. They have Abbots in the Greek Church, *Hieromonachi* and Priests whom they call Popes, that may consecrate, and say Masse. They have also

Lay-

Lay-Monks, Deacons, and Sub-Deacons, and their *Anagnostes*, who read the Canonical Epistle and other things. The Monks who are all of Saint *Basils* order have their Archimandrites or Abbots. Their Monks are not idle, but work; they are called *Caluiri*; the Patriarch, Metropolites, and Bishops are of this order, and abstain from flesh; but in Lent, and other fasting times they forbear fish, milk and eggs; the Greeks celebrate their Liturgies in the old Greek tongue, which they scarce understand. On festival days they use the Liturgy of *Basil*, on other days that of *Chrysostom*. They have no other translation of the Bible, but that of the 70.

See the above named Authors, and the Letters of Stephen Gerlachius to Crusius, An. 1573.

Q. 3. *What other Nations profess the Greek Religion, besides those already named?*

A. The *Moscovites* and *Armenians*; as for the *Moscovites*, they with the *Russians* were converted by the *Greeks*, and are with them of the same communion and faith, saving that they differ from the Greeks, in receiving children of seven years old to the Communion, in mingling the bread and wine in the chalice with warm water, and distributing it together in a spoon: besides, they permit neither Priest nor Deacon to officiate or take orders, except they be married, and yet when they are actually in orders will not allow them to marry: they dissolve marriage upon every light occasion: the Arch-Bishop of *Novogrod*, their chief Metropolitan, was wont to be confirmed by the Patriarch of *Constantinople*, but is now nominated by the Prince or Great Duke, and consecrated by three of his own Suffragans, whereof there be but eleven in all that Dominion; but the Bishops of South *Russia* subject to the King of *Poland*, have submitted themselves to the Pope; and whereas the *Russian* Clergy were wont to send yearly gifts to the Patriarch of *Constantinople*, residing at *Sio* or *Chios*; now the present Duke himself sends him somewhat yearly toward his sustenance: the Bishops of *Moscovia*, besides their Tythes, have large rents to maintain them according to their Place and Dignity; and they have as large an Ecclesiastical Jurisdiction, as any Clergy in Christendome; they do so highly esteem the Scriptures

Moscovites, their Religion and discipline.

and four General Councels; that they touch them not without crossing and bowing; Besides their Patriarch and two Metropolitans of *Novogrod* and *Resove*, they have 4 Arch Bishops, and six Bishops; besides Priests, Arch-Priests, Deacons, Monks, Nuns, and Heremites. The Patriarch of *Moscu* was installed in his jurisdiction by *Hieronymo*, the banished Patriarch of *Constantinople*, or *Sio*; because in the Isle *Chio* or *Sio*, was the Patriarchs seat, after he was banished by the *Turk* from *Byzantium*. The Bishops in their Solemnities wear rich Mitres on their heads, embroydered copes with Gold and Pearle on their backs, and a Crosiers staff in their hands; when they ride abroad, they blesse the people with their two fore-fingers. All Bishops, Arch Bishops, and Metropolites are chosen by the Great Duke himselfe, out of their Monasteries; so that first they must be Monks, before they can attain these dignities; so they must be all unmarried men. The Ceremonies of the Bishops inauguration are in a manner the same that are used in the Church of Rome. Preaching is not used in this Church; onely twice a year, to wit, the first of *September*, which is their new years day, and on *Saint John Baptists* day, in the Cathedral Church a short speech is made by the Metropolite, Arch-Bishop, or Bishop, tending to love, with their neighbours, obedience and loyalty to their Prince, to the observation of their Fasts and Vows, and to perform their duties to the holy Church, &c. The Clergy there keep out learning, to keep up Tyranny. The Priests crowns are not shaven, but shorne, and by the Bishop anointed with oyle; who in the Priests ordination puts his Surplice on him, and sets a white crosse on his head, which he is not to wear above eight days; and so he is authorised to say, sing, and administer the Sacraments in the Church. They honour the images of Saints; their Priests must marry but once; the Laity people pray not themselves, but cause the Priests to pray for them, when they go about any unlawfull journy. Every year there is great meetings to solemnise the Saints day that is Patron of their Church; and to have prayers said to that Saint, for the welfare

and friends, and to an offering is made to the Priest for his pains; for he lives on the peoples benevolence, and not on Tythes; once a quarter the Priest blesseth his Parishioners houses with perfume, and holy water, for which he is paid; but whatsoever benefit the Priest makes of his place, he must pay the tenth thereof to the Bishop. The Priest weares long cuffs of hair, hanging down by his ears, a gowne with a broad sleeve, and a walking staff in his hand. He weares his beard long, and on solemne days his cope, when he reads the Liturgy. They have their Regular Priests, who live in Covents, in Cathedral Churches are Arch-Priests, and Arch-Deacons; every Priest hath his Deacon or Sexton.

See the above named Authors, and withall the History of Russia, by Gr. Fletcher. Peter. de reb. Moscov. Sigism. de Moscovia. Guagnin descrip. Moscov. &c.

Q. 4. *Are there any store of Monks, Nuns, and Friers in Moscovia?*

Monks and Nuns in Muscovia.

A. Every City abounds with Monks of St. Basils Orders for many out of displeasure, others out of fear to avoid punishments, and others to avoid taxes and impositions, do embrace this life; besides the opinion of Holiness they have thereby. When any is admitted, as in by the Abbot strips of his Secular Garments, and puts to his skin, is cloathed with a white Flannel shirt, over which is a long Garment, girded with a broad leathern belt. The upper Garment is of Say, of a sooty colour, then his crown is shorne, to whom the Abbot sheweth, that as his haires are taken from his head, so must he be taken from the world: this done he anoints his crown with Oyle, puts on his cowle, and so receives him into the Fraternity, his head vowed all diligence from flesh, and perpetual chastity. The Monks do not onely live upon their rents, but they trade also, and are great Merchants; as for their cowls they have none. Sergius is a great Saint amongst them, to whose Sepulchre great Companies of Pilgrimage. They have divers Nunneries; from thence are onely for Noble mens Widows and Daughters, whose stock the Emperor receives to his use. They have Eremites also, who go stark naked, except about the middle, they wear long hair, and an iron collar about their neck or middle. The people esteem them as Saints, and Prophets, and whatsoever

they say is received as Oracles, even by the great Duke himselfe. He thinks himself in great favour with God, who is reproved, or robbed of any part of his goods by them. But of these Eremites there be very few in that cold country.

See the above named Authors.

Q. 5. *What form of Service have they in their Church?*

A. They have their Matins every morning; the Priest attended by his Deacon, in the middle of the Church, calls on Christ for a blessing, in the name of the Trinity, and then repeats three times, *Lord have mercy upon us*: this done, he marcheth into the Chancel, whither no man may enter but the Priest alone; and there at the Altar he sayeth the Lords prayer, and twelve times *Lord have mercy upon us*. Then *Praised be the Trinity*: The Deacon and people answer, *Amen*. Then he reads the Psalmes for the day, and with the people turns to the Images on the wall, to which they bow three times, knocking their heads to the ground. Then he reads the *Decalogue*, and *Athanasius* his Creed. After this the Deacon standing without the Chancel door, reads a part of their Legend of Saints lives, which is divided into so many parts as there be days in the year; then he addeth some collects or prayers. This service lasteth about two houres, all which time many Wax Candles burn before their Images, some as big as a mans waist; such are vowed and enjoyned by penance. They have about nine of the morning another service, and on Festival days they have far more devotion. The evening service is begun like the morning, after the Psalmes the Priest cryeth the *Litanie* out in their Language, and then all with one voice, *Lord have mercy upon us*, thirty times together; and the boyes answer thirty times; then is read by the Priest, and on holy days sung the first Psalme, and *Hallelujah* repeated ten times. Then the Priest reads some part of the Gospel, which he ends with three *Hallelujahs*, and with that evening service is then collect for the day: all this while the Priest standeth on the high Altar. The Deacons stand without the Chancel, whither they dare not come during service time. The people stand together in the body of the Church, for they have no Pews to sit in.

Moscovites, their Church service.

See the Histories of Russia.

Q. 6. *How do they administer the Sacraments?* A.

Their Sacraments.

Eight days after the Child is born, he is brought to the Church-porch, where the Priest receives him, and tells the witnesses their duties in the childs education after baptisme, namely to teach him how to know God and Christ, and withal what Saints are the chiefe mediators; then he conjures the Devil out of the water, and so after some prayers, he plungeth the child three times over head and ears in a tub of warm water, holding it necessary that every part of the child be dipped. They use the same words that we do, *In the name of the Father, Son, and Holy Ghost*; and not *By the Holy Ghost*, as some Heretick have used. Then the Priest layeth oyl and salt mixed together on the Childes forehead, on both sides of his face, and on his lips praying that God would make him a good Christian, &c. This done, the child being now made a Christian, is carried from the Porch into the Church: The Priest marching before, who layeth him on a cushion before the feet of the chief image in the Church, to which he is recommended as to his Mediator. After baptisme the childs hair is cut off, wrapped up in wax, and reserved as a relique in the Church. The *Russians* use to re-baptise their Proselyte Christians, and in some Monasteries to instruct them in their religion; first they cloath the new convert with a fresh *Russian* Garment, then they crown him with a Garland, anoint his head with oyl, put a wax light into his hand, and for seven days together pray over him four times a day; all which time he is to forbear flesh, and white meats. After the seventh day he is washed, and on the eighth day is brought into the Church, and there instructed how to bow, knock his head, and erosse himself before their images. The *Russians* communicate but once a year, in Lent after confession to the Priest; who calls them up to the Altar, askes them if they be clean from sin; if they be, they are admitted; but never above three at one time. Whilest the Priest prayeth, the communicants stand with their hands folded one within another; then he delivereth to them a spoonful of bread and wine tempered together, saying, *Eat this drink this*, without any more. Then

he delivereth bread by it self, and wine mingled with warm water, to represent the water and blood that issued out of Christs side. Then the Communicants follow the Priest thrice about the Altar, with their folded arms. At last after prayers the Priest blesseth them to make good cheer and be merry for seven days together, & to fast the next seven days after.

See the above named Histories.

Q. 7. *What is the Doctrine and Ceremonies of the Russian Church at this day?*

Their Doctrine and Ceremonies.

A. They hold that the Books of *Moses* (except Genesis) are not to be read in Churches, and are of no use since Christs comming; not the Prophets, nor the Revelation. 2. They teach that their Church traditions are of equal authority with the word of God. That the Greek Church, chiefly the Patriarch and his Synod, have full authority to interpret the Scriptures, and that their interpretation is authentick. 4. That the Holy Ghost proceedeth not from the Son. 5. They hold Christ to be the onely mediator of redemption, but not of intercession; this honour they give to the Saints; chiefly to the Virgin *Mary*, and Saint *Nicholas*, who they say is attended upon by three hundred of the chief Angels. 6. Their doctrine and practise is to adore the Images or Pictures of the Saints, wherewith their Churches are full, and richly adorned. 7. They teach that in this life there can be no assurance of salvation. 8. And that we are justified not by faith only, but by works also; which consist in prayers by number on their beads, in fasts, vows, almes, crossings, offerings to Saints, and such like. 9. They ascribe great power to auricular confession in doing away sin. 10. They hold all to be damned, that dye without baptisme. 11. Extream Unction is with them a Sacrament, though nor of such necessity as baptisme, yet they hold it a cursed thing to dye without it. 12. They re-baptize Christians converted to their Church. 13. They observe some meats more holy then others, and are very strictly superstitious in their fasts. 14. They disallow marriage in their Clergy; yet they permit their Priests to marry once. 15. They place such vertue in the cross that they advance it in all their high ways, on the tops of their Churches, on the doors of their Houses,

and

and are upon all occasions signing themselves with it on their foreheads and breasts: They adore it, they use the signe thereof in stead of prayers and thanksgiving in the morning and evening, when they sit down to meat and rise from table; when they swear, they swear by the Crosse, &c. 16. Such vertue they place in holy Water, that after the Bishops have consecrated the Rivers on the *Epiphany*, as their custome is then every year, people strive who shall first plunge their children, and themselves therein, and think their meat is blessed that is boyled in that water; and that the sick shall either recover, or be made more fit and holy for God, if they drink thereof. 17. They have their solemn Processions on the *Epiphany*, in which go two Deacons bearing banners in their hands, the one of our Lady, the other of Saint *Michael* fighting with the Dragon; after them follow the other Deacons and Priests two and two in a rank, with copes on their backs, and images hanging on their breasts. After these march the Bishops in their robes, then the Monks and their Abbots: and after them the Patriarch in rich attire, with a ball on the top of his Mytre, as if his head supported the world; at last comes the great Duke with his Nobility; when they are come to the River, a hole is made in the Ice; then the Patriarch prayeth, and conjureth the Devil out of the water; which done, he casteth salt, and censeth the water with incense, and so it becomes holy. This is the Procession at *Moscu*, where the people are provident, least the Devil (being conjured out of the water) should enter into their houses, they make crosses with chalk over their doors. In their Processions also they carry the image of Christ within a *Pix* upon a high pole, which they adore, although this image was made without hands. 18. Such holinesse they place in their Priests benediction, that when they brew, they bring a dish of wort to the Priest within the Church, which he consecrates, and this makes the whole brewing holy. In harvest they do the like, by bringing the first fruits of their corn to the Priest to be hallowed. 19. On Palm Sunday, when the Patriarch rideth through the *Myre*, the Great Duke holds his horse bridle,

and the people crie *Hosanna*, spreading their upper garments under his horse feet. The Duke hath for his service that day a pension from the Patriarch of 200. Rubbels. 20. Besides their Wednesdays and Fridays fasts, they have four Lents in the year: The first and great Lent is as ours before Easter, the second about Midsummer, the third in Harvest time, the fourth about All-Hollow-tide; the first week of their great Lent they feed upon bread and salt onely, and drink nothing but water; in this Lent they have three Vigils, in the last whereof which is on good Friday, the whole Parish watcheth in the Church from nine a clock in the evening, till six in the morning; all which time they stand, except when they fall down and knock their heads against their images, which must be 150. times in that night. &c. They have a Saint for every day of the year, which is held the Patron of that day. The Image whereof is brought every morning with the crosse into the Great Dukes Chamber by the Priest his Chaplain; before which Image the Great Duke prayeth, crosseth himself, and knocks his head to the ground: then is he with his Images besprinkled by the Priest with holy water. On his Chair where he sitteth, he hath always the picture of Christ, and of his Mother; as often as he, or his Nobles, drink or change their dishes at table, they crosse themselves.

See Fletcher, Boterus, Les Estats du Monde, and other relations of Moscovia.

Q. *What Ceremonies use they in their marriages & funerals?*

Their Marriages.

A. Their Marriages are performed with such words of contract as are used among us, with a Ring also, and delivery of the Brides hand into the Bride-grooms by the Priest, who stand both at the Altar, opposite to each other. The Matrimonial knot being tied, the Bride comes to the Bride-Groom, and falleth down at his feet, knocking her head upon his shooe, in sign of her subjection; and he casteth the lap of his upper garment over her, in token of cherishing and protection: then the Brides friends bow low to the Bride-Groome, and his friends likewise to hers, in sign of affinity and love: and withall the Bride-Groomes Father offers to the Priest a loaf of bread, who delivers it to the Brides Father, with exclamation before God and their pictures, that he deliver the Dowry wholy at

the

the appointed day, and keep love with one another; hereupon they break the loaf and eat it. This done, the married couple walk hand in hand to the Church porch, where the Bride-Groome drinketh to the Bride, who pledgeth him; then he goeth to his Fathers house, and she to hers, where either entertain their friends apart. In token of plenty and fruitfulness, corn is flung out of the windows upon the Bride and Bride-groom, as their entring into the house. In the evening the Bride is brought to the Bride-Groomes Fathers house, there she lodgeth that night in silence and obscurity, she must not be seen by the Bride-Groome, till the next day; for three days she eats but little or nothing, which they depart to their own house, and Feast their friends. Upon any fault dislike the man may cast her into a Monastery, and so forsake his wife. At their Funerals they hire women to mourn, who howle over the body in a barbarous manner, asking him what he wanted, and why he would dye? They use to put into the dead parties hand a letter to Saint *Nicholas* their chief mediator, to intercede for him. They use both anniversary and monethly commemorations of their dead friends, over whose graves the Priest prayeth, and hath a penny for his pains. They that dye in the winter, because the ground then cannot be digged, have their bodies pild up together in a place, which they call *Gods house*, till the spring; what time the bodies and the earth being resolved and softned, every one taketh his dead friend and buryeth him in the same apparel he used to wear when he lived.

Their funerals.

See the above named writers.

Q. 9. What is the profession of the Armenians?

A. They were alongething of the *Greek* Religion, and subject to the Patriarch of *Constantinople*, but now are fallen off in such Tenents, and have two Patriarchs of their own; the one resideth in *Armenia* the greater, called *Ecmeazin*; the other in *Armenia* the lesser; but many the one for in *Persia* the other, namely, the lesser in *Cilicia*. They are in some sort *Eutychians*, holding a coalition of Christs two natures into one compounded nature; but by their late confessions shews they have renounced this opinion. Their Patriarchs, they

Armenians, their Religion.

they call Catholikes; they administer the Sacrament with unleavened bread; and will not have Christs body to be really in the Sacrament under the species of bread and wine; nor do they mingle water with wine. With the *Greeks* they deny the procession of the Holy Ghost from the Son. They give the Euchariſt to infants preſently after Baptiſm; they pray for the dead, yet deny Purgatory; they re-baptiſe converts from the Latine Church. They faſt the 25. of *December*, and keep Chriſtmaſſe day on the *Epiphany*, or rather Chriſts baptiſme. They keep the feaſt of Annunciation the firſt day of *April*, the Purification the fourteenth of *February*. They eat fleſh on Fridays, between Eaſter and Aſcenſion day. In Lent they feed onely on Herbs, Rootes, Fruits, and Pulſe; they abſtain from ſuch beaſts they accompt uncleane: they hold that the ſouls of good men obtain not felicity till the Reſurrection. They admit none to be ſecular Prieſts till they are married; but muſt not marry the ſecond time. They will not have the Sacraments to confer grace. They adminiſter the cup to all, and celebrate no Maſſe, without diſtributing the Sacrament. They invocate Saints, and inſere divers words into the Creed which are neither Greek nor Latine.

See *Baronius*, *Bzovius*, *Chytraus*, *Boemus*, *Vitriacus* his Oriental Hiſtory; the *Armenian* Confeſſion, &c.

Q. to. *What other Sects are there of the* Greek *Religion?*

A. The *Melchites*, ſo called from *Melech*, a King, becauſe they have always followed the faith of the Emperors of *Conſtantinople*, according as it was eſtabliſhed by the Councel of *Chalcedon*, againſt *Eutyches* and *Diſcorus*. They are alſo called *Syrians*, from the country where they inhabit. Theſe are altogether of the Greek Religion and Communion, but not of the juriſdiction of the Patriarch of *Conſtantinople*, but of the Arch-Biſhop of *Damaſcus*, under the title of Patriarch of *Antiochia*; for this City, where Chriſtianity had its firſt reſidence and name, and where *Peter* ſat ſeven years Biſhop, being waſted and forſaken, the Patriarchs ſeat was tranſlated to *Damaſcus*, where it remaineth. *Melchites.*

Georgians. The *Georgians* are alſo of the Greek Religion, but are not ſubject to the Patriarch of *Conſtantinople*, having a Metropolitan of their own, whoſe reſidence is in the Monaſtery of Saint *Kirbavius*, in Mount

Mount *Sinai*, a great way from *Iberia*, lying between the *Euxin* and *Caſpian* Seas, where the *Georgians* habit; who are ſo called from Saint *George*, as ſome think, who converted them to Chriſtianity, and whoſe picture they carry, yet as their Annals have doubtleſs they were called *Georgians* before Saint *George* was born; for *Strabo* ſpeaks of them in the firſt Book of his Geography, who lived in the time of *Claudius* the Emperor; and *Voſſius* on this place, thinks they were called *Georgians* from their husbandry, to which they were much addicted. 3. The *Georgians* next Neighbours, to wit, the *Mingrelians*, called of old *Colchi*, and the ancient *Scythæ*, now called *Circaſſians*, whence the Sultan had his *Mamalukes*, are alſo of the Greek Communion, and ſubject unto the Patriarch of *Conſtantinople*; but they baptize not their Children till they be eight years old. In other things they are of the Greek Religion, being converted to Chriſtianity by *Cyrillus* and *Methodius* the Apoſtles of Miniſters of the Patriarch of *Conſtantinople*.

Mengrelians.

Circaſſians.

See *Belloniu* his obſervations, *Boterus*, *Chytræus de ſtat. Eccleſ.* *Thomas à Jeſu.* *Brerewood*, *Pradeolus de Sectis*, &c.

Q. 11. *What is the Religion of the Neſtorians, Chriſtians of Saint Thomas, and Jacobites?*

Neſtorians.

A. 1. The *Neſtorians*, ſo called from *Neſtorius* the Heretick, whoſe opinion concerning two Perſons in Chriſt they held a long time, and ſpread themſelves through a great part of *Aſia*, by means of *Cyrus* the *Perſian* King, who in hatred to *Heraclius* the Emperor, called all Chriſtians within his Dominions to become *Neſtorians*; theſe were ſubject to the Patriarch of *Moſul*, which ſome think to be *Ragdat* or *Babylon*, others *Seleucia*, and others a part of old *Aſſyria*; but at this day moſt of them are ſubject to the Pope, both in juriſdiction, and partly in Religion, and have renounced their old errors concerning the two Perſons in Chriſt, that *Mary* ſhould not be called the Mother of God, that the Council of *Epheſus*, and all other Councils after it, are to be rejected; theſe errors I ſay, they have renounced, but they adminiſter the Sacrament with leavened bread, and in both kinds, and permit their Prieſts to marry the third or fourth time; they have Croſſes, but not Crucifixes; nor Confeſſion, nor Auricular confeſſion. 2. The Chriſtians of

or of Saint *Thomas*, so called, because converted by him. They were heretofore *Nestorians*, and subject to the Patriarch of *Mosul*, but now are subordinate to the Pope, both in profession, and jurisdiction. They hold use to give the Eucharist in both kindes; to baptise for the bread with sale, instead of Wine to drink the juyce of Raisins; to baptise their children when fourty days old; to reject all Images except the Cross, the Popes supremacy, extream unction, and second marriages of their Priests, &c. but now they are of the Latine Religion. 3. The *Jacobites* so called from *Jacobus*, the Syrian, a great *Eutychian*, are spread through many Kingdomes in the East. They are named also *Dioscorians* from *Dioscorus*, Patriarch of *Alexandria*, a great Patron of *Eutyches*. They belonged anciently before the Councel of *Chalcedon*, to the jurisdiction of *Antiochia*; but since, they yeild obedience to a Patriarch of their own, whose residence is in *Caramit*, the Old Metropolis of *Mesopotamia*, but yet retains the name of Patriarch of *Antiochia*. They held there was in Christ but one nature, will, and operation, and therefore in signing with the Crosse they used but one finger, whereas the other Eastern Christians used two. Before baptisme they imprinted on their children the sign of the Crosse with a hot Iron. They deny Purgatory, and prayers for the dead, and say that the Angels are made of fire and light. They hold that just mens souls remain in the earth till the Resurrection; their Priests are married, they deny auricular confession, give the Eucharist in both kindes, and the bread unleavened. They circumcise both Sexes, they condemn *Eutyches* as an Heretick, and yet honour *Dioscorus*, and *Jacob* the Syrian as Saints; but now they have utterly rejected the Heresie of one nature in Christ and with the Latine Church acknowledge two distinct natures, with their distinct properties, as may be seen by the *Jacobites* confession.

Indians, *their Religion at this day.*

Jacobites.

In *Bibliotheca Patrum*, *Baronius*, &c. See the above named Authors.

Q. 12. *What is the Religion of the Maronites?*

A. The *Maronites* are so called from *Maron*, a holy man, their chiefe residence is in Mount *Libanus*, though some inhabit about Damascus, *Tripoli* of Syria, and Cyprus. Their Patriarch

Maronites, *their Religion.*

is a Monk of Sinai, Ambany, having nine Bishops under him; he is always called Peter, and will be called Patriarch of Antioch, which title is claimed by the Jacobite Patriarch, who is always named Ignatius. The Maronites were Monothelites, and with the Greeks accepted the Procession of the holy Ghost from the Son; abstained from blood and strangled things, observed the Sabbath with the Lords day, condemned the fourth marriage as utterly unlawful, gave Confirmation, administred the Sacrament in leavened bread, and in both kinds, and excluded the elected souls from heaven, till the Resurrection; they did besides, hold that all mens souls were created together in the beginning; that Heretics are to be rebaptized; that the child is not to be baptized till the mother be purified, which is fourty dayes after a Male child, and eighty after a Female; that Children should receive the Eucharist, as soon as baptized; that the Father may dissolve the Matrimony of his child, if he dislike it; that the Eucharist is not to be reserved, nor to be carried to sick persons, in danger of death; that Priests and Deacons must be married; that children of five or six years old may be married; and that women during their monthly purgations are not to be admitted into the Church, nor to the Eucharist. But the Armenians the Nestorian Schismatics and the Christians but the command of Cyprus many years ago fell off from the Romish Church, and embraced their former Tenents, but in the time of Gregory the 13th returned and Clement the eighth also reconciled themselves again to the Romish Church.

See the above named Authors, and Michal. Pselli vita Athanas. sacr. Theodor. a Jesu. de convers. Georg. Venetus de Histor. Orientis. Tyrius de bello sacro. &c.

Q. 13. What are the Gophti?

A. They are also called Jacobites of Egypt, for the Egyptians were anciently named Aegyptii, and now called Copti, that is Christian Christians, as the Jacobites of Syria are named Syrians, that is no Country were there Christians more persecuted then in Syria and Egypt; yet the Jacobites differ from Eutyches in nothing but in denying that he taught the two natures in Christ to be united by confusion or commixture, whereas they say the two are one by co-adunation, but so, that the properties

Gophti of Egypt.

of

of each nature really distinct, so that in effect they [illegible] Persons, but dare not say so, for fear of [illegible] of the two persons; not being able to distinguish between the Nature and the Person. Their Clergy are subject to the Patriarch of Alexandria, whose residence is known in the City of Cairo. They shed their infants to be circumcised, but by the Popes perswasion have left it. They baptize not children till the fortieth day; at which time they give the Eucharist immediately after baptism, and then also confer on them all Sacraments, under Priesthood; their parents promising for them (and performing what they promise) till they be fifteen years old, chastity, fasting on Wednesdays, Fridays, and in the four Lents. They administer the Eucharist in leavened bread, and in both kinds. With the Greeks they leave out the words of the Nicene creed, and from the Jews they deny the Sacrament and extream Unction to the sick, reject Purgatory, and prayer for the dead, and all General Councils (except Chalcedon, after that of Ephesus.) They keep no Lords day, nor Feasts except in Lents. They marry within the second degree of consanguinity without dispensation; they account the Romane Church heretical, and in their Liturgies use to read the Gospel of Nicodemus.

See the above named Authors, with Bertius, and Thevets Cosmography of the Levant, c. 28.

Q. 14. What are the Abassin Christians?

A. Those we they usually inhabit the Mid-land Abassins under Prete Jan or Presbyter John; they have a Governour of their own, whom they call Abuna, whose presence in whose, his upper Vestments is like a Cardinals cloak, borne up before. When he rides abroad on his Mule, he is attended on with a great train; three crosses or staves are carried about him, and he holdeth a cross in his own hand. They have many Metropolitans or Bishops, and great Store of Monasteries. All their Patriarchs and Bishops are of S. Athanasius order, as are the Patriarchs of Alexandria, in whose jurisdiction anciently Ethiopia did belong; and yet at this day they are used to consecrate their Abuna (whom they call Catholicus,) of the jurisdiction of Alexandria, by the Patriarch of which place he is consecrated, enstalled, and invested in his Ecclesiastical

Abassins, their Religion.

Rights

Rights. In their Liturgy also they pray particularly for the Patriarch of *Alexandria*. The *Abyssine* Religion consisteth in circumcising Male and Female, whether out of Religion, or the ancient Custom of their Nation (as being descended from the ancient *Ethiopians* or *Arabians*, *Ismael* pleasing, who died to be circumcised) is uncertain. But most likely they are circumcised in memory and imitation of Christ, who was also circumcised. They use also every year to baptize themselves in Lakes and Rivers on *Epiphany* day, in remembrance of Christ's baptism who was baptized on that day in *Jordan*. The other points of their Religion be these; they abstain from such beasts as the old Law accounteth unclean; they keep the Sabbath and Sunday together; The Thursday before Easter they administer the Sacrament in unleavened bread; but ordinarily in leavened bread; all communicate (standing) in both kinds. The Wine they receive from the Priest in a Spoon; and that in the Church only. The day they receive the Sacrament not [illegible] Sacrifice. After seven days the Males are baptized, the Females after eighty, except in case of necessity; and then also they give them the Eucharist, as they think their Children dying unbaptized shall be saved by the faith of their parents. They confirm after every Communion, and [illegible] serve the Eastern Church. They are [illegible] in [illegible] and William Carthusian [illegible] they [illegible] the Council of Chalcedon, for condemning [illegible] for they deny Christ to have [illegible] and Passion suffered. They hold [illegible] of Male and Female [illegible] by excommunication and [illegible] by [illegible] the Patriarch, Priests and Deacons have wives; Bishops not. Abuna by begging [illegible] they receive. They pretend, we their Bishops and Priests to marry twice. Flesh is eat every day but Lent, Fasts and Wednesday. The King commands all Ecclesiastick [illegible] except the Patriarch. He gives audience to the above named Authors, and perused the Abyssinian Liturgy in Ethiopick [illegible] Adiam, the King of Portugal Christian, who

who lived in Abyssin 6 years, & wrote the Abyssin History. Zagazabo an Abyssin Bishop sent into Egypt by King David the Abyssin; who for out the confession of the Abyssin faith, transcribed by Damianus a Goes, &c.

Q. 14. Wherein doth the Protestant Church agree with, or differ from other Christian Churches?

Protestant Church, its agreement with, and dissent from other Christian Churches.

A. They agree with the Greek Church, in giving the Sacrament in both kinds, in admitting Priests to marry, in rejecting images, purgatory and extreme unction, and in denying the Popes supremacy; in the same points also they agree with the Nestorians or Syrians, with the Georgians, Mingrelians and Circassians, and with the Maronites or Christians, who are all of the Greek profession, though in some things they differ. The Protestants agree with the Reformed in rejecting auricular confession, in permitting Priests to marry, in communicating in both kinds, and in rejecting Ceremonies. With the Christians of Saint Thomas, they agree in administring the Sacrament in both kinds, in rejecting images and extreme Unction, and permitting Priests to marry, and denying the Pope Supremacy. They agree with the Jacobites, in ascribing Deity only to God, in rejecting purgatory, and prayers for the dead, in giving the Sacrament in both kinds and in administring it fasting, and in tolerating Priests marriages in the same points also they agree with the Coptick Christians of Egypt, with the Armenians and Nubians. But the Protestants differ from the above named Churches in these particular points. 1. They believe that the holy Ghost proceedeth from the Son. 2. They use unleavened bread in the Sacrament. 3. The Epistle and Gospel alone Communion. 4. They hold that the dead rise either Godly immediately after their departure hence. 5. They permit Priests after ordination to marry. 6. They reject Pictures as well as Native images. 7. They observe not the Saturday or Sabbath. 8. They have but one Lent in the year. 9. They make no distinction of Meats: in these points the Protestants differ both from the Greek, Nubian, Armenian, Coptick, Abyssin, Georgian, Mingrelian, Circassian

...ruffians, Muscovites and other Sects shown amidst. They deny not Baptism, till the eighth year with the Greeks; they pray not for the dead, nor give the Sacrament in 2 forms, nor dispute their Virtues against every light occasion, with the Muscovites; they admit not unworthy sons in Christ, nor deny Mary to be the Mother of God, nor make the Consent of Parents and all other Councils after it, with the Muscovites. They do not baptize till the fortieth day, nor exclude Priests from second marriage, with the Christians of Saint Thomas. They do not ascribe one nature, only one will, and one operation to Christ; nor do they circumcise sick, and a boy less in bigness, nor do they teach that Angels are composed of fire and light, with the Socinians. They give not the Eucharist to infants, they marry not in the second degree consanguinity, nor do they read the Gospel of Nicodemus, with the Copts. They do not hold translation of souls by Antenati generation, nor keep Lent every year, nor follow any other Manners to live by mechanical labours, with the Abyssins. They use not Fumigations, nor fasting on Christmas day, nor abstain from eating of unclean beasts prohibited by the old Law, with the Armenians; they do not hold that all Gods were created together, nor that parents ... marriage ... they ... Children should be made ... De- ... Holy Ghost ... with the Nestorians. The Pro- ... Divine ... and ... Sacrifice ... Cyril ... Greek ... not with the Roman Catholicks. They read and pray in Latine, but in their own vulgar language, which are intelligible by all; in which point they agree with the Abyssins, Armenians, Moscovites, Nestorians, Sclavonians, anciently called Illyrians. Lastly, Priests

flants differ from the Roman Catholicks in these points: 1. Of the number of Canonical Books of Scripture, of their sufficiency, authority and interpretation. 2. Of Christ's descent into hell. 3. Of the head of the Church, and of the Pope's supremacy. 4. Of the true Catholick Church. 5. Of their Clergy; their ordination and Celibat. 6. Of the Monastical life, vows, and Evangelical Counsels. 7. Of the power of the Civil Magistrate. 8. Of Purgatory. 9. Of invocation of Saints. 10. Adoration of Images and Relicks. 11. Sacraments; their number, efficacy and necessity. 12. Baptism; its necessity, effects and consequents. 13. Transubstantiation, and the consequents thereof. 14. Of administering in both kinds. 15. The Sacrifice of the Mass. 16. Auricular confession. 17. Satisfaction. 18. Mortification. 19. Extreme Unction. 20. Of Justification, Free-will, Predestination, and Grace. 21. Justification, Faith and good works. 22. The Latine Service. 24. Traditions. "Some other small differences there are, and God grant there might be, if men would be moderate in their life; but the fame of persecution and contradiction hath hitherto hindered, and will yet hinder the peace of the Church, till the Prince of Peace, our true *Solomon*, who built this mystical Temple, without noyse of axes or Hammer, put in the end to all jars and discords, till he whom both the Winds and Seas do obey, awake, who now seems to be asleep, till he, I say, awake and rebuke the stormy winds, and stormy billows, on which the ship is tossed to and fro; then shall the ship have a calm time, and some blessed days, and may cast Anchor in the life, harbour of tranquillity, where we may finde our Saviour ever in the Serenitie. "While winds, and fire of contention blow in the Air "and quiet voice of peace, concord and unity, which "he left to us as a Legacy, we have lost it by our "pride, ambition, envy, malice, covetousness, "fancifulness and vain-glory.

The

The Contents of the Fifteenth Section.

Religion, is the ground of all government and greatness. 2. Religions rendered it, 3. ground the Religion of all Commonwealths, and possesses societies, is the foundation. 3. That Princes and Magistrates ought to have a special care, in setting and preserving of Religion. 4. That one Religion only is to be allowed in a Common-wealth publickly. 5. In what manner different Religions may be tolerated in private. 6. A Christian Prince may not tolerate Pagan Religions. 7. Why God the Father is the Author of false Religions, and punisheth the contemners thereof. 8. False Religions are grounded upon policy, & what use there is of Ceremonies in Religion. 9. The original of Idolatry, of Religions, and of Idolatry. 10. How the Gentile Religion in worshipping of the Sun, seems to be built upon some natural reason, with divers of its ceremonies concerning Sunworship, and the knowledge the Gentiles had of a Deity. 11. That the Romans, in some glimmering of the Trinity. 12. That the Romans, in worshipping of Images, & the Priest hood, is the main supporter of Religion. 13. That the Christian Religion is of all others the most excellent, and to be preferred for divers reasons, before and above it. 14. [illegible] with an exhortation to the practice of religious duties, which is true Christianity.

SECT. XV.

Quest. 1.

Having now (all through all Religions known in the World) it remains that we make some reflection of what we have viewed: let us recollect them, to observe what end and purpose hath this Work [illegible] taken?

A. First to let us see, that there is no nation so barbarous, or brutish (except some particular fools, who

Religion, the ground of government and greatness.

have said in their heart, there is no God; which hath also the confession of some Religion, by which they are taught to acknowledge and worship a Deity. For Religion is the pillar on which every Commonwealth is built; so long as the pillar is stable and firm, which is the foundation, so long will that house stand unmovable; Though the rain descend, and the waters arise, and the floods come, and beat upon that house, yet it shall not fall, because it is founded upon a Rock, Mat. 7. But if this foundation, if people void of understanding, trusting to their strength, shake away this pillar of Religion, down falls the whole Fabrick of Government, Law and Discipline. Of this, examples in all ages, may be learned, as how Assyria, and Babylon, and like Monarchies, Twelve, six and seven hundred years so long as Religion flourished in them, so long did their State flourish; but when the one failed, the other fell. And most of them were carried away into Captivity, still they find Conquerors, Religion, as Almighty God through sanctified in the State, is strength through it a Commonwealth; Religion is the strongest wall, the Christian will subdue over the strongest State that ever was, and bring it to destruction: This is the Religion, which if once removed, will expose the strongest City in the world to the enemy. The Greek Empire had not fallen from the Faith of the Turks, had the Christian Religion stood firm in Constantinople. The Romans could not have been so long as Rome stood religious, so long the continual Victories, Rules of moving good Fortune, by which And Tullie confesseth, that the instruments, by which the Romans subdued the world, were not strength and policy, but Religion and Piety: *Non calliditate ne consilio, sed pietate ac Religione, omnes gentes nationesque superavimus. Orat. de Aruspic. resp.* For this cause the Senate and people of Rome were careful to send their young men to Hetruria, the University then of the Romans, that they might be instructed in the grounds of all their sacred and religious learning. Therefore [illegible] in Dion Cassius Lib. advised Augustus, that he should by all means and at all times, to advance the worship of God, and to cause others to do the same; and the

The Foundation of all Commonwealths.

of worshipping him; and likewise sheweth us that there is a God, that he is one, invisible, eternal, omnipotent, the maker of all things, &c. 4. The Essence and life of a Common-wealth consisteth in Love, Unity, and Concord; but it is by Religion that these are obtained; for there is no band of the so strict and durable, as that of Religion, by which all the living stones of the great buildings of Kingdoms and States are cemented, and like the planks of *Noahs* Ark, are pitched and glewed together. 5. As each particular man is subject to death, and corruption, so are whole States, Corporations, and Kingdoms; but the means to retard and keep off destruction, and ruin from them is Religion; hence those States continue longest where Religion is most esteemed and advanced; whereas on the contrary, the contempt of Religion is the fore-runner of destruction; this we see that when the whole world was united into one corporation and society, for slighting Religion, were all overthrown in the General Cataclysme, except eight religious persons, saved in the Ark. The Poet acknowledgeth that all the miseries which befel *Italy*, proceeded from the neglecting of Religion; *Dii multis neglecti dedere Hesperiæ mala luctuosa, Horat.* 6. As all Common-wealths and States know and are assured that they cannot subsist without the protection of Almighty God, who is the Author of all humane societies, so likewise they know, that God will not owne and protect them who either cannot or will not serve, worship, and honour him, which without Religion is impossible to be done by man; for as all Nations know, even by the comely order and harmony, the strange operations of Nature, and the beauty of the world, that there is a Divinity, which is also plain by the actions of Providence; so likewise they know that this Divine power must be honoured and obeyed, except they will shew ingratitude in the highest degree, to him, whence they have their living, moving, being, and all they enjoy; but without Religion they can neither know how nor where, nor when to worship him. 7. Every man knows he hath a

spiritual

spiritual, reasonable, and heavenly soul, which naturally delights in the knowledge and contemplation of heavenly things, which shew that he cannot reject all Religion, except he will shake off nature and humanity. 8. The veriest *Atheists* in the world, who denyed God, (at least in his providence, though they could not in his essence) yet affirmed that Religion was necessary in all societies, without which they cannot subsist, as is already said. 9. As subjects will not obey their Princes, but fall into rebellions, so Princes will not protect their Subjects, but become Wolves and Tyrants, if it were not for Religion that keeps them in awe, and assures them that there is over them a King of Kings, and Lord of Lords, to whom they must give an account of their actions. *Regum timendorum in proprios greges, Reges in ipsos imperium est Jovis. Horat.* 10. If it were not for the force of Religion, few Common-wealths could defend themselves; what souldier would fight with that courage, or expose his life to danger, if he did not expect a greater reward, a more durable garland hereafter, then any they could expect here? This made the *Jewes* so resolute against their neighbour *Gentiles*; this animated the *Romans* against their enemies; they fought *Pro Aris* for their Altars in the first place; this animateth the *Turks* against Christians, and these against the *Turks*.

Q. 3. *Ought not then Princes and Magistrates to have a special care in the setling and preservation of Religion?*

A. Yes: for no means is so powerful to establish and perpetuate their thrones and authority as Religion; no Guard so strong as this, no Castle so impregnable; no Spur so sharp to stir and excite the peoples affections towards the defence, obedience, reverence, and maintenance of their Governours, as Religion; therefore the wise *Roman* Emperors took more pride and delight in the titles of *Pius* and *Sanctus*, or *Pius, Felix, Religiosus*, then to be stiled wise, Fortunate, Stout, or Valorous; and to let the people know what care they had of Religion, they alone would be called *Pontifices Maximi*, or chief Bishops. There is no Epither that

Religion, most requisite in Princes and Governers, they should be carefull of it.

the wise Poet gives to *Æneas* so often, as that of *Pietas*; *Pius Æneas, pietate insignis & armis, insignem pietate virum*, &c. *Quo justior alter, nec pietate fuit*, &c. *Virgil*. That good Emperour *Antoninus*, who succeeded *Hadrian*, preferred the title of *Pius* to all his other honorable titles; and as wise Princes have been chiefly careful of Religion, to preserve it pure, and uncontaminate, so have they bin diligent in suppressing *Atheists*, the chief enemies thereof: for they saw that *Atheisme* did introduce *Anarchy*; for he who is an enemy to God, cannot be a friend to Gods Vice-Gerents; therefore in all wel governed States they have been either put to death or banished, as being enemies to government and humane society. Wise Princes finde that as religion uniteth peoples affections to them, so it makes them fortunate and successful in all their actions and undertakings; never was there a more religious Prince then King *David*, and never a King more successful against his enemies; the like we may see in *Constantine*, *Theodosius*, *Charles* the Great, and many others no lesse famous for their Religion, then for their Victories; and because wise Lawgivers are not ignorant how much religion is prevalent with the people, therefore they delivered them no Laws but what either they received, or said they received from some Deity; so *Lycurgus* gave out that his Laws were delivered to him by *Apollo*: *Minos* received his Laws from *Jupiter*, with whom he was familiar nine years together. *Zaleucus* makes *Minerva* the Author of his Laws. *Numa* ascribes his Laws to the *Nimph Ægeria*, with whom he had familiar conferences in the night. And *Mahomet* will have his Laws backed by the authority of the Angel *Gabriel*; *such is the force of Religion*, that without this, men would neither receive nor obey Laws: for this cause God himself appeared often to the Patriarchs, and came down in lightning & thunder upon Mount *Sinai*, when he gave the Law. Neither hath there been any more forcible way to appease tumults and popular seditions, then the conceit of Religion. When the City of *Florence* in a civil dissention was washed with her own blood, *Francis Soderinus* the Bishop, in his Pon-

tificals

tificals, having the crosse carried before him, and accompanied with his Priests, struck such an awe of Religion into the hearts of the Citizens, with his very presence, that they slung down their arms; the like religious Stratagem was used by *Jaddus* the High-Priest of the Jewes, to obtain the favour of *Alexander*, as he was marching against *Jerusalem* with his Army, who was so struck with the Priests majestical presence and Vestiments, that he both adored the Priest, spared the City, and conferred on it divers benefits. The like respect and successe had *Pope Urban* from *Attila* when he besieged *Aquileia*; and many more examples may be alledged.

Q. 4. *Are Pluralities of Religions tolerable in a State?*

But one Religion to be allowed publickly.

A. 1. Publickly one Religion onely is to be allowed, because there is but one God, who is the Object of Religion; therefore as his Essence is most simple and indivisible, so should his worship be, because diversities of Religion breed diversities of opinions concerning God. 2. As there is but one truth, so there ought to be but one Religion; for false Religions either teach to worship false Gods, or else in a false manner to worship the true God; therefore God himselfe prescribed to the Jews the rule and manner of his worship, strictly commanding them not to alter any thing therein; and Saint *Paul* sayeth, *That the Gospel which he taught, was the only true Gospel, so that if an Angel from Heaven should preach any other Gospel, let him be accursed*, Galat. 1. 8. As there is but one Church which is the ground and pillar of truth, and one faith to lay hold on that truth, and one Spirit to lead the Church into the way of truth, so there should be but one Religion, which is the Doctrine of that truth. 4. There is but one way to Heaven and life eternal; but the wayes to destruction are many; therefore there ought to be but one Religion to conduct us in that way to eternal happinesse. 5. Religion (as it did) is the Foundation of all States and Kingdoms; therefore in one State or Kingdom there ought to be but one Religion, because there can be but one foundation for one Building cannot have many Foundations. 6. Religion is the band and cord by which the unity

of

of the State is preserved; if this band be broken into many pieces, how can it binde the affections of people, and preserve their unity, either amongst themselves, or with their Princes and Governours: As therefore *a City divided against it self cannot stand*, neither can that State subsist, which is divided into different Religions, which occasioneth diversity of affections, and withall many jars and contentions. 7. As in bodies natural, contrary qualities cause destruction; so in bodies Politick, contrary Religions; for if there be but one true Religion, the rest must needs be false; and what can be more contrary then truth and falshood? so that the belly of *Rebecca* must needs be tormented, where such opposite twins do struggle: Hence proceed heart-burnings, emulations, strifes, proscriptions, excommunications, and such like distempers, by which the seamlesse coat of Christ is torne in pieces. 8. Diversitie of Religions beget envy, malice, seditions, factions, rebellions, contempt of Superiors, treacheries, innovations, disobedience, and many more mischiefs, which pull down the heavy judgements of God upon that State or Kingdom where contrary Religions are allowed, because whilest every one strives to advance his own Religion above the other, all these distempers now mentioned must needs follow. We could instance the condition of the *Jewes*, how they flourished whilest they adhered to the Religion prescribed them by God: But when they admitted the *Gentile* Religions also among them, they fell into all the mischiefs mentioned, and God cast them off as a prey to their Enemies. But we have sufficient and experimental proof of this in our neighbouring Countries of *France* and *Germany*, what distempers and civil wars not many years ago have ensued upon the differences of Religion, to the desolation and ruine of many Towns and Cities? *Tantum Religio potuit suadere malorum.*

Different Religions how and when to be tolerated.

Qu. May a State tolerate different Religions in privat?

Ans. 1. If they be such Religions as do not overthrow the fundamentals of truth. 2. Nor such as impugne or disturb the government established in that State or Kingdom. 3. If the professors thereof be such

as are not factious, ambitious, or pertinacious; but honest, simple, tractable, obedient to Superiors, having no other end in holding their opinions of Religion, but Gods glory, and satisfaction of their own conscience, so far as they can conceive, and withal are willing to submit to better judgements, and to renounce their opinions when they are convinced to be erroneous; in these regards I say a State may, and wise States do tolerate diversities of opinions in Religion, upon good grounds; because (as *Solomon* saith) *There is a time for all things under the Sun*: There will come a time when *the tares shall be separated from the corne, though the wise Husbandman suffers them to grow together a while.* The wise Physitian will not presently fall to purging out the noxious humours of a *Cacochymicall* Body; for in some diseases, nothing is more dangerous then precipitate and untimely Physick; Chronical diseases are not cured by Physick and motion, but by time and rest. The nature of man is such (saith *Seneca*) that he will be sooner led then drawn, *facilius ducitur, quam trahitur. Stubborn and violent courses in reformation, beget stubborn and violent opposition.* The warme Sun will prevail more with the traveller, then the cold and boysterous winde; the Goats blood will break the Adamant, which the hardest hammers cannot do. God also hath his times for calling of men to the knowledge of his truth; some he calls at the nineth hour, and some not till the eleventh. Christ sends abroad his Disciples to preach and work miracles among the *Jewes*: but into the way of the *Gentiles* they must not yet go till his ascension. It falls out many times that the remedy is worse then the disease, and while we go about to cure the State, we kill it; and instead of purging out the peccant humours of the body Politick, we cast it into a *Calenture* or burning Feaver. This was not unknown to that wise and good Emperor *Theodosius*, who could not be perswaded by the *Catholikes* to extirpate, or use violent courses against the *Arrians*, but permitted them to enjoy their Churches and opinions, knowing how dangerous it would prove to the State, if the quietnesse thereof should be disturbed; this had been to kindle the fire

which

which was lately extinguiſhed, and to raiſe a conflagration in the Empire, which could not be quenched without an inundation of blood; this had been *Cimetham movere*, or to awake a ſleeping Dog. For this cauſe though the *Turk* is zealous in his Religion, yet he permits *Chriſtians*, *Jewes*, *Perſians*, *Abbaſines*, and others to enjoy their ſeveral Religions. The like liberty is permitted in *Germany*, *France*, and other places, for avoiding further miſchief; For this purpoſe that there may not be a breach of peace, and diſturbance in the government of the State. The *Turks* and *Muſcovites* inhibit all diſputations in points of Religion upon pain of death. The like inhibition was made by the Emperor and Princes of *Germany*, after their Civil Wars, that there ſhould be no diſpute or contention between the Catholickes and Proteſtants; for indeed by ſuch diſputes, Religion it ſelf is weakned, and the State indangered; for if it be not tolerable to queſtion Laws once eſtabliſhed, how can it be ſafe either for State or Church to call in queſtion Religion once ſetled and confirmed by authority? By queſtions and diſputes the Majeſty of Religion is ſlighted; and that made dubious, which ought to be moſt certain; The objects and high myſteries of our faith, are not to be meaſured by our ſhallow reaſon. The many diſputes about Religion, commonly overthrow the practiſe of Religion, which conſiſteth not in talking, but in doing; the one indeed is more eaſie then the other, as *Seneca* ſaith, *Omnes diſputare malunt quam vivere; We had rather diſpute of ſalvation, then work it out with fear and trembling.* If Heaven could be obtained with wrangling and diſputing, a profane Sophiſter ſhould ſooner have it, then a Holy Chriſtian, who knows that life eternal is not obtained by talking *of*, but by walking *in* the ways of Gods Commandements. But to return to our former diſcourſe, and to end this queſtion, as we began; diverſity of Religions, with the limitations aforeſaid, may be connived at; eſpecially when it cannot be avoided without the danger and ruin of the State; and the rather, becauſe the Conſcience cannot be compelled, nor faith forced. There never was a wiſer State than

the

the *Romans*, and more zealous in the worship of their gods, κατὰ τὰ πάτρια, according to the customs and laws of their Nation; yet they admitted the worship of *Isis* and *Æsculapius*, forrain Deities, and a *Pantheon*, or Temple for all gods. And though they abhorred the *Jewes* above all other people, yet *Augustus*, that wise and happy Emperor, permitted them to exercise their own Religion. Princes and Magistrates must, like wise Ship-Masters, rather strike Saile, and cast Anchor, then make Ship-wrack in a storme, and rather saile back with safety, then venture upon the Rocks in the Harbour with danger: *Praestat recurrere quàm male currere*. As *Constans* the Emperor, and *Theodosius* the Great, though Catholick Princes, yet for quietnesse sake tolerated the *Arrians*. So did *Leo* make an Edict of Union, called ἑνωτικὸν, that all the different religions within his dominions might live peaceably and friendly together. For the same cause *Anastasius* made a Law of *Amnesty*, and accounted those the best preachers that were moderate.

Q. 6. *May a Christian Prince dissemble his Religion?*

A. 1. He may not; because God abhorreth Hypocrisie, condemneth a double heart, and rejecteth such as draw neer to him with their lipps, when their hearts are far from him. Christ denounceth more woes against Hypocrisie then any other sin: of those who are Wolves in Sheeps cloathing, he will have us take heed, and threateneth to deny those before his heavenly Father, who deny him before men. We are commanded to love God *with all our heart, with all our strength*, &c, which we do not, if we dissemble. He requires faithfulnesse, truth, and sincerity in the inward parts, he abhorreth liars, and deceitful men. Shall we think it lawful to dissemble with God, and are offended if our neighbours dissemble with us? God will not have us wear a Linsie-Woolsie Garment; nor plow with an Oxe and an Asse: nor sow different seeds in the same ground. *Simulata sanctitas duplex impietas*; The Divel is never more dangerous, then when he transformes himselfe into an Angel of light; *Malus, ubi se bonum simulat, pessimus est*, saith *Stucco*. 2. God is the chief good

Princes must not dissemble in Religion.

Dissimulation in Religion rejected.

good, in whom is no impurity nor guile; therefore he requires of us pure and sincere love; he is omniscient, *there is nothing hid from him, he knoweth the hearts, and searcheth the reins, and knoweth our thoughts long before; all things are naked and open to his eyes;* Therefore though we can delude men, we cannot deceive God; he knows what is within painted sepulchres, and in those platters that have washed outsides. God is truth it self, therefore is an enemy to falshood. He is zealous of his glory; but there is nothing wherein he is more dishonoured, then by dissimulation and Hypocrisie. 3. Never was there any good Prince a dissembler, nor did ever any dissembler prove a good Prince; but cruel, tyrannical and impious; as we see by the examples of *Herod*, *Tiberius*, *Nero*, and many more, who at first made great shew of Religion and Vertue; but when the Visard was taken off, they proved monsters and not men, and Wolves in Sheeps clothing; nay there is more hope of him that in the beginning professeth his own infirmities, then in him that concealeth them; for the one is more corrigible then the other: as *Bodin* instanceth in King *John* of *France*, who could not hide his weaknes, yet never committed any wicked act. And indeed dissembling Princes fall into this inconvenience and mischief, that they cannot be long hid under the visard of Religion and vertue; but their nature will break out, and then will become more odious to their people, than if they had at first detected their natures. *Dionysius* the younger, so long as *Plato* was with him played the counterfeit egregiously, making shew of sobriety, temperance, and all other Princely vertues; but as soon as *Plato* was gone, his wicked nature brake out, like a running streame that hath been dammed up. And how can a people put confidence in that Prince, who dissembleth with God? he that is not true to his maker, but playeth fast and loose with him, can never be true to his people. And indeed for a Prince or State to dissemble with God, who had raised them out of the dust, to make them rulers over his people, is ingratitude in the highest degree; and much worse than of any private man, by how much the higher he is advanced above

others

others. To be brief, among all the wicked qualities of *Catilin*, there was none that was more exaggerated by the Historian, then his dissimulation, and counterfeiting; *Cujusſibet rei ſimulator ac diſſimulator*, *aliud in lingua promptum*, *aliud in pectore clauſum habebat*.

Q. 7. Seeing there is but one true Religion, why doth God bleſſe the profeſſors of falſe Religions, and puniſheth the contemners thereof?

A. 1. Becauſe in falſe Religions there is the acknowledgement of a Divinity, though the conceptions men have of this Deity be erroneous, and the worſhip they give be ſuperſtitious. 2. Becauſe by falſe religions men are kept in awe and obedience to their Superiours, and in love and concord among themſelvs; therefore God, who is the author of all goodneſſe, and tender of the wellfare of mankinde, will rather have a falſe Religion then none, and Superſtition rather then Atheiſme; for even in falſe Religions both Prince and people are taught their duties to each other. The *Romans* ſtood ſo much in awe of their heathenith ſuperſtitions, that they would rather loſe their lives, then falſifie the oaths they took in preſence of their gods; and were more moved to the performance of their duties, by the hope of rewards, and fear of puniſhments hereafter, then of any they could expect or endure here. Humane ſociety, fidelity, juſtice, temperance, fortitude, and other vertues, are upheld even by falſe religions: therefore the defenders of ſuch have been outwardly rewarded by God, and the enemies thereof puniſhed. *Philip* of *Macedon*, for defending *Apollo's* Temple againſt the *Phocenſes*, who came to rob it, obtained a glorious victory, and they an ignominious overthrow, to the loſſe of the whole Army. The ſouldiers of *Cambyſes*, who went to pillage the Temple of *Jupiter Hammon*, were overthrown by the Sands, and he, for his many Sacriledges committed in *Egypt*, was ſlain by his own ſword in the midſt of his age, glory, and army. God puniſhed the Sacriledge of *Xerxes* the ſon of *Darius*, for robbing the *Delphick* Temple, with the loſſe of his innumerable army, by a handful of Grecians, and the overthrow of his 4000. ſacrilegious ſouldiers, with lightning, hail, & ſtorms, ſo that

False religions why bleſſed, and the contemners puniſhed.

that not one was left to bring tidings of the destruction of those wretches who were sent to rob *Apollo*. *Nymphodorus* Captain of the Gauls had the like judgement fall upon him, for the like sacrilege upon the same *Delphick* Temple; his Army was overthrown by storms and an earthquake; *Brennus* himselfe, out of impatience, was his own executioner. *Sextus Pompeius*, for robbing *Juno's* Temple, was exercised ever after with miseries and calamities, so that never any action he undertook prospered; and at length lost both his Army and himselfe miserably. I could speak of the wretched end of *Antiochus*, who robbed the Temple of *Jupiter Dodonæus*, and of those who stole the gold of *Thoulouse*, but these examples are sufficient, to let us see, what severity God hath used against sacrilege, even among the Gentiles. What then shall they expect, that with sacrilegious hands have spoiled the Temples of Christians? if he be such a favourer of Superstition, will he not much more patronize the true Religion, and persecute with his plagues sacrilegious Christians, who hath not spared sacrilegious Gentiles? God prospereth false Religions, when conscientiously practised, and curseth wicked professors of the true Religion; for he prefers Practice to Knowledge, and honours Gentiles to wicked Israelites.

Q. 8. *What other observations may be made of this View of the Religions?*

A. That all false religions are grounded upon Policy; for what else were the variety of Oracles, Soothsayers, or Divinations by Stars, by Flying and Chattering of Birds, by feeding of Poultry, by Inspection into the entrails of Beasts, &c. What were their multitudes of Sacrifices, Priests, Desires, Festivals, Ceremonies, Lights, Songs, Altars, Temples, Odors, and such like, used among the Gentiles, but so many devices of humane Policy, to keep people in obedience and awe of their Superiours? whereas the true Christian Religion is of it self so powerful to captivate and subdue all humane wisdom, and exorbitant affections, to the obedience of Christ, that it needs not such weak helps of mans wisdom or earthly policy.

Yet

We do not condemne such policy as is conducible towards the advancing of knowledge in divine Mysteries, or of Concord, Justice and Obedience, for God himself prescribed multitudes of ceremonies to the Jews. And since the first establishing of the Christian Church, the wise always made use of some decent Ceremonies, which do not argue any defect or want in Religion, but the weaknesse onely of those that are children in Religion, who must sometimes be fed with such milk. Religious Ceremonies, are like the Priests ornaments, which are not parts of his essence, and yet procure him reverence, which *Iaddus* knew, when in his robes, he presented himself to *Alexander*; who, doubtlesse, had he appeared without them, had gone without either reverence or benevolence; so that *Ierusalem* did owne her safety and deliverance to the high Priests vestments. Religion without Ceremonies, is like solid meat without sauce. Though in the Church of God some are so strong, that they need no sauce of Ceremonies to the solid meat of Religion, yet most stomachs are so weak, that they cannot digest the one without the other. Christ deals not so niggardly with his Church, as to afford her cloaths onely to cover her nakednesse, but is content to see her in rings, bracelets, jewels, and other ornaments. Thus he deals with his first spouse of the Jewish Church: *I cloathed thee* (saith he) *with imbroidered work, and shod thee with badgers skin, &c. I girded thee about with fine linnen, and I covered thee with silk: I decked thee also with ornaments, and put bracelets upon thine hands, and a chain on thy neck, and a frontlet upon thy face, and earrings in thine ears, and a beautiful crown upon thine head, Ezek. 16. 10.* &c. If God was so bountifull to his first Wife, why should he be so sparing to his second, as to afford her no outward Ornaments at all? It is so rich, that she needeth not any; it were so, but I find it otherwise; for she stands in as much need of these outward decent and significant Ceremonies, to help her knowledge and devotion, as the Jews did; though not so many, and of the like nature. I observe, that where are no Ceremonies, there is small reverence and devotion, and where found cost is bestowed, there is the outside of Religion, there some love is manifested;

Ceremonies in Religion.

manifested: as our Saviour proves that *Mary Magdalen* had more love to him than *Peter* had; because she had washed his feet, wiped them with her hairs, kissed them, and anointed his head with pretious ointment, which *Peter* had not done. This cost was not pleasing to *Judas*, yet Christ commends her for it. I know the King's daughter is glorious within, yet her cloathing is of wrought gold, and her rayment is of needle-work. This I write not to commend either superfluous, needless, or too costly and frivolous Rites, but to shew how requisite it is to have some decent, significant, and such as may further knowledge and devotion.

Q. 9. *What use may we observe in the view of all these Religions?*

Mixed Religions.

A. This some of them are meerly *Heathenish*, some *Jewish*; some meerly *Christian*; some mixed, either of all, or some of these; *Mahometanisme* is mixed of *Gentilisme*, *Gentilisme* and *Arrianisme*; the *Moscovite* Religion is, partly *Christian*, partly *Heathenish*: In the East are many Sects, partly *Christian*, partly *Jewish*, observing Circumcision with Baptisme, and the Sabbath with the Lords day. Among the *Corinthians* some professed Christianity, and yet with the *Gentiles* denyed the Resurrection; but God always abhorred such mixed Religions, as joyn with *Micah*, the *Ephod* and *Teraphim*, and halt between *God* and *Baal*; *Who are Hebrews, and yet with the Gentiles round the corners of their heads, and cut their flesh*, &c. Levit. 19. 27. God will not have any mixture in the ointment, flour, myrrhe, or incense, that is offerd to him, but will have all pure; he would not have the One and Asse yoaked together; therefore the Apostle reproveth sharply the *Galathians*, for using their *Jewish* Ceremonies with *Christianity*: The *Samaritans* are condemned for worshipping the Lord and Idols; Christ hated the works of the *Nicolaitans*, who were partly *Christians*, and partly *Gentiles*, and punished the *Gergasites*, by drowning their Swine in the Sea; *For being Jews, they rejected Circumcision, and eat Swines flesh with the Gentiles.* For this cause, *That the Jews might not learn the Religion of the Gentiles, God would have them dwell apart by themselves, and not mix with other Nations, nor dwell near the Sea-side;*

and

and yet we see how prone they were to Idolatry, by the Golden Calf; the Brazen Serpent, the Ephod, Teraphim, and Graven Image, taken out of the house of Micah, and set up in Dan. Judges 18. and the Chariot and horses of the Sun set up in the Temple, as we may read in Ezekiel: The Golden Calves set up by Jeroboam: The Idolatry of Solomon, Manasse, and other Kings: and the falling away of the Ten Tribes from God. The reason of this pronenesse in them to Idols, was their education in Egypt, the mother of strange Religions, where they had been seasoned with Idolatry: and so pleasing is idolatry to flesh and blood, that they will spare no cost nor time, nor pains, nor their own lives and childrens, to please their Idols: thus the *Hebrews* could rise early in the morning, and part with their golden Earrings to make a Calf: The *Baalites* could cut their flesh with knives and lancets, till the blood gushed out, and could cry from morning till evening: Yea, many Idolaters did not spare to offer their children to *Moloch*: but there is no sin more hatefull to God than Idolatry, which the Scripture calls *abomination, and Idols, lying vanities, and sorrows.* And Idolaters are named *Fornicators and Adulterers; and God will have the very places of Idolatry to be destroyed*, Deut. 12. 2, 3. The *Jews* must not eat of things offered to Idols, nor marry with the Heathen, who having forsaken the true God, made gods of their Forefathers and Benefactors, by setting up their images at first in memoriall onely, and then fell to adoration of them; and because they could not see God, who is invisible, they would have his visible presence in some outward Image or representation, thinking they could not but be in safety, so long as they had his image with them. This made the *Trojans* so careful of their *Palladium*, the *Tyrians* of their *Apollo*, & other places of their tutelar gods.

Idolatry condemned.

Q. 10. *Which of all the Religions we have viewed seems to be most consonant to naturall Reason?*

A. The barbarous and butcherly Religions of the *Gentiles*, in sacrificing men, in worshipping Rocks & Stones, &c. Divers Tenets also in *Mahumetanisme*, *Judaisme*, and many opinions in hereticall sects among Christians are against reason. The doctrine of the true Orthodox Christian is above naturall reason: for the natural man

faith the Apostle, *understanding not the things of the Spirit*: But the Religion of these *Gentiles*, who worshipped the Sun, seemed to be most conformant to their naturall reason; because they could not contrive what God was, being a Spirit incomprehensible; for all knowledge comes by the senses, and finding that no sensible creature was comparable to the Sun in glory, light, motion, power, beauty, operation, &c. but that all things in a manner had dependence from him, in respect of life, motion, comfort, and being, they concluded that the Sun was the onely Deity of the world: and however the *Gentiles* might seem to worship divers chief gods, because they expressed them by divers names, and effects, or Offices; yet indeed the wiser sort understood but one supream Deity, which they worshipped under divers Names, Epithets, and Operations. Now that this Deity was none other but the Sun, whom they called by the name of *Apollo*, *Iupiter*, *Mercury*, *Mars*, *Hercules*, &c. is apparent by the *Gentiles* own writings; for in *Macrob. l. 20. Diony.* we see with how many names the Sun is called; namely, *ἀρχὴ πυρὸς*, King of the fire, *δημιουργὸς κόσμου*, guide of the world. *Belus* of *Euphrates*, the *Libyan ammon*, *Apis* of *Nilus*, the *Arabian Saturn*, the *Assyrian Iupiter*, the *Egyptian Serapis*, *Phaeton*, with many names, *Mithras*, the *Babylonian* Sun, the *Grecian Delphick Apollo*, *Paan*, *Aether*, or the Heaven, &c. So *Orpheus in Hymno* under the name of *Vulcan* understands the Sun, when he calls him *ἀκάματον πῦρ* a perpetuall fire, *λαμπόμενον φλογὶ λαμπρᾷ* shining in the flaming Air or Skie. So by *Mars* they meant the Sun, as appeareth by that image of *Mars* adorned with the Sun beams, and worshipped anciently in *Spain*, thus adorned. They made him the god of Warre, because all strife and contentions arise from the heat of the blood, caused by the Suns influence. They meant also the Sun by *Apollo*, so called from *πάλλειν*, that is, darting or casting of his beams; or because *μόνος καὶ ἁπαλός*, he shines alone, and not others with him; therefore in Latine he is named, *Sol quasi solus*: Other reasons and derivations of this name may be seen in *Macrobius l. 1. Saturn.* Some call him *Apollo*, *ἀπὸ τοῦ ἀπολλύειν*, from killing or destroying of the

Gentiles, worshipped the Sun, under divers names and shapes.

Their Religion most consonant to natural reason.

Sun, the Gentiles chief and onely God.

Apollo, the Sun.

Mars, the Sun

the creatures, with his excessive heat; whereas with his temperate warmnesse he nurseth and delyes away diseases, *de Astrologia*; and in this respect he was called *Apollo*, and the god of Physick, and was painted with the Graces in his right hand, and in his left holding his bow and arrows, to shew that he is ready and nimble to help and cure, but slow to hurt, and kill. He was called also *Phoebus* and *Phoebus*, from his brightnesse and light; *Pythius*, from manifesting or revealing all things, therefore was held the god of divination. He was named *Loxias*, to shew his oblique motion in the Ecliptick. He is called by *Callimachus* χρυσοκόμης, *aureus crine*, in Gold, because Gold is generated by the influence, and his beams represent Gold in their colour; for *Adonis*, his Garments, his Harp, his Quiver, Arrows, and Shoes, are by the Poets said to be all of Gold. The Sun was also called *Adonis*, which in the *Phoenician* tongue signifieth a Lord, for he is the Lord of this inferiour world, and of the Stars too, by imparting light to them. This *Adonis* was said to be killed by a Boar, and to converse six moneths with *Proserpina*, all being dead under the Earth, for which he was beloved by the Women; but the other six moneths he ariseth again, and converseth above with *Venus*, which turned their Mourners sorrow into joy. By this was meant, that the Sun in the six Southern signes seemeth to dye, and to be killed by the wild Boar, that is, by the Winter, for that beast delights most in cold Countries, and moves best in the Winter. By *Proserpina* is meant the inferior Hemispere; and by *Venus* the superior, with whom *Adonis* or the Sun converseth, whilest he is in the six Northerly signes. This *Adonis*, in the *Thammuz*, *Ezech.* 8. 14. (as S. *Hierom* thinks) for whom the Women did mourn. But at his return the *Alexandrians*, sent by Sea to the mourning Women at *Byblus*, letters shut up within a vessel of Bull-rushes, to signifie that *Adonis* or *Thammuz* was returned, and that therefore they should rejoyce: of this custome speaketh *Procopius*, *Gazaeus*, *Cyril. in Esaiam* c. 18. 2. as some think, and so *Orpheus* in *Hym.* by *Adonis*, understands the Sun, as may be seen in this verse.

Ἐβεννήσιτε Ἀδώνιδος ἀλλαὶς ἐν κοιλάδι θρῆναι.

2. That is, *Thou who art sometimes extinct, and shinest again in the heavenly circling hours.* The Sun also is the same which *Orpheus* in his Hymn ascribed to *Cybele*, by which they meant the earth, whilst in love with the Sun, with whose beautifull beams she is conformed. Him they painted with a Scepter and a Pipe, by these representing his power, by this the harmony of his motion, or else the whistling of the Winds raised by his heat. His festivals also they celebrated with joy, therefore called *Hilaria*, about the 22. of *March*, because then they perceive the day to exceed the night in length. By *Osiris* also the Sun was meant, whose genitals being cast by *Typhon* his brother into the River, were notwithstanding preserved by *Isis*, and after by the *Greeks*, under the name of *Priapus*, *Ithiphallus*, and *Priapus*, because all seminall virtue proceeds from the Sun. Think *Hieron. Aufinas*, *Vossius*, and others think, that this was the same Idol, which the *Moabites*, *Edomites*, and other *Gentiles* worshipped under the name of *Baal-Peor*. The Sun also is called *Liber* by *Virgil Geor.* 2. Because by his light he freeth men from the fears and dangers of the night; so he is called *Dionysius* by *Orpheus* in *Hymno*, Διόνυσε φαεσίμβροτε δῖον ἄγαλμα Ἥελιε μακάρων: ἀλλὰ σὺ μοῦνος ἄριστος. He is called *Dionysius*, because he is rolled about the immense and long Heaven. He was worshipped by the *Egyptians*, under the name of *Apis*, and *Mnevis*, and shape of a Bull or Calf, to shew his strength, and benefits we receive by the Sun, especially in the fruit of our grounds; therefore the Golden Calf, which the *Hebrews* did worship in the Desart, and afterwards *Jeroboam* set up, signified nothing else but the Sun, who was also worshipped under the name of *Serapis*, in his Image shewn, which was made of Gold and Silver, with beams, and painted over with blew, to shew that the Sun at his rising and falling looks like Gold, but in his Meridian blew, and like Silver, and so he is called Ἀργυρόπεζα καὶ Ἠελίου: the glittering light of the Sun. So in Hebrew he is called *Achad*; that is, One; as being the sole light and beauty of the world. And to may that place of *Isay*, c. 66. 17. be understood, *They purifie and sanctifie themselves in Gardens behind one*, that is, behind the Image of the Sun, which there

Atys, the sun.

Priapus, the sunne.

Liber, the sun.

Apis, the sun.

is called *Athad*, One. Of this opinion is *Joseph Scaliger*, in his *fragments*. *Greg. Syncel. de Diis Germ.* c. 4. and *Alex. Sebedius*; save onely that they speak of the Temple behind which they purified themselves; but I think rather, it was the Image of the Sun, which they had in their Gardens; for it is unlikely that the Temples of the Sun were built in Gardens. *Moloch* also was the Sun; for he is *Melech*, that is, King of the world, to whose light and power all things are obvious; therefore the *Egyptians* represented him by a Sceptre, with an eye on it; now the *Moloch* had on his forehead a precious stone shining like *Lucifer*, or the Sun, *ἐπὶ τοῦ μετώπου λίθον φωτεινὸν*, saith *Theophylact.* in *Acta* c. 7. and *Cyril* upon *Amos*. *Moloch*, the sun.

Abraxas, the sun.

The *Valentinian* Heretiche, by the word *Abraxas*, meant the Sun, as I have shewed; for in this word are contained 365. which is the number of dayes the Sunne makes in the Zodiack: And it is derived from *Abrech*, *Ab* in Hebrew signifieth Father; and *Rech*, King, in the *Aramean* tongue. So they made the Sun, Father and King of the Universe; he was also called *Mithres*, which signifieth Lord, as *Joseph Scaliger de emend. temp.* l. 6. sheweth, and *Claudian* in this verse l. 1. *de Bello*.

Et vaga tollatur volventem sidera Mithram.

For they thought that *Mithra*, or the Sun did regulate, and govern the other starres; and in the word *Mιθρας* is found the number of 365. dayes. The Sun also was expressed by the name of *Jupiter*, or *juvans pater*, the Father that helps and supports all things: therefore he was painted with *Jupiters* Thunder in his hand. I know *Jupiter* is most commonly taken for the Heaven or Aire; but I rather think that by this name was meant the Sun. So when *Virgil*, Ecl. 7. speaks thus:

Mithra, the sun.

Jupiter, the sun.

Jupiter & læva descendit parrimus imbre.

He means not that the Heaven comes down in rain, but the Sun rather, who by his heat elevated the vapors, and by resolving them into rain, may be said to come down in a shoure. So in another place, *Fœcundis imbribus æther conjugis in læta gremium defundit*, Geor. 2. There is also meant the Sun, who is named *Æther*, from *Αἴθω* shining, or from *ἀεὶ θεῖν* his constant race or motion. By *Mercury* also was meant the Sun; for he is *Mercurius*, *quasi medium currens*, keeping his Court

Mercury, the sun.

in the middest of the Planets. And *Hermes* from ἑρμηνεύειν interpreting, for by his light he expoundeth all dark places. He was painted with wings, to shew the Suns swift motion. He killed many-eyed *Argus*, that is, he put out the light of the Stars, which are as it were, the eyes of Heaven. *Mercury* is still painted young, to shew that the Sun never groweth old or feeble: he was pictured with three heads upon a four corner statue, to shew the Sunnes three vertues, of heat, light and influence upon the four parts of the world, or four seasons of the year. He was held the god of Merchants, because without light there can be no trading.

Bel, &c. the sun. The Sunne also was worshipped by the Eastern Nations, under the name of *Bel*, *Baal*, *Belus*, & *Baal Samen*, or *Baal-Shamnajim*, that is, Lord of the heavens, & by the old *Celtes* and *Norisks*, under the name of *Belenus*; now *Belus*, as *Macrobius Sat. l. 1. c. 19.* sheweth us is the same that *Jupiter*, and *Jupiter* is the same that *Sol*, as I have said, and which *Orpheus* in *Hym. ad Jovem* confirmeth, Ἄγλαε, ζεῦ, Ἥλιε παγγενέτωρ, &c. that is, beautifull *Jupiter* the Sun, generator of all things; therefore the Sun is called by *Plato* in *Phædro*, μέγας ἡγεμὼν ζεὺς ἐν οὐρανῷ, &c. *Jupiter the great Commander in heaven driving on swift Chariots, whom the Army of gods follow divided into twelve parts, and Vesta alone stands immoveable in the Court of the gods*: he means the motion of the Sun and Starres, through the 12. signes of the Zodiack, and the Earth standing in the middle.

Belenus, the sun That under the name of *Belenus* was meant the Sun, is apparent by the number of 365. which is found in the letters thereof, answering the 365. dayes, which the Sun finisheth in his annuall motion. By *Hercules* also was meant the Sun, as his name sheweth, being ἥρας κλέος, the glory of the air; his twelve labours are the twelve signes of the Zodiack, through which he laboureth every year; he is called *Alcides*, from ἀλκὴ, strength; for like a strong gyant, he rejoyceth to run his coutle: *Juno* endeavoured to obscure the glory of *Hercules*, so doth the Air, which the Poets called *Juno*, oftentimes obscure by clouds, mists and vapors, the glory of the Sun. *Hebe*, the Goddesse of Youth, was *Hercules* his best beloved; so is the Spring-time, wherein

Hercules, the same with the sun.

in the youth of the earth is renewed, the Suns lovely wife. *Hercules* overthrew *Geryon*, and rescued his Cattle; so doth the Sun by destroying Winter, preserve the beasts. The Tenths of the Earths increase were offered to *Hercules*, to shew their gratitude to the Sun for his heat and influence, by which the earth fructifieth. *Hercules* is noted for his fecundity; for in one night he begot 80 sons; this was to shew that generation and fruitfulnesse is from the Sun: he was called ἀλεξίκακος, the driver away of all evils and diseases, by which was meant, that grief of mind is driven away by the Sunnes light, and infirmities of body by the Sunnes heat; he is also much noted for his voracity in eating and drinking; by which was signified the rapid heat of the Sun, consuming the moysture of the earth, and exhaling the Lakes, and Brooks. In the name also ἡρακλῆς is contained the number of 365; he was expressed also by *Antæus* the gyant, whose strength increased as he touched the ground, but being lifted up from thence, he grew weak; so doth the sun begin to gather force when he is in his lowest declination and near the earth; but when he is in his *Apogæum* or highest elevation, his strength begins to decay. *Pan* also signified the Sun, whom they painted with a red face, horns, and a long beard, to shew the colour and beams of the Sun. *Pan* was covered with a spotted skin, so is the Sun covered in the dark, with the spotted or starry mantle of the night; his wings and crooked staffe was to signifie the Suns swiftnesse, and oblique motion in the Zodiack; he was the god of shepherds, and driver away of wolves; therefore called *Lyceus*, and so was *Iupiter*; the Sun by his heat and light is a friend to shepherds and their flocks, who by his presence drives wolves, and other wild beasts into their dens: the perpetuall fire kept by the *Arcadians* in the Temple of *Pan*, was to shew that the Sunne was the fountain of heat, which stirs up Venery; therefore *Pan* is described by his salacious nature: the sunnes monethly conjunction with the Moon was expressed by *Pan*, being in love with the Moon. They meant also the sun by *Bellerophon*; who by the help of winged *Pegasus* overcame *Chimæra*; for the sun by the help of the winds overcometh the pestilentiall and infectious vapors of the air; *Pan*, the sun.

Polyphemus, the sun. air. By *Polyphemus* also, they meant the sunne; which is that great gyant with one eye, put out sometimes by

Endymion, the sun. mists and vapors arising out of the earth. *Endymion* was the sun, with whom the Moon is in love, visiting

Ianus, the sun. him once every moneth. *Ianus* also was the Sun, who is keeper of the four doores of Heaven (to wit East, West, North, and South;) he hath two faces, seeing as well backward, as forward; in one hand he hath a Scepter, in the other a Key, to shew that he rules the day: and that he openeth it to us in the morning, and shuts it in the Evening. *Ianus* was the first that taught men Religion, and, doubtlesse, men became Religious, and did acknowledge a Deity, by beholding the Beauty, Motion, Power and Influence of the Sunne. By *Ianus* was placed a Serpent biting his taid, intimating, that the sunnes annuall motion is circular, beginning where it ends, *atque in se sua per vestigia labitur annus*. By *Minerva* also was meant the

Minerva, the sun. sunne, as appears by the golden Lamp dedicated to her at *Athens*, in which burned a perpetual light maintained with oil; which not only shews the suns golden beams, and inextinguishible light, but also that oil, as all other fruits, are begot by his heat; for the same cause she was the inventer of Arts and sciences, and held the Goddesse of Wisedome and Learning; for by the moderate heat of the sunne, the organs of the brain are so tempered, and the spirits refined, that all Arts by men of such temper have been found, and wise actions performed: she had a golden Helmet, and a round Targer, the one signifying the colour, the other the orb of the Sunne, the Dragon dedicated to her, signified the sunnes piercing eye, as the Cock, was dedicated to *Minerva*, so he was to the sunne, to shew, that by these two names, one Deity was meant: no man could look upon her Targer, having *Gorgons* head in it, without danger; nor may any without danger of his eyes, look upon the sunne. The *Athenians* preferred *Minerva* to *Neptune*, because the benefits men have by the Sunne, are greater than those they have by the Sea, and that hot and dry Constitutions are fitter to make Scholars, than cold and moist: for the fire, which *Prometheus* stole from the sun, brought Arts to perfection. The Image of *Pallas* was kept in

Vesta's

Vesta's Temple, where the sacred fire burned perpetually, to shew, that the sunne, the fountain of heat and light, is the same that *Minerva*, who was called *Pallas* from *πάλλειν*, to signifie the shaking and brandishing of the Sun beams, expressed also by the brandishing of the spear. She had power to use *Jupiters* thunder, and to raise storms, to shew that thunder and storms are caused by the Suns heat. She and *Vulcan*, the god of Fire, were worshipped on the same Altar, to shew, these two were but one Deity, to wit, the Sun, who is the god of Fire, which *Homer* also expressed, by giving her a fiery Charriot, and a golden Lamp, holding out a beautifull light, she made her self invisible, by putting on the dark helmet of *Orcus*; so is the Sunne to us, when he is covered with mists, clouds, and vapours, which arise from *Orcus*, or the lower parts of the earth; and so he is invisible to us, when he goeth under *Orcus*, or our hemisphere. By *Nemesis*, the Goddesse of Revenge, was also meant the Sun; for he punisheth the sinnes of men, by pestilence, famine, and the sword; for he, by his heat either raiseth infectious vapors, or inflameth the blood, burns up the fruits of the earth, and stirreth up the spirits of men to strife and Warres: as *Nemesis* raised the humble, and humbled the proud, so doth the Sun obscure lucid bodies, and illustrate obscure things. The *Aegyptians* to shew, that the Sun and *Nemesis* were the same, they placed her above the Moon. By beautifull *Tithonus* also they meant the Sun, who is the beauty of the world; *Aurora* was in love with him, and rejoyced at his presence; is is the approach of the Sun, that gives beauty, lovelynesse, and chearfulnesse to the morning. *Tithonus* in *Aurora's* Charriot, was carried to *Ethiopia*, where he begets black *Memnon* of her; to shew that the Sun in the morning, having mounted above our Hemisphere, moves towards the South parts of the world, where by his excessive heat in the Meridian, he tawns or blacks the *Ethiopians*. *Tithonus*, in his old age became a weak grashopper, so, in the Evening, the light and heat of the Sun weakneth and decayeth to us. By *Castor* and *Pollux*, they signified the Sun and Moon; the one, that is, the Sun, being a Champion, subdueth all things with his heat; the other,

Pallas, the sun.

Vulcan, the sun

Nemesis, the sun.

Tithonus, the sun.

ther, to wit the Moon, is a rider, if we consider the swiftnesse of its motion; they may be said to divide immortality between them; because when the one liveth, that is, shineth, the other is obscured, and, in a manner dead to us: they ride on white horses, to shew their light and motion. They that will see more of the Sun, let them read what we have written elsewhere *in Mythologiæ Poeticæ*. But besides what we have written there, we now make it appear, that the Sun was in a manner the onely Deity they worshipped: for the honour they gave the Moon, Fire, Stars, Air, Earth, and Sea, was all in relation to the Sun, as they are subservient to him; and the many names they gave to the Moon, as *Minerva*, *Vesta*, *Urania*, *Luna*, *Juno*, *Diana*, *Isis*, *Lucina*, *Hecate*, *Cybele*, *Astarte*, *Erthus*, were onely to signifie the different operations of the Sun by the Moon; so that as *Aristotle de mundo* saith, Εἷς ὢν ὁ θεὸς πολυώνυμος ἐστι God being One, hath many names, from his many effects, which he produceth in the world.

The Sun then in regard of the seminall vertue, generative faculty, and desire of procreation, which he gives to sublunary creatures, for eternizing of their severall *species*, is called *Venus à venis* from the veins and arteries, (for these also were anciently called veins) in which are the blood and vitall spirits, the proper vehicles of *Venus*, or the seminal vertue, & of which the seed of generation is begot; which the Prince of Poets knew, when he said of *Dido's* Venereal love: *Votuus alit venis*. Every Spring when the sunne returneth to us, he brings this venereal faculty with him; therefore, he may be called *Venus, à veniendo*, from coming; for he cometh accompanied every year in the spring with this generative desire, which he infuseth in the creatures, which the same learned Poet, *Geor. l. 2.* acknowledgeth in these divine Verses:

Ver adeo frondi nemorum, ver utile silvis,
Vere tument terræ, & genitalia semina poscunt,
Tum Pater omnipotens fœcundis imbribus æther
Conjugis in gremium lætæ descendit, & omnes
Magnus alit magno commistus corpore fœtus.
Avia tum resonant avibus virgulta canoris,
Et Veneris certis repetunt armenta diebus.
Parturit omnis ager, &c. ——— And

Venus, the sun.

And in another place *Geor.* 3. he sheweth the reason why in the spring, living creatures are more prone to venery, because the Sun infuseth then a moderate heat into the body. *Vere magis, quia vere calor redit ossibus, &c.* This venereal desire is by the Poets called *Urania*, and *Olympia*, because it proceeds from heaven, namely from the Sun, the chief ruler in heaven. And to shew that by *Venus*, they meant the Sun, as he is the God of love; they speak of her in the Masculine Gender, so doth *Virgil Æn.* 2. *descendo, ac ducente Deo flammam inter & hostes.* They paint her with a beard, hence *Venus barbata*, to shew the sunne-beams. They gave her the Epithets of the Sun, in calling her golden *Venus*, so doth *Virgil Æn.* 10. *Venus aurea*, and by the Greek Poets χρύση Ἀφροδίτη, and by the Easterns people she was called *Baalath Shammajim*, the ruler of Heaven, and Ἑωσφόρος, *Phosphorus* or *Lucifer* from the light of the sunne; which *Venus* or the Moon borroweth. So what *Orpheus* in *Hymnis* speaks of *Venus*, is to be understood of the sunne: γυνὰξ δὲ τὰ πάντα βροτῶν τ' ἐν ἤματι καὶ ἐν γαίᾳ πολυκάρπῳ, ἐν πόντῳ ὑγρῷ τε, that is, thou procreates all things in Heaven, in the fruitfull earth, and in the sea or depth. She is called καλλίκομος, fair haired, to shew the beauty of the sunne-beams: And *Euripides* in *Phœniss.* gives her φέγγος χρυσόκυκλον, a golden circled light. by *Cupid* also was meant the sunne, who was painted young, with wings, crowned with Roses, and naked, to shew the eternity, swiftnes, colour, and native beauty of that great Luminary; who may be called the god of love, in that by his heat he excites love in all living creatures, as is already said. By *Luna* or the Moon, they understood the sunne; for though these be two different Planets, yet in effect they are but one Luminary; for the Moon hath her light from the sunne; therefore she is called sometimes the sister, sometimes the daugher of *Phœbus*; she is painted with a Torch, and Arrows, and with Wings, to signifie her motion, and that her light and operations are originally from the sun. As the Hawk was dedicated to the sun, because of her high flying and quick sight, so the Moon was represented by a white skinned man with an Hawks head; for her white

Moon the same Luminary with the sun

whitenesse is not from her self, but from the Hawks head,
Moon, her properties. that is, the sun. They held her to be both male & female; to shew, that she is the sun in acting, the Moon in suffering; she receiveth her light and power from the sun, in this she is passive: she imparts this light and power to the inferior world, in this she is active: she is called *Lucina* also from this borrowed light, and *Diana* from the divine qualities thereof; for which cause *Diana* was held to bee the sister of *Phœbus*; and *Juno* from helping; she was painted with beams about her face, sitting upon Lions with a scepter in her hand, by which was meant the Dominion she hath received from the sun; and whereas they made the rain bow to attend upon *Juno*, they meant hereby that the sun makes the rain-bow; therefore by *Juno* they meant the sun. So when they make *Vulcan* the son of *Juno*, they understand the sun, for he by his heat causeth fire, and not the Moon. And so *Mars* the god of fire, is said to be *Juno's* son, that is, the sun, for it is he that inflameth mens bloods, and not the Moon. They expressed the power of the sun over the sea and other waters by the names of *Neptune*, *Nereus*, *Glaucus*, *Triton*, and other sea Deities. When they would expresse his operations on the earth, they gave him the names of *Vesta*, *Cybele*, *Bona dea*, &c: when they would shew his power under the Earth, then they used the names of *Orcus*,
Pluto, the sun. *Pluto*, *Proserpina*, *Charon*, *Cerberus*, &c. *Orcus* is from ὅρκος an oath, because they used to swear by the sun: *Ello mi sol testis ad hæc, & conscia Juno*, *Æn.* 12. and in another place, *Æn.* 4. *Sol qui terrarum flammis opera omnia lustras*: *Pluto* is from πλοῦτος wealth, for all wealth, both upon and within the earth, is begot of the suns heat and influence. When he is under our Hemisphere, he is called the god of hell, he is said to ravish *Proserpina*, that is, the seminal vertue of vegetables, which in the Winter and the sun's absence, lyeth
Proserpina, the sun. hid in the bowels of the Earth, his influence upon the corn, and other seeds cast into the Earth, and causing them *proserpere* to creep out, thence is called *Proserpina*.
Charon, the sun *Charon* is from χάρα joy; the sun is joyfull to us by his presence, and as he is *Phœbus* or light of the world; he is also joyfull to us by his absence, and as he is *Cha-*

ron

ven under the earth, for then he permits the air to receive refrigeration, by which all things are refreshed. *Cerberus* is as much as κρεοφάγος a flesh eater, for as all flesh is generated by the Sun, so is all flesh consumed by the same. *Cerberus* had three heads, to shew that time which devoureth all things hath three heads, one present, the other past, and the third to come; now the Sun by his motion is the measure of time, in which respect he is called *Cerberus*: and so he was represented by *Saturn*, cutting down all things with his sickle; for all things are consumed by time. *Tempus edax rerum, tuque invidiosa vetustas omnia destruitis.* *Cerberus*, the same.

By what we have said, appears that the wise *Gentiles* did acknowledge but one Deity, giving him divers names, from his divers effects and operations. This Deity was nothing else but the Sun, as we have shewed; whose power is diffused every where, and nothing, as *David* saith, is hid from the heat thereof: *Jovis omnia plena* saith *Virgil*, *Ec.* 3, all things are filled with *Jupiter*: and elsewhere he sings *Geor.* 4, that God runs through all the parts of the earth, of the sea, and of the heaven: *Deum namque ire per omnes terrasque, tractusque maris, cœlumque profundum*, *Æn.* 6. And in his Divine Poem he sings that this spirit, (for so he calls the Sun, and so did *Solomon* before him in the first of *Ecclesiastes*) cherisheth Heaven, Earth, Sea, Moon, and Stars, and that he diffuseth himself through all parts of the world, and produceth Men, Beasts, Birds, Fishes, which he animates and foments. *Gentiles* acknowledge but one Deity.

Principio cœlum, ac terram camposque liquentes
Lucentemque globum Lunæ, Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, & magno se corpore miscet;
Inde hominum, pecudumque genus vitæque volantum,
Et quæ marmoreo fert monstra sub æquore Pontus
Igneus est ollis vigor & cœlestis origo, &c.

But here it may be objected, that seeing the *Gentiles* acknowledged the power and vertue of the Sun to be every where, why did they devise so many petite Deities? I answer, this multiplication of Deities was for the satisfaction and content of the rude people, which could not comprehend, how one and the same Deity could

be

be diffused through all parts of the universe; therefore the wiser sort were forced to devise as many gods, as there were *species* of things in the world: And because the ignorant people would worship no Deity, but what they saw, therefore their Priests were fain to represent those invisible powers by pictures and images, without which the people thought they could not be safe or secure, if these gods were not still present with them. They were affected with fear and joy, according to the absence or presence of their gods: this *Virgil Ecl.* 1. intimates when he saith,

Gentiles, their superstitious fear.

Nec tam præsentes alibi cognoscere divos.

and elsewhere, *Geor.* 1. *& vos præsentia Numina Fauni*; so they held nothing propitious if their gods had not been present; this made *Æneas Æn.* 3. so carefull to carry his gods about with him, whereever he went; *Feror exul in altum, cum sociis, natoque, Penatibus, & magnis Dîis.* Therefore he foretells the ruine of *Troy*, by the departure of her tutelar gods; *Excessere omnes adytis, arisque relictis Dî, quibus imperium hoc steterat, Æn.* 2. Hence such care was taken by the *Grecians* to steal away the *Palladium*; the presence of which made *Troy* impregnable, as they thought. And the *Romans* had a custome, that before they besieged any City, they would first by conjuration or exercisme, call out their tutelar gods. Therefore when *Carthage* was in any danger of the enemy, the Priests used to bind *Apollo* their tutelar god to a pillar, lest he should be gone from them. Hence it appears that they were forced to have Deities in every place: at home they had their *Lares* and *Penates*, in the fields they had their *Ceres, Pales, Bacchus, Pan, Sylvanus, Fauni*, &c. At sea they had their *Neptune, Triton, Glaucus*; in their Harbours they had *Portunus*, besides that, every ship had its tutelar god set in the stern thereof: *Auratæ resplendet Apollinis puppis Æn.* 10. The Woods had their *Dryades*; the Trees, *Hamadryades*, the Flowres, *Napeæ*; the Hills, *Oreades*; The Rivers, *Naiades*; the Lakes, *Limneades*; the Fountains, *Epidriades*; and the Sea, *Nereides*. But notwithstanding this multiplicity, the wiser sort acknowledged but one Deity, as may be seen in *Orpheus*, who thus singeth.

Gentiles, their Deities under divers names.

El

Εἷς θεὸς ἐστιν ὁ ἐξ ἑαυτοῦ ὢν ἐν ἑαυτῷ τὰ πάντα ἔχων.

That is, *He is onely one, begot of himself, and of him alone are all things begot.* So elsewhere:

Ζεὺς πρῶτος γένετο, Ζεὺς ὕστατος ἀρχικέραυνος,
Ζεὺς κεφαλή, Ζεὺς μέσσα, Διὸς δ' ἐκ πάντα τέτυκται, &c
Ἷς κράτος, εἷς δαίμων μέγας ἐν πᾶσι θεοῖσι ἀνάσσων.

That is, *Jupiter was the first, and Jupiter is the last thunderer, Jupiter is the head, Jupiter is the middle, from Jupiter alone are all things.* There is but one power, one God the great Lord of all things. *Trismegistus* confesseth there is but one divine nature, ὅπερ ἐστὶν ὁ Θεός. In defence of this truth, *Socrates* used, when he was forced to drink poyson for affirming there was but one God. And *Diogenes* laughed at the multiplicity of gods, and at the simplicity of those who held the wooden image of *Hercules* a god, therefore in derision he flung it in the fire, saying, thou hast served *Eurystheus* in 12. labours, thou must serve me in this thirteenth. The *Sybils* in their verses prove the same, that there is but one God, Εἷς Θεὸς ὃς μόνος ἐστὶν ἀπειρεσίη δύναμος: that is, *There is one God who alone is immense and mighty.* And again: Εἷς μόνος ἐστὶ Θεὸς, καὶ οὐκ ἔστιν ἄλλος ἐμοῦ πλὴν *I alone am God, and besides me there is no other God.* So *Horace, Divosque mortalesque turmas imperio regit unus aequo: He alone ruleth & justly all things.* I could alledge many testimonies out of the Greek and Latine Poets, out of the Philosophers also, to prove that the *Gentiles* did acknowledge but one Deity, howsoever they gave him many names, besides their practise in uniting all the gods in one, by dedicating the *Pantheon* to them, intimating, that as all the gods were united in one Temple, so they were indeed but one in essence: the *Altar* also at *Athens*, erected to the unknown God, doth confirm the same. But this task hath been already performed by S. *Austin*, *Lactantius*, *Eusebius*, and other ancient Doctors of the Church, besides what hath been written of later years, by *Philip Mornay*, *Elias Schedius*, and others, who also alledge many testimonies, that the *Gentiles* were not ignorant of the Trinity of Persons, as well as of the Unity of Essence, which was the Pythagorean *Quaternity*, wherein they held all perfection consisted. Hence they used to swear by *Tetractys*, that

Gentiles acknowledged one God.

Gentiles acknowledge a Trinity.

is, *Quaternity*, which they called πηγὴ ἀενάου φύσεως, *The fountain of perpetual nature*, and this doubtless was the same with Τετραγράμματον, the Hebrew name of God JHVH which consisteth of 4 letters; and so doth the Greek Θεὸς, the Latine *Deus*; the *Italians*, *French*, and *Spaniards* expresse the same name in four letters, so did the ancient *Germans* in their word *Diet*, the *Sclavonian Buch*, the *Paganian Isin*, the *Polonian Bog*, and the *Arabian Alla*, are all of four letters; and so is the name *Jesu*, which was given to Christ by the angel. The *Egyptians* expressed God by the word *Teos*. The *Persians* by *Sire*, and the *Magi* by *Oro*: All intimating this *Quaternity*, or Trinity in Unity. So the Greeks expressed their chief God *Zεὺς*, and the *Egyptians* their *Isis*, and the *Romans* their *Mars*, and the ancient *Celtes* their *Thiau*, and the *Egyptians* their *Orus*, by which they meant the sun in four letters; and perhaps they meant this *Quaternity*, when they gave the sun four horses, and four ears, and placed four pitchers at his feet. And it may be that the Queen of Cities, and Lady of the World, understanding the mystery of this *Quaternity*, would not have her own name *Roma*, to exceed or come short of four letters. So *Adon* and *Baal* signified the same.

Now having shewed that the sun was the onely Deity the *Gentiles* worshipped under divers names; in whom likewise they acknowledged a Trinity, though not of persons, yet of Powers, or vertues; to wit of light, heat, and influence; so the orb beams and light are the same sun in substance. I should now shew how superstitious they were in their sun-worship; some offering Horses, and Chariots to him, which the *Jews* also sometimes did; others used to kneel to him at his rising; the *Massagetæ* were wont to sacrifice Horses to him; the *Chinois* and other *Indians* honour him with singing of Verses, calling him the Father of the Stars, and the Moon their Mother; the *Americans* of *Peru* and *Mexico* adored the sun by holding up their hand, and making a sound with their mouth, as if they had kissed; of this custome we read in *Job* 31.26. *If I have kissed my hand looking upon the sun*, &c. the *Rhodians* honoured him with their great *Colossus*; and many Barbarous Nations did sacri-

Superstitious Sun-worship.

fice

sice men and children to him; such were the sacrifices offered to *Moloch*, by whom they meant the sun; the *Gentiles* also to shew their devotion to the sun, used to wear his colours, and to preferre the red or purple, the golden or deep yellow, to all other colours, hence the *Germani*, as *Diodor Sic. l. 5. Biblio.* sheweth; *Corporum nitorem modo gigni; usum, sed arte quaque nationum coloris propriatem augere student*; they used to make their hairs red by art, if they were not red enough by nature; of this custome of painting or dying the hairs red, *Martial* speaks, shewing that they used some hot medicaments;

Gallica Teutonicos accendit spuma capillos.

This red colour saith *Clemens Alexandrinus l. 3. Pedag. c. 3.* was used to make them the more terrible to their enemy, for it resembleth blood συγγενες το χρωμα τ αιματι: I deny not this reason, but I believe they had another aim, for they thought themselves safe, and under the suns protection, if they wore his colours; and because the sunne-beams look sometimes yellow and like Gold, therefore hair of this colour was of greatest account; hence *Virgil Aen. 4.* gives yellow hairs to Queen *Dido*, as *Flavemesque abscissa comas*; and again,

colours of the Sun worn.

Nec dum illi flavum Proserpina vertice crinem
Abstulerat: Ibid. So likewise he gives yellow hairs to *Mercury*, by whom as we have said, was meant the sun;

Omnia Mercurio similis, vocemque, coloremque,
Et crines flavos & membra decora juventæ.

Ibid. *Tertullian* sheweth, that the women of his time used to dye their hairs with saffron, *Capillos croco urunt*, to make them look like the flame, or Sunne-beams; and so the Bride alwayes wore a vail called *Flammeum*, of a red or fire-colour; and so *Flamminica* the wife of the Priest called *Flamen*, wore alwayes such a vail, as resembling the colour of the Sun, whereof her husband was Priest, but S. *Hierom* forbids Christian women to dye their hair of this colour, as resembling the fire of hell, *Ne capillos inurant, & ei aliquid de gehenna ignibus asperguat*; the *Athenians*, to shew how much they honoured *Apollo*, by whom they meant the Sun, used to wear in their hairs golden pictures of grashoppers; for these creatures were dedicated to the sun: τεττιγας χρυσους το τοις των θειων παλαιοις

ων ἐπίχεον, as the Scholiast of *Aristophanes* witnesseth, and so doth *Thucydides*. *Julius Capitolinus in Vero*, affirms of *Verus*, that to make his hairs look the yellower, and that it might glitter like the sun, he used to besprinkle them with gold dust; *Tantam habuit curam capillorum flavorum, ut & capiti auri ramenta insperget, quo magis coma illuminata flavesceret*: and because these two colours of yellow and red were sacred to the sun, hence Kings and Priests were wont to be adorned with these two colours; for Kings and Priests have been held the great Luminaries within their Dominions; therefore they shined with artificial ornaments, as the sun doth with his native: hence *Q. Dido* by the Poet, *Aen.* 4. is painted with gold and scarlet;

Cui pharetra ex auro, crines nodantur in aurum;
Aurea purpuream subnectit fibula vestem:

so elsewhere *Aen.* 11. he describes the ornaments of *Chloreus* the Priest, of gold and scarlet also;

Ipse peregrina ferrugine clarus & auro
Spicula torquebat Lycio Cortynia cornu.
Aureus ex humeris sonat arcus, & aurea vati
Cassida tum croceam chlamydemque sinusque crepantes
Carbaseos fulvo in nodum collegerat auro.

The Priest is commanded to cover himself with scarlet whilest he is sacrificing;

Purpureo velare comas adoperta amictu, Æn. 3. it was also a part of sun-worship to erect high Altars, and to sacrifice to him under the name of *Jupiter* upon the highest hills, because they thought it fit, that he, who was the chief God, should be worshipped on the chief places, and the highest in dignity, should be honoured on the highest places of scituation, hence he was named ὑψιστος ζευς, *Jupiter* on the mountains; of these high places, we read in Scripture; they used also to the honour of the sun, to build their Temples and erect their Altars towards the East.

Illi ad surgentem conversi lumina solem;

and elsewhere, *Aen.* 12.

——*alterni spectans orientia solis*
Lumina, rite cavis undam de flumine palmis
Sustulit —— and to shew the suns inextinguishable light and heat, they used to maintain a perpetuall fire upon

upon their Altars; whence they were called *ara*, *ab ardendo*: for the same cause both the *Persian* Kings and *Roman* Emperors used to have the sacred fire carried in great solemnity before them, by this intimating how careful they were to maintain the worship of the sun, and so superstitious were the Gentiles in advancing of this sun-worship, that they spared not to sacrifice their children to *Moloch*, which was nothing else but the sun; "this "was a preposterous zeal, for that glorious Lamp re- "quired no such Sacrifice at their hands, though "he be the cause of generation; he gave life to their "children by his influence, but they had no war- "rant from him to use violence, or to destroy that "nature by Elementary fire, which he by celestial "fire did animate. The milder sort of them were content to let their sons and daughters passe through the fire, or between two fires, as some will have it, which was their Purgatory, though some were so bold as to run through the fire, and tread with their naked feet upon the burning coals without hurt, which might be done without miracle, as we have shewed elsewhere, *Arcan. Microcos.* of this custome the Poet *Æneid.* 11 speaketh;

Summe Deûm, sanctis cultos Soractis Apollo,
Quem primi colimus, cui pineus ardor acervo
Nascitur, & medium freti pietate per ignem
Cultores multa premimus vestigia pruna.

Lastly, as the sun by the *Asians*, and *Africans* was described under divers shapes, according to his divers effects and operations, so was he also expressed in the Northern part of the European world, as he is the measurer of time, and cause of different seasons; namely of summer and winter, of seed-time and harvest: they described him like an old man standing on a fish, wearing a coat girt to his body with a linnen girdle, but bare-headed and barefooted, holding a wheel, and a basket full of corn, fruit, and roses; by his old age and coat girt to him, was signified winter; by his naked head and feet, summer; by the corn and fruits, Harvest; and by the roses, the spring; his standing on a Fish, which is slipperie and swift in its motion, and silent withall, shewed the slipperinesse and swiftnesse of time, which passeth away without noise, —— *nullaque sonu convertitur annus.*

Sun, how painted and worshipped by the Northern Nations.

and old age comes *tacito pede*, with a silent foot: the wheel signified the roundnesse of the Sun, and the running about of the year: and the linnen girdle might signifie the *Zodiack* or *Ecliptick* line, within which the Sun containeth himself. I think this may be the genuine meaning of that *Saxon* Idol, which by them was called *Crodo*, which *Schedius de Diis Germanis*, thinks to be *Saturn*, and doth otherwise interpret it: when they did expresse the Sun as King of the Planets, and chief Ruler of the world, they painted him sitting on a throne, holding a scepter in his left hand, and a sword in the right; out of the right side of his mouth came out thunder; out of the left, lightning: on his head sate an Eagle; under his feet was a Dragon; and round about him sate 12. gods; the Throne, Scepter and Sword may signifie the Majesty and power of the Sun, who by his heat causeth thunder and lightning; the Eagle sheweth the swiftnesse of his motion, and his piercing eye, as discovering all things by his light, his treading on the Drage n may shew, that he by his heat, subdueth the fiercest creatures, and most pestiferous vapours; the 12. gods may signifie the 12. signes in the Zodiack, or 12. moneths of the year: when they did expresse the heat, light and motion of the Sun, they painted him like a man, holding with both his hands a flaming wheel: when they did represent the martiall courage, and military heat of souldiers, excited in their hearts by the heat of the Sun, they set him out like an armed man, holding a banner in one hand with a rose in it, in the other a pair of scales; on his breast was the picture of a bear, on his target a lion, the field about him full of flowers, by which they signified valour and eloquence, both requisite in a Commander; the arms, bear and lion were to shew the fiercenesse, courage and defence, that is, or ought to be in military men; the rose and flowery field, did represent the sweetnesse and delight of eloquence; the scales were to shew, how words should be weighed in the ballance of discretion, before they be uttered: when they expressed how the sun by his heat and influence, stirreth up *Venereal* love in living creatures, they painted him like a woman, for that passion is most impotent in that sex; on her head she wore a mirtle garland, to

shew

shew she is a Queen, and that love should be always green, sweet and pleasant as the Myrtle; in one hand she holds the world, in the other three golden Apples, to shew that the world is upheld by love, and so is the riches thereof; the three golden apples also signified the threefold beauty of the Sun, to wit the Morning, Meridian and Evening; in her breast she had a burning torch, to shew both the heat and light of the Sun, and the fire of love which burneth in the breast;

Ardet in ossibus ignis; cæcæ carpitur igne.
Vulnus alit venis, & multis flamma medullas,
Ardet amans Dido, traxitque per ossa furorem, Virg.

when they did expresse the Suns operation upon the Moon, they painted him like a man with long ears, holding the Moon in his hands, to shew that she receives her light and power from him; his long ears I think did signifie his readinesse to hear the supplications of all men, though never so far distant. These interpretations, I suppose are most likely to be conformant to the meaning of those, who first devised those Images or Idols, though the *Saxon* Chroniclers; *Albertus*, *Crantzius*, *Saxo-Grammaticus*, *Munster*, *Scribius*, and others, do think these Images were erected to the memory of some *German* Princes or Commanders: but it is unlikely, that the *Germans*, who were as *Tacitus* saith, such great adorers of the Sun and Stars, would give that worship to dead mens statues. *Cæsar lib. 6. de bel. Gal.* tells us, that the *Germans* onely worshipped for gods those which they saw, and received help from, as the Sun, Moon, and fire, other gods they never heard of: but of the *European* Idolatries, we have spoken more fully before.

Q. 11. *What hath been the chief supporter of all Religions at all times?*

Religion how supported.

A. The honour, maintenance, and advancement of the Priesthood; for so long as this is in esteem, so long is Religion in request; if they be slighted, Religion also becometh contemptible. Wherenpon followeth *Atheism* and *Anarchy*; which wise States considering, have been carefull in all ages to maintain, reverence, & advance the Ministers of Religion; for if there be not power, maintenance, and respect given to the publick Ministers of State, all government and obedience must needs

Priests their dignity and necessity.

fail; the like will fall out in the Church, if the Priesthood be neglected. Therefore among the *Jews*, we read what large maintenance was allowed to the Priests and Levites; how they were honoured and reverenced by the people; & how the high Priest had no lesse, or rather more honour than the Prince, the one being honoured with a Mitre, as the other with a Crown, and both anointed with precious oil. Among the *Gentiles*, we find that the Priesthood was in such esteem, that the Prince would be honoured both by the Priests office and name, as we read of *Melchisedech* King of *Salem*, and Priest of the most High God: *Numa* was both King and Priest: so was *Anius* in the Poet, *Rex Anius, Rex idem hominum Phœbique sacerdos*. *Augustus* and the other *Roman* Emperors held it no lesse honour to be stiled *Pontifices Maximi*, High Priests, than to be called Emperours: For this cause Priests wore Crowns or Garlands, as well as the Emperours. Some were crowned with Bays, as the Priests of *Apollo*; some with Poplar leaves, as the Priests of *Hercules*; some with Myrtle, some with Ivy; some with Oaken leaves, &c. All Priests among the *Romans*, were exempted from Taxes, Wars and Secular imployments. The High Priest at *Rome*, as *Dionysius* witnesseth *l.* 2. had in some respects more Priviledge than the Emperour, and was not to give any account of his actions to people and senate. And *Cicero in orat. pro domo ad Pontif.* doth acknowledge that the whole dignity of the State, the safety, life and liberty of all men and the Religion of the gods depended from the High Priests. The great King of the *Abyssins*, at this day will be called Prester, or Priest *John*; though I know some deny this. Among the *Mahumetans* none of the *Musalmans*, or true believers, as they call themselves, must take upon him the title of *Lord*, but the *Caliphs*, or High Priest only: and to offer the least wrong to the meanest Priest, is there a heinous and punishable crime. The Priests of *Mars*, called *Salii*, among the *Romans*, were in such honour, that none was admitted to this dignity, but he that was *Patricius*, or Nobly born. In *Tyre* the Priests of *Hercules* were attired in Purple; and had the next place to the King. In old time among the *Germans*, none had power to punish offenders, but the Priests.

Dignity of Priests among the *Greeks*.

Dignity of Priests among the *Romans*, &c.

Priests. The *Tuscans* honoured none with the Priviledge of a Palace, but the King and Chief Priest. Among the *Egyptians* none were Priests but Philosophers; and none chosen King, but out of the Priest-hood. *Mercury* was called *Trismegistus* because he bore three great Offices, to wit, of a Philosopher, of a Priest, and of a King. Among the *Phenicians* the Priests of the Sun had the honour to wear a long robe of Gold and Purple; and on his head a Crown of Gold beset with Jewels. The ancient *Greeks* also priviledged their Priests to wear Crowns, whence they were called στεφανηφόροι; in *Rome* the *Flamen Dialis* or *Jupiters* Priest, had this honour, that his bare word had the force of an Oath; and his presence was in stead of a Sanctuary, if any guilty person had fled to him, he was free that day from any punishment. He had power to exercise Consular authority, and to wear Consular garments; and whereas none had the Honour to ascend the Capitol in a Sedan or Litter, save onely the *Pontifex* and Priests, we see in what reverend esteem they were in old *Rome*; and no lesse honour, but rather more, the Priests and Bishops of modern *Rome* have received from Christian Princes. Among the *Iews* we find that *Eli* and *Samuel* were both Priests and Judges: the Levites were as Justices, and by their word used to end all strife, *Deut.* 21. in *Davids* time 6000 of the Levites were Judges; and after the captivity some of the Priests were Kings of *Iuda*, 1. *Chron.* 23. in the Christian Church, we see how at all times the Clergy hath been honoured; in Scripture they are called *Fathers*, *Embassadours*, *Friends of God*, *Men of God*, *Prophets*, *Angels*, &c. *Tertullian L. de penitent.* shews, that in the Primitive Church Penitents used to fall down at the feet of their Priests; and some write, that they used to kisse their feet. In what esteem the Bishops of *Italy*, *France*, *Germany*, and *Spain* are now in, and in *England* have been in, is known to all that read the Histories of these Places. In *Muscovia*, the Bishops not onely are endowed with rich Revenues, but also with great honours and priviledges, and use to ride in rich apparell, and in great state and magnificence. What respect the Great *Turk* giveth to his *Mufti*, or High Priest, and in what esteem he hath the Christian Patriarch of

Constantinople,

Constantinople, is not unknown to those that have lived there, or read the History. In a word Religion flourisheth and fadeth with the Priests & Ministers thereof; it riseth and falleth, floweth and ebbeth as they do; and with *Rippers* and *Twins*, they live and die together; so long as the *Gentile* Priests had any maintenance and respect left them, so long their superstition continued in the Empire, even under Christian Emperors; but as soon as *Theodosius* took away their maintenance, *Gentilism* presently vanished, and went out like the snuff of a Candle, the tallow or oil being spent.

Q. 12. *What Religion is most excellent, and to be preferred above all others?*

Religion which is best.

A. The Christian Religion; which may be proved; first from the excellent doctrines it teacheth, as that there is a God, that he is but one, most perfect, infinite, eternall, omnisicient, omnipotent, absolutely good, the authour of all things, except sin, which in a manner is nothing; the Governour of the world, and of every particular thing in it; that Jesus Christ the son of God died for our sins, and rose again for our justification, &c. 2. From the reward it promiseth, which is not temporall happinesse promised by *Moses* to the *Jews* in this life; nor sensual and beastly pleasures, promised by the *Gentile*-Priests to their people, in their *Elysium*, & by *Mahomet* to his followers in his fools Paradise; but eternal, spiritual, immaculate, and Heavenly felicity, in the full and perpetual fruition of God, *in whose presence is the fulnesse of joy, and at his right hand are pleasures for evermore; such as the eye hath not seen, nor the ear heard, and cannot enter into the mind of man.* 3. From teaching the faith of the Resurrection, which none of the *Gentiles* did believe, and not many among the *Jews*, for the *Sadducees* denyed it; onely Christianity believes it, being assured, that he, who by his power made the great world of nothing, is able to remake the little world of something; neither can that which is possible to nature, prove impossible to the authour of nature: for if the one can produce out of a small seed a great tree, with leaves, bark, and boughs; or a butterfly out of a worm, or the beautifull feathered Peacock out of a mis-shapen egge: cannot the Almighty out of dust raise our bodies, who first out

Christianity, its excellency.

is dust made them? 4. No Religion doth teach how God should be worshipped sincerely and purely, but Christianity, for other Religions consist most in sacrifices, not of beasts and birds onely, but of men also: likewise in multitudes of unnecessary ceremonies, whereas the Christian Religion teacheth, that God is a spirit, and will be worshipped in spirit and truth: That outward Ceremonies are but beggerly rudiments: That he *will have mercy and not sacrifice: That the sacrifice of God is a broken and contrite heart*: That he is better pleased with the circumcision of our fleshly lusts, than of our flesh, with the mortification of the body of sin, than of the body of nature. *He eateth not the flesh of Bulls, nor drinks the blood of Goats; but we must offer to him thanksgiving, and must pay our vows.* The best keeping of his Sabbath, is rather to forbear the works of sin, than the works of of our hands; and to wash our hearts in innocency, rather than our hands in water. The service he expects from us, is the presenting of our bodies a living sacrifice and holy, which is our reasonable service. No Religion like this doth teach us the true object of our faith and hope, which is God: of our charity, which is our neighbour: of temperance, which is our selves: of obedience, which is the Law: of prayer, which is the Kingdome of Heaven, and the righteousness thereof in the first place; and then things concerning our worldly affairs in the second place: no Religion but this, teacheth us to deny our selves, to forgive our enemies, to pray for our persecutors, to do good to those who hurt us, to forget and forgive all injuries, and to leave vengeance to God, who will repay: no Religion like this, teacheth the conjugal chastity that ought to be between one man and one wife; for other religions permit either plurality of wives, or divorces upon light occasions, or fornication amongst young people unmarried; *Crede mihi, non est flagitium adolescentem fornicari, Terent.* or that which is worse, and not to be named: but Christianity forbids unchast talk, immodest looks, and even unclean thoughts. Other Religions forbid perjury, this swearing at all, except before a Judge to vindicate the truth. No Religion doth so much urge the mutual justice or duties, that ought to be between masters and servants, parents and children,

Princes

Princes and people, and between man and man; all theft, oppression, extortion, usury, bribes, sacriledge, &c. are forbid even all kind of covetousnesse and immoderate care, but to *cast our care upon God, to depend on his providence, to use this world, as if we used it not, to cast our bread upon the waters, to make us friends of our unrighteous Mammon, to be content with food and raiment, to have our conversation in heaven, & to seek the things that are above, to lay up our treasures in heaven, where neither moth can spoil, nor thieves break through and steal.* 5. The excellency of Christianity may be proved from the multitude of witnesses, or martyrs, and Confessors, who have not only forsaken father and mother, lands and possessions, and whatsoever else was dear to them, but likewise their lives, (and that with all cheerfulnesse) for the name of Christ; and which is most strange, in the midst of flames and other torments, they did sing and rejoyce, and *account it no small honour & happines, to suffer for Christ, being fully perswaded that the afflictions of this life were not worthy of the glory that should be revealed; and that after they had fought the good fight, and finished their course, a Crown of righteousnesse was laid up for them.* 6. The excellency of the author commends Christianity above all other religions, which have been delivered by men onely, and those sinfull men too; as *Moses, Lycurgus, Minos, Solon, Numa,* and *Mahomet*, &c. But the authour of Christianity was both God and man, whose humane nature was without spot or sin original, and actuall; for though he became sin for us, yet he knew no sin, *there was no guile found in his mouth, he had done no violence, he was oppressed and afflicted, yet opened he not his mouth, but was brought as a lamb to the slaughter, and as a sheep before his shearers was dumb*, &c. *Isa.* 53. his very enemies could not accuse him of sin. he prayed for those that crucified him, and died for his enemies, he was obedient to his father, even to the death of the Crosse; *he did not lay heavy burthens upon other mens shoulders, which he did not touch himself*; but as well by practise, as by precept, he hath gone before us in all holy duties; and as he died for sinners, so he rose again for them the third day, ascended into Heaven where he now sits at the right hand of his father, and will come again to judge the quick

quick and the dead. He is the true Messias, who in the fulnesse of time came, upon the accomplishing of *Daniels* seventy weeks, not long before the destruction of *Jerusalem*, as was foretold by the Prophets; by whose presence the glory of the second Temple far exceeded the glory of the first, though in all things else inferiour to it. He is the true *Shilo*, at whose coming the Scepter departed from *Juda*; and as it was foretold, that he should come of *David*, be born in *Bethlehem*? have a Virgin for his mother, preach in *Galilee*, and heal all manner of infirmities, and should reign over the *Gentiles*, so these things came to passe. 7. Never was there any Religion propagated through the world, in that wonderful manner, as this was, if we consider either the authours that spread it, who were illiterate fisher-men, and yet could on a sudden speak all languages, or the manner how it was spread, without either violence, or eloquence; whereas *Mahumetanisme*, and other religions have been forced upon men by the Sword, Christianity was propagated by weaknesse, sufferings, humility, patience, plainnesse, and working of miracles; the suddennesse also of its propagation, the great opposition it had, by the Potentates of the world; whom notwithstanding these fisher-men conquered: the largenesse of this religions extent, as being spread over the four parts of the habitable earth: I say, all these being considered must needs shew us what preheminence this religion hath above all others, the course whereof could not be retarded either by the force, policy, or cruelty of Tyrants, who exposed Christians to a thousand sorts of torments, yet in spite of all opposition, it went like a mighty torrent through the world, and like the Palm, the more it was suppressed, the more it flourished. *Per tela, per ignes, ab ipso ducit opes animumque ferox.* What religion could ever name such Martyrs, either for number or constancy, as the Christian can? To be brief, how far truth exceedeth error, one God, multiplicity of Gods; his sincere and pure worship, the idolatry of worshipping evil Spirits, Starres, dead Men, beasts, beasts, yea, meere accidents and phansies; and how far divine power exceedeth all humane power, so far doth Christianity exceed Gentilisme. Again, how much Christ exceedeth *Moses*; and the Gospel the Law; and how

how far the precept of patience and meekness taught by Christ, exceedeth the precept of revenge delivered by *Moses*; how far Baptisme excelleth Circumcision, and the Lords Supper, the *Jewish* Passeover, the true propitiatory sacrifice of Christs body, all the sacrifices of beasts and birds, how far the easie yoke of Christ is lighter than the heavy burthens of *Moses*; and the true Messiah already come, exceeds the *Jews* supposed Messiah yet expected: so far doth the Christian religion excell the *Jewish* superstition. Lastly, how far *Jesus* in respect of his humane nature exceedeth *Mahomet*; the one being conceived of the holy Ghost, and born of a Virgin; the other being conceived and born, after the manner of other men; the one being without sin, the other a thief and robber; the one teaching love, peace and patience; the other hatred, war and revenge; the one curbing mens lust, by *Monogamy*; the other letting loose the reins to uncleanness by *Poligamy*: The one planting Religion in the soul, the other in outward Ceremonies of the body: The one permitting the moderate use of all Gods creatures, the other prohibiting Wine, and Swines-flesh: The one commanding all men to search the Scriptures; the other prohibiting the vulgar to read the *Alcoran*, or to translate it into other tongues out of the *Arabick*: the one working by miracles; the other onely by cheating tricks: The one propagating Religion by suffering, patience, and humility; the other by cruelty, oppression, and tyranny: The one choosing for his followers, innocent and holy men, such as followed their trade of fishing; the other wicked and profane persons, whose trade consisted in thieving, robbing, and murthering: The one teaching sound and wholsome Doctrine; the other ridiculous and favourlesse fables in his *Alcoran*: I say, how far in all these things the man Christ Jesus (not to speak of his Divinity) did exceed *Mahomet*; so far doth Christianity excel Mahumetanism. And thus have I with as much brevity as I could, taken and given a view of all known Religions, and have set down what use is to be made thereof; and withal have shewed the excellency of Christianity above all other professions in the world: God grant that as it is the best of all Religions, so we of this Land may prove the best of all the professors there-

Christian duties urged.

of

of learning to deny our selves, to take up the Cross of Christ, and follow him in meekness, patience, humility, justice, sobriety, holiness, love, and all other vertues, wherein the life of Religion consisteth; laying aside self-interest, idle quarrels, needless debates, unprofitable questions in points of Religion, but let us maintain the Unity of the Spirit in the bond of love, and know that Religion is not in words, but in works; not in opinions, but in assurance; not in speculation, but in practice. *Pure Religion and undefiled before God is, to visit the Fatherless and widows &c. to do good and to communicate; for with such Sacrifice God is well pleased, that not the hearers of the Law, but the doers shall be justified; that not they that cry Lord, Lord, shall enter into heaven, but they who do the will of our Father, that without peace and holiness no man shall see the Lord, that they who feed the hungry, and cloath the naked, &c. shall inherit the Kingdome prepared for them from the beginning of the World.* And God grant that we may run the wayes of Gods Commandments, walk in love, tread in the paths of righteousness, fight the good fight, run the race set before us, with patience, looking unto Jesus the Author and Finisher of our faith; that having finished our course, and wrought out our salvation with fear and trembling, may at last receive the Crown of righteousness. In the mean while, let us not forget our Saviours Legacy; which is, *Love one another, and my peace I leave with you.* Are we not all the members of one body, the sheep of one fold, the children of one Father? Do we not all eat of the same bread, drink of the same cup, live by the same Spirit, hope for the same inheritance? are we not all washed with the same Baptisme, and redeemed by the same Saviour? why then should we not be of the same heart, and mind with the Apostles? why is there such struggling in the womb of Rebecca, such a noise of hammers in building Christs mystical Temple, such clashing of arms under the Prince of peace, is this Christianity? Alas, we are *Mahumetanes* or *Gentiles* in practise, and Christians in name. *Now the God of peace, that brought again our Lord Jesus from the dead, give us the peace of God that passeth all understanding, that we may all think and do*

the

the same thing. That as there is but one shepherd, so there may be but one sheepfold. The Church of God is a little flock, beset with many Wolves; of *Jews, Turks, Pagans, Atheists*: why then should we not be carefull to preserve peace, love, and unity among our selves, the only thing to make us formidable to our enemies? *Concordia res parvæ crescunt.* A bundle of Arrows cannot be broken, except they be separated and disjoyned; nor could the horse tail be plucked off (as *Servius* shewed his *Romans*) so long as the hairs were twisted together; as hard a matter it will be to overcome us, so long as we are united in love, but let this band be broken, and we are a prey to every enemy: *nobeller dame quid ut pereat fumus.* If we will needs fight, let us battle with our professed and common enemies, with the *Devil*, the *world* and the *Flesh*, with *Principalities*, and *Powers*, with *spirituall dat hosse*, and chiefly with our selves: *Nec longe scitissent hostes quærendi nobis, ubi tot intus inclusi.* We have a *Troian* horse, full of armed enemies in the Citadel of our hearts; we have *Jebusites* within us, which we may subjugare, but can never exterminare; and such is our condition, that we are pestered with enemies, whom we can neither fly from, nor put to flight; *Nec fugere possumus nec fugare.* If we did exercise our selves oftner in this spirituall *Militia*, we should not quarrel so much as we do, not raise such tragedies every where in the Church of Christ, about controversies & opinions quarrelling about the shell of Religion, being careless what become of the kernel. With *Martha* we busie our selves about many things, but neglect that *Unum necessarium*, playing Philosophers in our disputes, but *Epicures* in our lives. I will end in the words of *Lactantius Instit. lib. 6. c. 25.* *Innocentiam solam si quis obtulerit Deo, satis pie, religioseque fecerit.* He is the most religious man, who offers up to God the best gift, which is innocency. For Christian Religion consisteth not in words, but in gifts and sacrifices: our gifts are perpetual, our sacrifices but temporary; our gifts are sincere hearts, our sacrifices are prayers and thanksgivings. No Religion can be true, but what is grounded on goodness and justice.

FINIS.

THE

The Alphabetical TABLE of the chief things contained in the severall Sections of *The View of all Religions*, &c.

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FINIS.

A 3 3

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Worthy Sir,

I Have here presumed to present you with a strange and bloody *Tragedy* of *Heretieks* and *Enthusiasts*, written in *Latine* by a most elegant pen, by one who hath concealed his name, as I conceive out of this reason, that, living near the times and places of this representation, it might have proved dangerous to him to have published it. Here you have *Religion* brought upon the stage in very strange disguises, nay they make her act parts the most contrary to her nature, imbruing her white and innocent hands in blood, and Massacres. But as she hath met with *Wolves* to destroy and tear in pieces, so hath she also mes with *Shepheards* to heal and protect, and among those the most laborious

Authour of HANDREIA hath not bin the least considerable. His severe and most indefatigable labours in most parts of *Learning*, are consummated in this piece of Religion, wherein like an experienced Anatomist, he hath left no vein un-cut up. To fall into excessive commendations of him, were to commit a moral absurdity, by praising one whom the general Trumpet of Fame hath blaz'd abroad for so great an advancer of Vertue and Learning. But to trouble you with them, were yet to be so much the more importunate, whose conversation with him was so great, that whatsoever I may say of him, I shall not acquaint you with so much as your self know. Nor did the influence of your Patronage raise and animate only him, but there are so many other monuments of your great encouragements to learning, that it will be thought modesty in me not to mention all. But your excessive Benefactorship to the Library of S. *Johns* Colledge at *Cambridge* (whereof I have sometimes had the honour to be an unworthy member) I cannot passe over, as a thing, which will stand upon the file of memory, as long as learning shall find professors or children. And that which

increases

increases the glory of your munificence, is, that that Library may boast that it is furnished with the works of its owne sonnes, which being the greatest act of retribution and gratitude that may be, must be accordingly acknowledged by all that shall come after. But that which hath the most engaged and satisfied the *English* world, is, that your endeavours have displayed themselves in their clearest light, in that *one thing that is necessary*, that is to say, *Religion*, not only by being a constant asserter of her purity here in *England*, but in that, after more then *Ulyssean* Travels throughout most parts of *Europe*, you have returned to your former enjoyments of that chast *Penelope*, when others either out of weaknesse or surprise, are ensnared and besotted with the Tenets of other Countries, whereby they are both ingrateful and injurious to their own, by preferring the prudence and policy of another before hers. Religion certainly, if well improved, is the *Talent*, that felicifies the improver, if not, condemnes him. It is that universal *Patrimony*, which entitles us to be the sonnes of God, and by which we are adopted into the assured hope of eternal happinesse. It is the *Loadstone*

wherewith when our soules are once touched, they are directed to the right pole of the eternally beatifical vision, and without which, we must infallibly expect to split against the rocks and shelves of perdition. It is the consummation of heavens indulgence to Mankind, that which doth familiarize us, and makes good our Interest in the great being and cause of all things. It is the perfection of nature, since that whatsoever we know of the divinity by her comes only by the assistance and mediation of our sences, but the other furnishes us with a more evident assurance, (and that, in things, which can be neither *seen*, *heard*, nor *conceived*,) by the more particular providence of *Grace* and *Faith*, whereby he is pleased to *bow down the heavens*, and descend unto a familiar conversation with our very spirits.

But that which ought further to endear all men to Religion, is, that she only next to God may pretend *Ubiquity*, as being a thing written in such indelible characters in the hearts of all men, that even the most barbarous nations, and the greatest strangers to civility and policy have acknowledged some divine worship, though their pravity or want

of

of instruction, may have blinded them from the true, but yet that eclipse of the true God hath not been total, insomuch, as they have still retained a sense and veneration of Religion, so that to the best of their imaginations, they have created something like God to themselves. To make this yet more evident, we are to note, that most people, though they had not so clear apprehensions of the immortality of the soul, as we have, yet were they not only perswaded of the impossibility of its annihilation, but have also acknowledged rewards and punishments to be expected after this life.

To ascend yet a little higher, the divinity and preheminence of Religion is demonstrated, in that it exerciseth that Empire and Soveraignty over the mind of man, that no blandishments of the flesh, no temptations, no torments have been able to dispossesse it. It hath triumph'd in the midst of its persecutions, and by her sufferings hath conquered her persecutors. Her pleasing Ravishments can stifle for a time all sence of humanity, elude flames, and racks, and so arm the delicacy and tenderness of virgin-purity, as to overcome the hardiest Tyrants.

It

It is she that raises our soules to a holy boldnesse and intimacy in our addresses to heaven, being indeed rapt into the heavens of divine contemplation, by her extasies and illuminations. It was her inspiring communication, that elevated your pious soul, when you described the divine perfections of the incomparable THEOPHILA. These things can she do and greater, when there is but one grain of true *Faith*; but when she is defiled and adulterated with humane ceremonies and inventions, she is deformed, and looses all her grace and beauty. And among these hath she met with two most importunate pretenders, *Atheisme* and *Superstition*, the one strips her stark naked, the other meretriciously prostitutes her in the disguises of humane Inventions. And that she hath been thus evill entreated, in all places and times, this book gives but too great testimony, whether you look on the *narration* or this small appendix, treating for the most of what happened in High and Low Germany. I would not draw any excuse for our own gyrations of Religion here, from their madnesse; but rather condemn them as things that would have out-vy'd the extravagance of the former. But to

draw

draw any argument against Religion from either were impious; for if we did, we must in consequence, deny all, both particular and universal *providence* of Almighty God, we must deny the Scriptures, the heavenly Legacy of eternal salvation, we must deny *Heaven*, *Hell*, *Eternity*, may take away the *Cement* of all humane society, and expect to see the *order* and *beauty* of the *universe* hurried into *darkness* and *confusion*, since it ought not to out-last man, for whom it was created. Nay; but let us rather profesſe humanity, and make this uſe of the failings and extravagance of others in matters of Religion; To humble our ſelves to a relyance on that immenſe Being, who hath thought fit to plant Religion in the heart of man, to direct him in his voyage to eternal happineſſe, wherein that every man might take the right way, is the earneſt prayer of

Worthy SIR,

Your moſt devoted, and

moſt humble ſervant,

JO. DAVIES.

These Books are to be sold by *John Saywel* at his shop, at the Signe of the *Grey-Hound* in *Little-Britain*, *London*. viz.

THe History of the World, the second part, being a continuation of the famous History of Sir *Walter Raleigh* Knight, together with a Chronology, &c. by *A. R.* The true Copy whereof is distinguished by the *Grey-Hound* in the Frontispice, from any other whatsoever, though coloured by a pretended representation of the Authour in the Title page.

An exact collection of the choicest secrets in Physick & Chyrurgery (both *Chymick* and *Galenick*) by *Leonard Thiravant* Knight, Doctor *Edwards*, and others.

Speedy help for Rich and Poor, as to the Griping of the Guts, Cure of the Gout, &c. by *Hermannus Vanderheyden* an experienc'd Physitian.

Mr. *Charles Hoole's* Grammar in *Latine*, and *English* the shortest, orderliest, and plainest both for Master and Scholar, of any yet extant.

Also his *Terminationes & exempla declinationum & conjugationum*, and *Propria quæ maribus*, *Quæ Genus*, and *Ars in præsenti*, englished and explained, for the use of young Grammarians.

And there is now lately printed a new Primer, entituled, Mr. *Hoole's* Primer; more easie and delightsome for the learner then any yet extant, having 24. several representations of Persons, Beasts, Birds, &c. answering the several letters of the Alphabet in a copper plate, laying also the surest foundation for true spelling; the defect whereof (in the ordinary teaching) is so much complained of.

The practice of Quietnesse, by Bishop *Web*.

The View of all Religions and Church-Governments, with a discovery of Heresies, in all Ages and Places, &c. whereunto this *Apocalypsis* is usually adjoyned.

The

The Authours Preface,

TO THE

READER.

THE doctrine of the ANABAPTISTS, Courteous Reader, to give it thee in a single expression, is nothing but lying and deceit. Thou haply thinkest them a sort of people divinely inspired, and Prophets: Thou art deceived. They are false Prophets and false Teachers, as being a contagion, than which hell it self hath not vomited up a more dangerous since the beginning of the world. For I do not think it can be easily demonstrated, what other mischief could have reduced not only the Netherlands, but almost all Germany, into so great calamity and devastation. When I more narrowly look into the Heresy of these men, I confesse I am puzzel'd to find a name for the Monster, but what its aimes are, I may hap to gesse.

Its first part speaks a Lyon, its last a Dragon, the middle a pure chimera.

I call it a Monster, and I may adde the most monstrous that ever was, as having in it the Ingredients of all formerly condemned Sects. Which when I consider, me thinks all the ancient

one Hereticks, such as Nicholas Antiochenus, the Gnosticks, the Valentinians, Noetians, Sabellians, Patropassians, Parmenians, present themselves anew out of Hell to me. So that I can make no other judgement of THOMAS MUNTZER, that Author and Raiser of a most pernicious Sect, then that he hath erected the Standards of all former heresies. But that it may not be said, as in the Proverb, that Affrick always furnishes us with Nowelties, he also with his desperate disciples, hath sacrilegiously attempted to advance some altogether new and unheard of opinions, whereof who shall say that what is MADE is GOOD, must be very extravagant. One of these, have they resolved and decreed, that children till they come to age, are only Catechumeni, and ought not to be clad with the robe of holy Baptisme. One of these, have they declared a community of all things. One of these, teach to dishonour and discard Magistrates, who are the living Images of God, while in the mean time they themselves aspire to Soveraignty, and would be accounted Potentates, when they are indeed the wickedst among men; Dissemblers, Cheats, Hypocrites, Novators, or Advancers of Novelties, and the subtile generation of the old Viper Novatus, which said Novatus, if I dissent in the colours wherein the holy Father and Martyr Cyprian sets him forth, discreet men shall be my Judges, whether I have not hit the mark, and the same description most fully paints the greatest part of the Proselytes of Muntzer.

Munzer. *As concerning* Novatus (*lays the Ornament of his* Carthage, *lib. 11. Epist. 8.* to Cornelius *their Bishop of* Rome) We needed not any relations to be sent to us of him, since that from us you were to expect a more particular account of *Novatus*, a man that is a constant Advancer of novelties, of an insatiable avarice, furious in his rapines, blowne up with arrogancie and pride, even to astonishment; a man not admitting any good understanding with the Bishops: the end of his curiosity is to betray, of his flattery to surprise, his love is dogg'd by his infidelity, he is the fuell and fire-brand that heightens the combustions of sedition, and the hurrican and tempest which causes the shipwrack of Faith, an opposer of Tranquility, and an enemy to peace. *These were his thoughts of* Novatus, *which what wise man but will allow us to attribute to our* Novators? *Certainly, if* John *that* Botcher *of* Leiden, *the ulcer and deformity of that gallant City, were to be drawne in his own colours, we need borrow them no where else. You therefore, Orthodox Doctors, reduce those erroneous and miserably seduced men, which yet are so, into the way of Truth, Deliver them, I beseech you out of this phrensy, and omit no opportunities which may help to recover them out of this imaginary disease to which they are so accustomed.*

This

This shall be your reward, this is the prize you shall obtaine. Him that overcometh will I make a Pillar in the Temple of my God, and I will write upon him the name of my God, &c. *Revel* 3. 12.

1. THOMAS MUNTZER,

His OPINIONS, ACTIONS, and END.

THE CONTENTS.

Muntzers *Doctrine spreads, his aimes high, his affirmations destructive; He asserts* Anabaptisme, *rests not there, but growes worse and worse in his opinions and practises; his large promises to his party and the common people: he endeavours to set up himself, pretending to restore the Kingdom of Christ; being opposed by the* Landgrave, *his delusive Animation of his followers; their overthrow; his escape; he is found, but dissembles himself; is taken, but yet obstinate; the* Landgrave *convinceth him by Scripture; when being racked, he laugheth, afterward relenteth; his last words; is deservedly beheaded, and made an example.*

2. JOHN MATHIAS.

The Contents.

John Mathias *repaires to* Munster, *his fowre edicts, he becomes a malicious executioner of* Hubert Tunriling, *for consumelious expressions touching him; his own desperate end.*

3. JOHN BUCKHOLD, or JOHN of LEYDEN.

The Contents.

John Buckhold *his character, his disputing and contention with the Ecclesiasticks concerning Pædobaptisme; he succeeds* John Mathias, *he comforts the people with a pretended revelation; he makes* Bernard Knipperdoling *vice Consul,*

ful, to become common executioner, Buckhold *feigneth himself dumb, he assumes the Magistracy, he allowes* Polygamy, *he takes to himselfe three wives; he is made King, and appoints Officers under him; his sumptuous apparel; his Titles were King of Justice, King of the new* Jerusalem; *his throne, his Coin and motto thereon; The King, Queen, and Councell visit on the people at a Feast: with other digressions. The King endeavours to raise commotions abroad, unhaply prevented. He suspects his own safety; his large promises to his Captains, himself executes one of his wives, he feignes himself sick, and deludes the people with an expectation of deliverance; in the time of famine, forgets community, he is betrayed by his Confident, is brought prisoner before the Bishop, who checks him; his jesting answer and proposal; he is put to a Non-plus, is convinced of his offences; his deserved and severe execution.*

4. HERMANNUS SUTOR.

The Contents.

HErman *the* Cobler *professeth himself a Prophet, &c. he is noted for drunkennesse; The ceremonies he used in Anabaptisme,* Eppo *his Host discovers him and his followers to be cheats;* Hermans *wicked blasphemies, and his inconstancy in his opinions, his mothers temerity; his Sect convinced, and fall off from him; by one* Drewjis *of his Sect he is handled roughly;* Herman *is taken by* Charles *Lord of* Gelderland, *&c. and is brought prisoner to* Groeninghen; *where questioned in his torments, he hardened himself, and died miserably.*

5. THEODORUS SARTOR.

The Contents.

THeodor *the* Botcher *turnes Adamite, he affirmes strange things, his blasphemy in forgiving of sins, he burns*

his

his clothes, &c. and causeth his companions to do the like. He with the rabble go naked through Amsterdam, *in the dead of night, denouncing their woes, &c. and terrifie the people. They are taken and imprisoned by the Burghers, but continue* [illegible] *&c. May 5. 1535. they are put to death; some of their last words.*

6. DAVID GEORGE.

The Contents.

DAvid George, *the miracle of the Anabaptists.* At Basil *he pretends to have been banished his Country for the Gospels-sake; with his specious pretenses he gaines the freedom of the City for him and his. His Character. His Riches. He with his Sect exact three things. His Sonne in Law, doubting of his Religion, is by him questioned; and upon his refusall excommunicated. His wifes death. He had formerly voted himself immortal, yet* Aug. 2. 1556 *he dies, &c. His death troubled his disciples. His doctrine questioned by the Magistrates. eleven of the Sectaries secured.* XI. *Articles extracted out of the writings of* David George, *Some of the imprisoned Sectaries acknowledged* David George *to have been the cause of the tumults in the lower parts of* Germany, *but disowned his doctrine.*

Conditions whereupon the imprisoned are set at liberty: The Senate vote the doctrine of D. G. *impious, and declare him unworthy of Christian burial, and that his body and bookes should be burned, which was accordingly effected.*

7. MICHAEL SERVETUS.

The Contents.

SErvetus *his converse with* Mahumetans *and* Jewes. *He disguiseth his monstrous opinions with the Name of Christian Reformation. The place of his birth. At the 24. yeer of his age, he boasted himself the only* Teacher *and*

Seer of the world, He envyeighed against the Deity of Christ. Oecolampadius confutes his blasphemies, and causeth him to be thrust out of the Church of Basil. Servetus held but one person in the Godhead to be worshipped, &c. He held the holy Ghost to be Nature. His horrid blasphemy. He would reconcile the Turkish Alcoran to Christian Religion. He declares himself Prince of the Anabaptists. At Geneva, Calvin faithfully reproves Servetus, but he continues obstinate. Anno 1553. by the decrees of several Senates, He was burned.

8. ARRIUS.

THE CONTENTS.

Arrianisme its increase, Anno 323.

THe General Council at Nice, Anno 325. called as a Remedy against it, but without successe. The Arrians misinterpret that place, John 10. 30. concerning the Father and the Sonne. They acknowledged one onely God in a Judaical sense. They deny the Trinity. Arrius his wretched death. Anno 336.

9. MAHOMET.

The Contents.

MAhomet characterised. He made a laughing-stock of the Trinity. He agreed with Carpocrates, and other hereticks. He renewed Circumcision, and to indulge his disciples, he allowed them Polygamy, &c. His Iron Tomb at Mecca.

10. BALTHAZAR HUBMOR.

The Contents.

HUbmor a Patron of Anabaptisme. He damned usury. He brought in a worship to the Virgin Mary, &c. The Senate of Suring by a Councel reduced him. He renounced the head

heads of his former doctrine. Himself or Soul still alive. He is taken and imprisoned at Vienna *in* Austria. *He and his wife both burned.*

11. JOHN HUT.

The Contents.

JOhn Hut the prop and pillar of Anabaptisme. His credulity in dreams and visions. He is accounted a true Prophet by his Proselytes. At Merhern, *his Fraternity became as it were a Monastery.*

12. LODOWICK HETZER.

The Contents.

LOdowick Hetzer *a famous Heretick. He gaines Proselytes in* Austria *and* Switzerland. *Anno* 1527. *at a publick disputation* Oecolampadius *puts* Hetzers *emissaries to their shifts.* Hetzer *denied* Christ *to be co-essentiall with the Father. His farewell to his Disciples. He is put to death for Adultery.*

13. MELCHIOR HOFMAN.

The Contents.

HOfman *a Skinner, an Anabaptist; Anno* 1528, *seduced* 300. *men and women at* Embda *in* West-Friesland. *His followers accounted him a Prophet. At* Strasburg, *he challenged the Ministers to dispute, which was agreed upon* Jan. 11. 1532. *where being mildely dealt with, he is nevertheless obstinate. Other Prophets and Prophetesses deluded him. He deluded himself, and voluntarily pined himself to death.*

14. MELCHIOR RINCK.

The Contents.

MElchior Rinck, *an Anabaptist. He is accounted a notable interpreter of Dreams and Visions. His disciple* Thomas Seucker *is said to have cut off his brother* Leonard's *head, pretending for his warrant a Revelation to the Will of God.*

15. ADAM PASTOR.

The Contents.

ADam Pastor *a divider of Paedobaptisme. He revived the* Arrian *heresie. His foolish interpretation of that place,* Gen. 3. 15. *so often confuted.*

16. HENRY NICHOLAS.

The Contents.

HEnry Nicholas, *Father of the Family of Love. He is against Infant-Baptisme. His Devilish Logick.*

The End of the Contents.

THO-



Nimirùm, quæ sacras iterum Baptismatis undas
Muntzerus Styyjis millia tinxit aquis!

His OPINIONS, ACTIONS, and END.

THE CONTENTS.

Muntzers Doctrine spreads, his names sect. His reformation destructive. Affects Revelations. His own thirst, his armies. Wrests and marks to his opinions and practices. His last sermon, to his army, and his enemies people. His counsel to set up himself, pretend-

ing to restore the Kingdome of Christ; being opposed by the Landgrave, his dehusive animation of his followers, their overthrow; his escape; he is found, but dissembles himself; is taken, but yet obstinate; the Landgrave convinceth him by Scripture, when being racked, he laugheth, afterward retracteth his last words; is deservedly beheaded, and made an example.

ANNO 1521. 1525.

ABout the year of our Redemption, M. D. XXI. and M. D. XXII. there rise up in *Saxony* near the River *Salve*, a most insolent Sect of certain *Enthusiasts*, among whom *Nicholas Storchius* was no ordinary person. These presumptuously boasting that their *Dreams*, *Visions*, and *Revelations*, were inspired into them from heaven, had shly scattered it among other seditious persons of the same kidney; *That the world was to be reformed by their means*, which done, *and the wicked utterly cut off from the face of the earth, it should be governed by Justice it self.* All that gave not up their names, and embraced their Sect, they branded with the name of *ungodly*. Out of this Sodomitical lake sprung *THOMAS MUNTZER*, one that boasted that he had had communication with God. This mans doctrine incredibly spred, as being in the first place levell'd at the holy Doctors of the *reformed Religion*; And from thence discharged at the *Magistrates* themselves; for the Christian flock being once deprived of these two constitutions of men, there were nothing to hinder the greedy wolves to break out into all rapine and oppression. And this is the reason why the *wolves*, that is to say, the *false Teachers*, have ever most violently opposed the *Ministry* and the *Magistracy*, in hopes, if possible, to draw these from the care and charge of their flocks, or at least to bring them into contempt with their sheep, which by that meanes should stray into their parties. This *Muntzer* did both by his teachings and writings publickly affirm; that the *Preachery of that time that contributed their endeavours to the advancement of the Gospel, were not sent by God, but were*

Hereticks their usual pretence.

Muntzer a quick Scholler in a bad sense.

His doctrine spreads.

His aimes high.

The end that heretitks propound to themselves, in opposing the Ministry and Magistracy.

His affirmations destructive.

mer

meer Scribes, and impertinent Interpreters of the Scriptures; That the Scriptures and the written word, were not the pure word of God, but only a bare Testimony of the true word; that the true reall word was something that were intrinsecall and heavenly, and immediately proceeding out of the mouth of God, and consequently to be learned intrinsecally, and not out of the Scriptures, or by any humane suggestion. With the same breath he brought Baptisme into contempt, most inconvincibly affirming that there was no warrant from God for Pedobaptisme; or baptisme of children, and that they ought to be baptized after a spirituall and more excellent dispensation. He further endeavoured to teach that Christs satisfaction for us was unnecessary, whatever honest and weak understanding men could urge to the contrary; That matrimony in the unfaithful and incontinent, was a pollution, meretricious and diabolical; That God discovered his will by dreames (whenever it was that he was nightly infatuated with them) holding that those were (as it were) communicated by the holy Ghost. Hereupon was he acknowledged by his followers for some heavenly and spiritual Prophet, and it was believed that he was thus taught by the spirit of God, without any humane assistance. This doctrine did he disperse throughout all Germany by printed books and Epistles, which the under-brain'd disciples of his seditious sect were soon fu'd with, read, approved, and propagated. The same man in the yeares M.D.XXIII. and M.D.XXIV. taught at Alsted which is a City in Saxony, neer Thuringia: and when not only the Ministers, but also the Magistrates lay under the lash of his calumny, insomuch that his Sermons were stuff'd with most seditious and bitter invectives against them, and pretending to groan for the return of lost liberty, and for the insufferable pressures of the people under Tyranny, he complained of it as a great grievance, that their wealth and estates were the prey of the Magistrate, and therefore would perswade them that a remedy was timely to be applied to these things. Being for this doctrine dispatched out of Alsted, he comes to Nurimberg, and thence without discontinuing his journey into Basil, and thence into Switzerland; from whence at length he came to Crea-

Anabaptists their leading principle.

Seldom rest there, but grow worse and worse.

Sectaries like tinder, are soon on fire.

An usual pretence to raise seditions.

Heretiks rest.

vile, where in a certain town called *Griessen*, he continued some weeks. In the mean time he was more busie then ever, and that especially in the County of *Stulingi*, where he found so much of his contagious seed among his factious disciples, as afterwards thrived to an extraordinary harvest. At the same time he publickly scattered abroad his doctrine of *Baptisme*, and the word of God, in such sort as we have touched before. Departing out of this country, and wandring up and down *Misnia* in the country of *During*, he writ letters to some of the most confident to his Religion; by whose countenance and assistance factious spirits were sometimes more and more exasperated against the Magistrate. Some shall time before the country people took up arms, he sent up and and down certain Rejoles by Bielitzgen, wherein were divers things, and among the rest was represented the greatness of those warlike instruments which were cast at *Mulhausen* upon occasion of this sedition, so to encourage and enflame the fiery followers of his faction. For having stayed two moneths at *Griessen*, and that he thought he could not so much advance his designes of he returned into *Saxony*, because his affaires prospered not according to his desires in those places, he returns back to the people of *During* and *Mulhausen*. But before he was arrived thither, LUTHER had by letters forewarned the reverend Senate of *Mulhausen* concerning him, that they should beware of him as of a destroying wolfe, and further to be esteemed then Serpents, or whatever Mankind beasts are more pernicious to, for that both at *Swickaw*, and not long before at *Alsted*, he was accounted a tree sufficiently evill and corrupt, which bore no other fruit but Tumult and inevitable destruction: and one, who, no more then his Comrades, could ever be brought to shake any defence of their opinions; among which was, *That they all were Gods elect, and that all the children of their Religion were to be called the children of God, and that all others were ungodly, and designed to damnation.* And divers other things to the same purpose were contained in the aforesaid letter, which was dated from *Wittemberg*, on Sunday, being the day of the Assumption *of Mary*, in the year M.D.XXIV. Muntzer in the mean

Luther *adviseth the Senate to beware of* Muntzer, *and his opinions.*

mean time with words plausibly forced, drew away the minds of all he could to favour his party, and by promising mountains of gold to the common people, to the end they should cry him up with the general acclamations of being a true Prophet, it came to passe that a very great confluxe of the dregs of the people repaired to him from *Mulhusium* and other places; nay, by his subtilty and the authority he had gotten, he perverted the very Magistrate of *Mulhusium*, and made him a new abettor of his opinion. And this was the first original of the mischief, and thence divers other *Hydra's* of seditions like so many excrescencies took a sudden growth from this. For all men's goods became common, and he taught that no man had any propriety in what he enjoyed. To which he added, that it was revealed to him from God, that *the Empire and Principalities of this world were to be extirpated, and that the sword of Gideon was put into his hands to be employed against all Tyrants, for the assertion of true liberty, and the restauration of the Kingdom of Christ*: and at this time he gave orders for the preparing of certain warlike engines. While he was wholly taken up about these things, that is, in the following year MDXXV. the country people throughout *Swedland* and *Franconia*, and divers other places, rise up against their Magistrates, forced away a great part of the Nobility, plundered Towns and Castles, to be short, made an absolute devastation by fire and sword. The *Landgrave Henry* being moved at these things raises a warre, and fought the country people, the first time near *Frankenhusum*, the fourteenth day of *May*, which done, he prepared himself for a second fight to be fought the next day, which *Muntzer* having intelligence of, said by way of animation to his followers, What are those Cannon-bullets? I will receive them in my gloves, and they shall not hurt me, whereby the country people being encouraged, were the next day beaten by the *Landgrave*, five thousand slain, and three hundred taken, who had all their heads cut off; so that, while they were ambitious of *Liberty*, they lost even the liberty of *life* it selfe. And herein was the ancient Proverb verified, Warre is most delightful to those that had never experienced it. The

Muntzers large promises to his party, and the common people.

Magistrates seduced, most common.

Muntzer endeavours to set up himself, pretending to restore the Kingdom of Christ.

An ill president soon followed.

The Landgrave raiseth a war, and fighteth Muntzer and his party.

Muntzers delusive animation of his followers.

Their overthrow.

discreeter part of the countrey people, having laid down their armes, put their hands to the golden plough, to hold which they had been designed, rather than to manage Lances and Pole-axes. *Muntzer* escapes to *Frankenhusium*, and hid himself in a house near the Gate, where a certain Nobleman had taken up his quarters. This mans servant going up into the upper roomes of the house to see how they were accommodated, findes one lying upon a bed, of whom he enquired, whether he were of those who had escaped the fight, which he denied, averring that he had lain some time sick of a fever; whereupon looking about, he perceives a little bag lying carelessely near the bed side; he opens it & finds letters from *Albert* Count of *Mansfield*, wherein he deborted *Muntzer* from his wicked purpose, and from promoting the tumult already raised. Having read them, he asked him whether they were directed to him, who denying, he threatens to kil him; whereupon he cried quarter, and confessed himself to be *Muntzer*. He is taken, and brought before *George* Duke of *Saxony* and the *Landgrave*, whereupon they having made him confesse that he was the cause of the popular insurrection, and sedition; he answered that he had done but his duty, and that the *Magistrates who were opposers of his Evangelical doctrine, were by such means to be chastised*. To which the *Landgrave* made answer, and proved it by several testimonies of Scripture, that all honour is to be given to the *Magistrate*; and that all tumult raised in order to a mans particular revenge, was by God forbidden *Christians*. Here *Muntzer* being convinced, held his peace. Being laid upon the rack, while he cried out aloud and wept, the Duke of *Saxony* spoke to him to this purpose; Now thou art punished, *Muntzer*, consider with thy self by what unspeakable wayes thou hast seduced and brought so many to destruction! whereat *Muntzer* broke out into a great laughter, saying, This is the judgment of the countrey people. But when being brought to his death, he was thrust into a close prison, 'tis wonderful how faint-hearted he was, and stood extreamly troubled in mind, not being able to give any account of his *Faith*, but as the Duke of *Saxony* pronounced before him, and which he told him, he was to make a confes-

Muntzers escape.

Is found out, but dissembles himself.

Muntzer taken, yet obstinate.

The Landgrave convinceth him by Scripture.

Muntzer when racked, laugheth, but afterward relenteth.

sion

sion of before God: Being surrounded with souldiers, he openly acknowledged his wickednesse, and withall addressed these words to the Princes that were present; shew mercy and compassion, ye Princes, lest hereafter, you incurre by my example the punishments I now suffer; Read and attentively consider the holy Books of the Kings. Having said this, his head was struck off, and fastened to a stake, for a monument and example to others.

His last words.

Is deservedly beheaded.





Primus hic è Batavis Muntzeri dogma sequutus
Turbavit mitis Westphala regna modis.

THE CONTENTS.

JOHN MATHIAS repaires to Munster, his severe edicts, he becomes a malicious executioner of Hubert Trutling, for contumelious expressions touching him, his own desperate end.

IN the yeare of our Lord God. M. D. XXXII, at Munster (which is the Metropolis of Westphalia) a certain Priest called Bernardus Rottmanus under the colour of preaching the Gospel of Christ, which being done with great fervency, certaine Anabaptists were sent to Munster, a place in Westfalia, whose habitation was not long among them (save much of learning and good conversation, who should be helpfull to the propagation of the Gospell. From Munster were there some dispatched, who arriving at Munster, to conceal the principall heads of Christian Religion into thirty nine Articles, which they proposed to the Magistrates, being ready, (as they pretended) to maintain and prove the said heads, by places of the holy Scriptures, which was offered. The Religious, and (as they are called) the Spirituall who were possessed of the chiefest Church, could by no means digest this, so that departing the City, they exiled much expence to the Citizens. Upon this weighty businesse, the Magistrates and Citizens fell to long and prudent consultations. At length there was a certain agreement, upon these conditions, viz. that all injuries committed in those Tumults should be pardoned, and that the Gospel should be freely preached in six Parish Churches, and that the Church of our Lord only should be absolutely reserved to them. These conditions were readily subscribed to by both sides, and that upon all things had alwayes in peace. But this peace was not long undisturbed by the Devill (that inveterate irreconcilable enemy of peace and vertue) and therefore by stirring up Munster where he had done as other places, that is, by raising up out of the jawes of Hell, the seditious and pestiferous Anabaptists, those impetuous disturbers and ever-pickers of the Gospel, his designe was not only to discourage the good and godly, but withall, shamefully to destroy the Gospel it self. For in the same yeare there rise up at Harlem a Baker called John Mathias, a man overly unlearned, yet crafty and boldly eloquent. This man being exceedingly lecherous, neglected and slighted his own wife, who being somewhat well stricken in yeares, was so much the lesse fit for the exercise of Venus. Being therefore ever bent and over-

ANNO 1532.

Pretenders to Religion, prove usually the disturbers thereof.

The devill an enemy of peace.

John Mathias a Baker at Harlem.

His lechery notorious.

in

in love with a certain *Virago* who was an Alehouse-keepers daughter, he could not resolve of any way more advantageous to seduce, then by an *Angelical carriage*, and a counterfeit *sanctity*. He made frequent visits to her, and entertaining her with his visions and revelations, he thereby drew her to his opinion, and conveighed her into a secret place in *Amsterdam*, where he profest himself a Doctor and a Preacher, affirming that God had revealed certain secrets unto him, not yet revealed to others, and that he was *Enoch* the second high Priest of God. Upon some he *laid hands*, and sent them two by two as *Apostles* and messengers of *Christ*, dispatching to *Munster* one *Gerard* a Bookseller, and *John Buckhold* the butcher of *Leyden*, others into other places. These emissary messengers of Christ, or rather of Satan, boyled over with their various opinions, held marriages of no account, and dreamed divers other things. Some taught by parables, and their own illusive dreams; others, acknowledged not him a *Brother* who defiled his Baptisme with sinnes; others preferred the *Baptisme* of *John* before that of *Christ*; others taught that all Magistrates, and whoever were unsatisfied with their Religion, ought to be destroyed root and branch; some would acknowledge nothing but their own visions and prophecies; others that all the Prophets and Teachers that were departed this life, should shortly rise again, and should reign with Christ upon earth a thousand years, and should receive a hundred fold for what ever they had left behind them. Some of these men affirmed that they had communication with God, some with Angels; but the more discreet and wiser sort of men conceived that their conferences had been with the devill. Hereupon the great Prophet *John Mathias* (upon whose account his most vain Apostles already proclaimed a Peace) perceiving an occasion by this means of domineering in this world, consecrated in his stead his disciple *James Campensis*, a Sawyer, Bishop at *Amsterdam*, committing unto his charge the people, to be seduced with the same zeal, as he had begun. These things being thus fairly carried, he repaired to *Munster* to his Apostle and Ambassadour *John Buckhold*, whom he made Governour of the City, who presently published

At Amsterdam he professeth himself a Doctor and a Preacher.

A murtherous opinion.

John Mathias repaires to Munster.

these

these severe edicts, *That every man should bring his gold and silver, and whatever were of greater importance, into the common heap; and that no man should detain any thing at his house, for the receiving of which things so collected, a place was appointed.* Though the people were not a little astonished at the rigour and severity of the edict, yet did they submit thereto. Moreover he forbad the reading of all books but the *Bible*, all which than they ought to be burnt, the divine sentence laid by him, as witnesse, commanded. *His severe edicts.*

At this very time a certain Tradesman, whose name was *Hubert Trutling*, had scattered some contumelious expressions concerning this great Prophet; whereat he being immoderately incensed, even to the losse of all compassion, caused the foresaid *Trutling* to be brought into the Market place, where he is accused and sentenced. Whereupon he himself laying his violent hands upon this innocent man, layes him along upon the ground; in that posture he runs him through with a spear; but finding by the palpitation, that there was some remainder of life, he made him be conveighed thence, and, taking a souldier from one that stood by, which was charged, killed him, intimating that he was commanded by God, that is to say, his own, (who was a murtherer from the beginning) to do what he had done. This noble exploit performed, he took a long lance in his hand, and hastily ran about the City, crying out that he was commanded by God the Father to put to flight the enemy, which at that time had closely besieged *Munster*. Having taken the said weapon, and running like a mad man upon the enemy, he himself was run through by a souldier of *Missna*. *He becomes a malicious executioner of Hubert Trutling, for not siding with him.* *His desperate end.*

JOHN



Agrestisque nefas magnum et memorabile Regem
Sommat, abjecta sorsitæ sceptra gerens.

THE CONTENTS.

JOHN BUCKHOLD *his character, his disputing and contention with the Ecclesiasticks concerning Pædobaptisme; he succeeds* John Mathias, *he comforts the people with a pretended revelation; he makes* Bernard Knipperdoling *of a Consul, to become common executioner,*

dreamt in her. Buckhold feigneth himself drunk, he affecteth the Magistracy, he allowes Polygamy, he takes to himself three wives, he is made King, and exercises Offices under them; his Sumptuous apparel, his Titles were King of Justice, King of the new Jerusalem: his Throne, his Sword and Scepter thereon; This King, Queen, and Counsellors are to the people as a Stage, whilst to her Agreeable. The King endeavours to raise commotions, which is happily prevented. He forsakes his own Subjects, his large promises to his Confederates, himself executes one of his wives, he frights him self sick, and deludes the people with an expectation of deliverance, in the time of Famine, forgets Government, he is betrayed by his confident, is brought prisoner before the Bishop, endures strickt torture, yet persisteth to own the Truth, endures as a Man, but is overcome of his Passions, his despair and future execution.

JOHN BUCKHOLD was a Native of Leyden, a crafty fellow, eloquent, very perfect in the Scripture, subtile, insidious, active, industrious, Flattering, a dissembler of holiness, lascivious, and almost leprous in his Life. This man being sent by John Mathias to Munster was a perpetual thorn in the sides of the Ecclesiasticks, craftily stirring them about the businesse of Rebaptisme, in which employment he spent nine whole months, and most commonly making his party good with them, both as to disputation and in vigorous contention, while in the mean time he secretly spread and fostered the doctrine of Anabaptisme, as much as lay in his power. About this time a certain unknown Preacher of the word of God, one Henricus Rhyperda of Moers came to Munster, who supplying the place of Rotmannus in preaching, seduced him, and tainted him with Anabaptisme, and in also publickly condemnatized Rebaptisme. This gave occasion of raising altitudes among the people; they who before stood only secretly infected by John Buckhold, discover their tenets openly to the world, and lay aside all disguise of their interpretations, in such sorts as the Clergy, they have their frequent meetings, in divers houses, but all in the night time, whereby the Magistrate being disturbed, and offended,

John Buckhold his character.

His disputing and contention with the Ecclesiasticks concerning Rebaptisme.

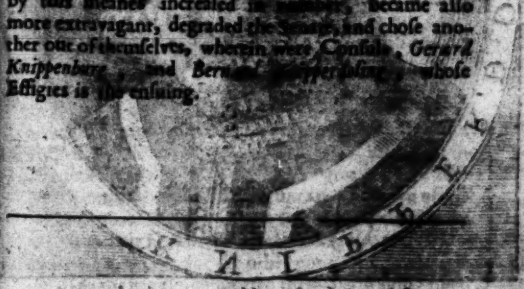
Conventicles usually the nurseries of Tumults.

offended, prohibited their Conventicles, and some they banished; But they weigh not this any thing, and being sent out at one gate, they came in at another, and lay concealed among those that were the favourers of their Sect. Hereupon the Senate caused all the *Ecclesiasticks* to assemble at the Palace, to dispute the businesse of *Pædobaptisme*. In this Assembly, *Rotmannus* stood stoutly and nule for the *Anabaptists*; but those of the Reformation fully refuted their errors, as the publick acts concerning that businesse do abundantly testifie. At this very time the Ministers of the Church of *Argentoratum* signed and set out an account of their Faith in a printed Book. Hereupon the Senate of *Munster* by a publick edict banished the *Anabaptists* out of the City; which edict, they, persisting in contention, opposed, being now arrived to that rashnesse and impudence, that they thrust a reformed Preacher, one *Peter Werthemius* out of the Church. Yea, some of them rioting about the City, (whereof the Ringleader was *Henry Rollius*) cryed out as they went, *Repent and be rebaptized, otherwise will the heavy wrath of God fall upon you!* These things hapned about the end of the year M.D.XXXIII. and the beginning of M. D. XXXIV. Some honesthearted and harmlesse men, partly out of an apprehension of divine wrath (as they made them beleive) partly for fear of men, suffered themselves to be washed in the liver of *Anabaptisme*. For, the *Anabaptists* leaving their dennes, broke into the City without any controll, and with an unanimous violence assaulting the Market place, they soon possessed themselves of the Palace and the Magazine, sentencing with loud conclamations and such as required a greater voyce then that of *Stentor*, that all were to be destroyed as so many Heathens and Reprobates, that did not embrace Anabaptisme. In this tumult, a certain young man of *Burchstenford* was killed. This gave occasion both to the *Papists*, and to those of the *Reformation* to provide for their safety. The chiefest Patrons of the Anabaptistical Heresy were, *Bernard Rothman*, *John Buckhold*, *Bernard Knipperdoling*, *Gerard Knippenburch*, *Bernard Krechting*, &c. These two parties having skirmished with as great eagernesse and animosity as greatest Zealots exasperated one against another,

ANNO 1533. &c.

Anabaptists their bold attempt.

another, for some dayes, there followed a Truce, whereby it was agreed that every one should quietly enjoy, and persever in his own Religion. However the Surges of Anabaptisme were not yet laid, till they had entered into a conspiracy to drive those of the Reformation out of the City. The most eminent of the Conclave writ to the Anabaptists of the Cities adjoyning, viz. to these of *Warnes*, *Coesvelt*, *Smit*, *Warendorp*, and *Osenburg*, that leaving all things behind them, they should repair with all speed to *Munster*, promising they should have ten-fold what ever they left. Being enticed by these propositions, husbands and wives leaving all behinde them, came in swarmes to *Munster*. A great number of the more religious Inhabitants looking on that strange rabble as an insufferable grievance to their City, left it to the disposal of the Anabaptists, who being by this meanes increased in number, became also more extravagant, degraded the Senate, and chose another out of themselves, wherein were Consuls, *Gerard Knippenburg*, and *Bernard Rottmanius*, whose Effigies is the ensuing.





Quo non fultus abit? quid non Rex impius audet?
Carnifex hinc fuit, qui modo Consul erat.

Anabaptists where Masters, most insolent.

BEing now become Lords and Masters, they in the first place seized on *Maurice* Church, and burnt it, and the houses all about it; thence falling forcibly upon other holy places and Monasteries, they carried away Gold, Silver, Ornaments and Utensils, and whatsoever else was of any consequence. Upon the fourth day after these rapines, trudging up and down the streets and high-ways, they with a horrible howling, urged, *Repent*,

ent, *Repent!* to which they added, *Depart, depart, be gone ye wicked, otherwise woe be to you!* This done, they immediately were armed in multitudes, and with unspeakable barbarity and cruelty, turned out their miserable fellow-citizens, as enemies to their Religion, out of their houses and possessions, and thrust them out of the City without any consideration of age or sexe, so that many women with child had this misfortune befounded with that of dangerous abortions. The *Anabaptists* presently by what right they please, come to themselves the possessions of the banished; so that the honest and godly party being cast out of the City, fell into the hands of the souldiers, who had block'd up the City and all the avenues, as among enemies, by whom some were taken, others unmercifully killed; at which cruelty the other honester part of citizens being discouraged, and seeing that guilty and not guilty fared alike, would not stirre a foot out of the City; which being closely besieged by the Bishops Army, all places were filled with bloodyfights, rapes. Now do the mad men of *Munster*, and such as no Hellebore can have any effect on, grow insufferably insolent, and above all, that great Prophet *John Mathias*, of whom we have spoken before: But that sally of his out of the City, those of *Munster* looked on as a great open of their destruction, & thought that the unexpected death of that most holy man did signify, that some great calamity did hang over their heads. But *John Buckhold* must be his successor, a lid fit for the other pot; who addressing himself to the people, comforted them, perswading them that they ought not to mourn for that unlooked for miscarriage of the Prophet, for that it had long before been revealed to him, and withall, that he should marry his widow. Upon *Easter* Eve they fell upon all the Churches and places of devotion about the City, and pulled down all the brasic works. Some few dayes after, *Bernard Knipperdoling* propheſied that all the chiefest men ought to be disqualified and degraded, and that the poor and the humble were to be exalted. He also declared, that it was the command of the divine Oracle, that all Churches should be depolished, which indeed was sufficiently performed. The very same day *John Buckhold*

John Buckhold successor of John Mathias.

He comforts the people with a pretended revelation.

He makes Knipperdoling common executioner.

Buckhold putting into the hands of *Bernhard Knipperdoling*, the Executioners sword, consecrated on him withall his employment, and that according to Gods command; so that he who had discharged the office of a Counsul, was now to execute that most dishonourable employment of a common executioner. This most excellent condition he cheerfully accepted. By this time had the City been besieged some months by the Bishops forces, when resolving to storm it, they lost both Gentlemen, Commission Officers & others, to the number of about four thousand, upon which they quited all hope of taking it by force. Some few dayes after *Whitsuntide*, the City being notwithstanding the dissuasion of that assault still besieged, was wholly taken up to rest and imaginary dreams, wherein there were spent three whole dayes; which done, *THE ANABAPTIST* being awaken, acted the part of *Zacharias*, *John Baptist*'s father; for pretending to be dumb, he desired to have a Table-book; wherein he wrote down the names of twelve men, who should be as it were the twelve Elders of *Israel*, and should administer all things at *Munster*, as if it were the *New Jerusalem*, and this he affirmed that he was commanded to do from heaven. By this brokery did this crafty knave chalk out his way to that soveraign dignity whereof he was so ambitious. But in the mean time, consider by what a strange stitch this excellently wicked *Butcher* did utterly disrepute that Magistrate whom God had ordained, and by the assistance of most illusive dreams & his own excellency of playing the impostor, he possessed himself of that dignity. A while after our *Prophet* advanced certain conclusions touching the allowance of *Polygamy*, wherein the Ecclesiasticks made some opposition, but afterwards were contente to sit still. So that not long after the *Prophet* at one bout took to him three wives, whereof the most eminent was the widow of the deceased Prophet *Jo. Matthias*, and whom he afterwards dignified with the title of Queen. This example of King-ship, some other knaves like himself did without any difficulty admit, but divers of the more godly citizens, looking on this thing with the greatest indignation that might be, repairing to the Market place laid hands on the Prophet *Knipperdoling*, who beconsuming the people to take up arms, they set upon those

About 4000. men lost at the siege of Munster.

Buckhold *feigneth himself dumb.*

He assumes the Magistracy.

He allowes Polygamy.

He takes to himself three wives.

A bad example soon followed.

Godly and loyal citizens hate usurpation.

citizens

citizens in the palace, and having taken them, they delivered the Prophet and the Ecclesiasticks out of their hands. Nine and forty of the said citizens were after a most barbarous manner put to death. Hereupon the Prophet cried out, that all those who should do any violence to those enemies of God, should do God a very high peice of service, whence it came to passe, that some were torn in peices with Hooks, and not a few killed by *Knipperdolling* himself. Upon the four and twentieth of *June*, which is the day of the Nativity of *John Baptist*, in the year one thousand five hundred thirty four, at *Munster* or rather *Monster*, (for so may that place be called from the *monstrous* and portentous pullulation of *Anabaptists*) there sprung from Hell another new Prophet, one *John Tuyssenschreuer*, a Goldsmith of *Warendorp*. The people being generally summoned to the Market place, this man acquainted them, that the most holy Prophet *John Buckhold* of *Leiden* was to be exalted to Kingly Dignity, and that he should inherit the eternal seat of his Father *David*, and should possesse it with farre greater Majesty. Having prophecied these things, *Buckhold* kneeling down confirmed all, saying, that so much had been revealed to him from God the Father ten dayes before, though it was against his inclination to undertake the difficulties of Government. The common people being astonished at this extravagant piece of villany, tore their hair as they were, yet however some might smell out the cheat, fear was able to stifle all muttering. For this Beast fatten'd for destruction, having been very successful in some encounters, had now assum'd what Authority he pleased. Behold, he that at *Leiden* was but a *Botcher*, is made King at *Munster*, *John Buckhold* is invested with all the *Regalia* of Supreme Authority. Having hereupon immediately degraded the twelve Counsellours of State, according to the wonted manner, he constitutes a Vicerroy, a Controller of his houshold, four *Huissers* or common Cryers, a Noble man, a Chancellour, Cup-bearers, Carvers, and Tasters, and Master-builders, and disposed of all other offices, as Princes use to do. The Kingly robes were some made of watred stuffes, some made of silk, some of pure silk, some scarlet, some made more sumptuous

Loyalty not always successfull.

Heretick's, their cruelty.

ANNO 1534.

John Tuyssenschreuer *an upstart, and abettor of* John Buckhold.

Iohn Beckhold *confirms his delusive prophecies.*

He is made King.

He appoints officers under him.

His sumptuous apparel.

with the Gold of the Ornaments which the sacriledge had furnished him with, so that it can hardly be expressed, how artificially, how gallantly, how indeed Emperor-like they were interwoven, being embroyder'd with gold, edg'd, scollop'd, and dispos'd into divers colours. His spurs were gilt with gold, and he had two Crownes of solid gold, and a golden scabbard. The King walking in these ornaments, two young men in a Courtly and magnificent habit, one of each side of him accompanied him, whereof one carried a naked sword, the handle whereof glisten'd with gold and precious stones; the other held up the *holy Bible*, together with a golden Crown shining with most excellent pearls. A certain jewel dazeling the beholders with the bright sparkling of a Diamond, and whereat was hanged a golden apple (to represent as it were the world) wounded through with two swords a cross, hang'd at his neck. His Scepter was set forth with three golden incirculations. His Nobles, who were eight and twenty in number, clad in green and ashie coloured garments, and having on white Turbants, accompani'd him. The Kings title was, *THE KING OF JUSTICE, THE KING OF THE NEW JERUSALEM.* In the Market place there was erected a Throne for him of three steps high, which, when the King sate in it, was adorned with ornaments of more then *Attalick* sumptuousnesse. Some money he caused to be coin'd, whereon was this Latin Inscription, *VERBUM CARO FACTUM QUOD HABITAT IN NOBIS*, that is, *The word made flesh, which dwelleth in us.* The City being all this while besieg'd, the Prophets and the Doctors published the book call'd *THE RESTITUTIONS*, wherein they endeavoured to defend that *monstrous* (I would say *Munstrous*) and seditious tumult, and all those almost infinite inconveniences that were consequent to it: but to prevent that poysonous Hydra, a Gospel antidote was prescrib'd. In the moneth of *August*, about *S. Bartholomew*'s day, *John Tuysentschreuer* went sounding a Trumpet through all the streets, thereby inviting all to the Lords Palace, where there being a sumptuous feast prepared, he magnificently entertained all that came. The King himself,

His Titles were King of Justice, King of the new Jerusalem.

His Throne.

His Coin and Motto thereon.

The King, Queen, and Courtiers wait on the people at a Feast.

self, the Queen, and all the Courtiers waited on them. At the last course he gave to every one a loaf of unleavened bread, saying, *Take, eat, and celebrate the Lords death*; which done, the Queen in like manner carried about the *Cup*, by which ceremony, the Supper of the Lord, or rather that Scean of pleasure, wantonness, and temerity, was certainly very frolickly celebrated. Hunger being banished farre enough by this feast, the Prophet *Tzyssentschreuer* goes up to preach, requiring of them obedience and complyance with the word of God, whereunto, (with one head and as with one eye) they unanimously consented. This obtained; he acquaints them, that it was revealed from the heavenly Father, that eight and twenty Ecclesiasticks should depart out of this City, that should preach our doctrine throughout the world, whose names he recommended, and designed the way they were to take their journey, that is to say, six for *Osenburg*, as many for *Warendorp*, eight for *Swyft*, (for which quarter he himself was one) and the rest for *Coesveld*. These exercises performed, the King went to Supper, and at the second watch of the night caused the forementioned Apostles to take their journey, giving unto each of them a *peece of gold*, with this charge, that neglecting their own safety, they should deposit it for a note and testimony of consequent condemnation wherever they bestowed it. They went their wayes, and never returned again, all having (except one who escaped the Gallows) met with punishments correspondent to their sedition. For, being entred the fore-recommended Cities, they in a direful manner howl'd out their, *Repent, repent, the axe is laid to the root of the Tree; if you repent not and be rebaptized, woe be to you, ye are undone.* But the several Senates of the said Cities caused them to be apprehended, and brought before them to give an account of themselves; who answered, That *they were divine Preachers of the Gospel, called and sent by God, and that all those who would receive their doctrine must be baptized, and that all things were to be made commons but to those that should neglect these things, they were to leave the golden coin of eternal damnation.* Nay further, That the Gospel *had not been preached as it should have been, since the times of Christ*

A mock Sacrament.

A seditious Sermon.

Sedition goes not always unpunished.

Anabaptists of a levelling principle.

and the Apostles, but that there were two Prophets, the Progeny of truth it self, sent down as it were from Heaven, viz. *John* of *Leyden*, and *David George* born at *Delph* in the Low-countries; that there were many false Prophets, that is to say, the *Pope* of *Rome*, and *Martin Luther* of *Wittemberg*, who was worse then the *Pope*. Being taken and cast into Irons, they were asked, by what Right or privileege they had thrust out of the City so many godly people, together with their wives and children, not granting them any toleration for their Religion, and had disinherited them of all they had? To which they replyed, *That the time was now drawing nigh, wherein the meek and the humble should inherit the earth, and that they followed the example of the Israelites, who with Gods approbation took away from the Egyptians their jewels and ear-rings.* Moreover, they boasted that *Munster* was well furnished with provisions, ammunition, and all things requisite to warre, and that the King did daily expect great recruits out of *Holland*, *Zealand* and other places, by the means and assistance whereof, he should bring the whole world under subjection: & all wicked & refractory Princes being subdued, should establish the peaceful reign of Justice. About the same time another Prophet fell down from heaven, one *Henry Hilverse*, a notable knave. This man acquainted the King that it was revealed to him from heaven, that God was pleased to bestow on him three most rich Cities, *Amsterdam*, *Daventry*, & *Wesell*, near *Lippa*. Upon this Divine message, he advises with his Counsellours, whom he were best to send thither to baptise them with his baptisme. In the first place he sends *John Campensis* to *Amsterdam*, to be the chiefest man in that City, to whom he assigned for companion and co-Apostle *John Mathias* of *Meselburg*. These being sent into *Holland*, issuing out of their holes, kept themselves among those of their own tribe, and infected most Cities with the mortal infection of their doctrines. For at *Leyden*, about *January* in the year following, viz. one thousand five hundred thirty and five, very many by the persuasion of *Anabaptisme*, and by the means of its contagious Conventicles, were baptized into the baptisme of death. About the end of the year one thousand five hundred

Anabaptists in the Devill, pretend Scripture for their base actions.

They aime at universall Monarchy.

ANNO 1535.

hundred thirty and five, this *Kingly Butcher* came into *Friseland* a most subtile fellow, and one very well experienced in warlike affaires, whom he furnished with very great summes of money which had been raised out of the Sacrileges, wherewith he should raise Souldiers in *Zeland*, and should raise the close siege which was then before the City. He being departed, managed his affaires very secretly with the assistance of those of his way, and at length, upon the last of *March* one thousand five hundred thirty and five, having gotten together some hundreds of Souldiers he set upon the Monastery, which also was called old *Munster*, drove away the Monks, and having plundered all, he there pitched his tents, out of hopes thereby to strengthen his party by the accession of any that should come in. But *George Sekenck*, the then Governour of *Friesland*, having with as much expedition as could be got together certain expeditionary forces, besieges these tumultuary Rioters, and gave an assault to the place, which though they avoyded as much as might be by a gallant defence, yet had they their belly-full of number, blood, and dry blowes, so that they were all destroyed, save threescore and two, who being brought to *Leward* were paid for their audacious folly with the wages of death. The Ringleader of this businesse, who was also the Camp-master, *John Geel* escaping at this fight, flies to *Amsterdam*, to prove the occasion of a greater slaughter. For many Anabaptists being found in that place, whom *John Campensis* had strangely fascinated, to engage them the more, they made promises to them of golden mountains, and talk'd highly of the Magnificence and *Liberty* of the Anabaptists of *Munster*, and cryed up the new kingdom of Justice upon earth; for the report of the siege and defence of *Munster* had smitten and raised up the minds of a many; in regard the City being closely besieged by a potent Army, yet performed religious duties without any disturbance. Hence came it to passe that the Liberty and Liberality of the City was celebrated beyond all truth and belief, and there wanted not a many who desired to be embarqu'd in the same Fortune. There was therefore at *Amsterdam* a Burgher called *Henry Gerbelli*, a strong man and warlikely given, who being bathed in

Kingly Butcher indeavours to raise commotions abroad.

He is happily prevented.

the waters of Anabaptisme, joyned his endeavours with those of *John Geel*. For by divers pretences and crafty shifts (which it is not worth our labour to repeat in this place) they drew together six hundred Anabaptists, with whose assistance their intention was to have possessed themselves of *Amsterdam*, to enrich themselves, and to introduce the Religion of those of *Munster*. Whereupon, upon the tenth day of *May*, the chiefest that were engaged in this conspiracy, having their Rendezvous at the house of *Peter Gael*, broke out in the night time to the Market place, wherein being more and more seconded by some of their own, they killed some of the Watch, and some they kept prisoners. But the Burghers making head, discharged some Muskets at the Anabaptists, who most unworthily, when their Consuls were cruelly killed, entrusted their safety to their heels; so that the others courages being heightened by this, they violently ran upon the *Deuterobaptists*, and after a most bloody engagement put them to the worst, wherein *John Geel* and *Gothelit* were slain, *Iames Campensis* was taken and put to death. Now other Tumults had already forced others from those places, the prevention whereof could not be possibly without the infinite inconveniences which fell upon the honester sort. There wanted not also some clandestine vipers, who disguisedly waited for the restauration of the kingdome of *Israel* (as they called it) whereof one being apprehended at *Leyden*, and upon examination put to the question, confessed, That the King of the Anabaptists who was a *Hollander*, sojourned then at *Utrecht*, and had not yet began his reign, but that according to the good hope they had conceived of him, and the confidence placed in him, they doubted not but he would undertake it. Having with what's above, gotten out of this fellow, that some gold and silver vessels and other ornaments had by a most wicked surprise, been taken out of their Churches by the means of their King, and who with his followers had attempted some most detestable villanies, it was discover'd that there could no other be meant then *David George*. I crave thy pardon, courteous Reader, if I acquaint thee, that it is not any thing the lesse for thy advantage, if in the description of these rotten and

Anabaptists, their design upon Amsterdam.

They break out in the night time.

They are worsted.

contemptible

contemptible rags and menstruous clouts of humanity, I have woven a longer web of discourse then thou didst expect. Although *John Buckhold*, and the other Prophets had entertained the ignorant greedy vulgar with hopes of more then *Arabian* wealth; yet the citizens being daily more and more straightened by the siege, were accordingly brought into greater perplexities, and being brought low by the famine, which is the consummation of all misery, began, as is for the most part happens, upon the barking of the stomack, to snarle at one another, to grumble and complain, and to hold private consultations about the taking of their King, and by delivering him to the enemies, to better the terms of their composition. But the King, the stitcher and botcher of all deceit, being afraid of himself, chose out of all the people twelve men in whom he could place most confidence, and these he called his *Captains*, assigning to them their several guards and posts in the City, which they were to make good. This done, he promised the citizens that the close siege should be raised before *Easter*; for he was confident that a certain emissary, whom he had sent into *Zeland*, *Holland* and *Friesland* should return with such supplies, as by a furious and desperate assault made upon the besiegers should deliver the City: But hope it self was to him become hopeless, nor could safety it self save him. To his Captains as he called them, 'tis incredible what wealth he promised, such as the fabulous riches of *Pollobis* and the treasures of *Midas* should not make good, with oceans of goods (which haply must be paid them out of his dreams) and that after the City were relieved, they should be *Dukes* and *Governours* of *Provinces*, and particularly that *John Denker* should be *Elector* of *Saxony*? But behold, in the monath of *February*, a sad face of things appeared, many being meerly starved to death, which occasioned, that one of his *Queens* (for he had gotten a many) *Elizabeth* or *Elisabeth*, who was distinguished by the name of the *Glove maker*, had bin often heard to say, that the most cruel sword of *Famine* came not from God, which though he had not heard himself, having caused her to be brought with his other wives into the Market place, he struck off her head, kneeling in the midst of them, which done,

Famine the consummation of all misery.

The King suspects his own safety:

His large promises to his Captains, both of moneys and preferments, the usual baites of sedition.

He becomes executioner to one of his wives

dome; insisting over her, he affirmed that she had carried her self as a common prostituted whore, and had been disobedient to him, while in the mean time her fellow Queens sung this hymne, *Glory be to God on high*, &c. Easter day being now dawning, and no hope of deliverance shining on them, the common people with just reason were extreamly astonished; nor considering how things were carried, could they have any longer patience. In this conjuncture of affaires, so elude the people, according to his wonted insinuations, he feignes himself to be sick, and that after six dayes, he would appear publickly in the Market place, but that as to the deliverance which they were to expect according to his insinuation, it was to be understood after a *spiritual manner*, and so it should certainly come to passe. For he affirmed for a most certain truth, that in a divine dream he saw himself riding on an Asse, and bearing the unspeakable weight of sin, and that all that had followed him were freed from their sins. But indeed they may be fitly said to be like Asses that rub one another; or to the Blinde leading about the Blinde. It is a great affliction, it is a pennance to repeat the miseries and the woeful consequences of Famine and want. There were a many who being impatient of so long hunger, revolted to the enemy, not so much out of hope of compassion, as to accelerate their own deaths; not a few creeping upon all four, endeavoured to get away; for being weak and strengthlesse, they could hardly fasten their feet on the ground; some falling down were content to give up the ghost in the place where they lay. There you might see a sad spectacle of foreheads and cheeks pale as ashes, temples fallen, eyes sunk into hollowness, sharp nosts, ears shrivel'd, lips black and blew, shanks slender as those of spiders; to be short, *Hippocratical* faces, living carcases, and excellent shadows of men. They had sowne certain kinds of seeds and pulses in the City, which for a time served for high delicacies to the grumbling stomachs; but those being soon devoured by the hungry belly, *Oats*, *Dormice*, and *Rats*, which themselves were almost starv'd to anatomies, became (doubtful) entertainments. Some were reduced to that inhumane necessity, that they fed on the flesh of

He feigns himself sick, and deludes the people with an expectation of deliverance.

Famine, its character, and miseries.

the

the buried carcasses; some dresst the feet of sweaty woollen socks, some cut to pieces the parings of tanned leather, and mincing them with some other things, bak'd them and made them serve for bread. To this we may adde, that the most wickedly obstinate citizens were not yet convinced, that by crafty insinuations and specious suggestions they were brought into the noose; whom therefore he still entertained with considerations of magnanimity, and the deliverance they were yet constantly to expect from God; but as for those who admitted any thoughts of running away, and endeavoured to avoyd their miseries, he peremptorily sends for, as like a publick Robber taking away all that their industry had furnished them with, *depart*, sayes he, *and be gone to the Heretickes, and bid farwell to this place*. The King, though he had gotten at his house sufficient provision for two moneths, yet was he willing to embrace all occasions whereby he might keep up the heart of the City which now continually barked for sustenance. To which end, behold a certain man named *John Longstrat*, being a Nobleman and privy Counsellor to the King, and one of whom he was very confident, boasted that he would within fourteen days relieve this hunger-starv'd City, both with provisions and supplies of men, to the number of three hundred. By this pretence he flyes to the enemy, and betrayes the City to the Bishop, for a certain summe of money with his life included. The Eve of S. *John* was appointed for the execution of this designe, about ten of the clock, at which time he had obliged himself by oath to cause the gate called the Crosse-gate to be opened. This Commissary for provisions returning at length to the City, assured the King upon his faith and reputation, that the said recruits of provision and forces, should be ready within the time appointed. The day assigned being come, he acquaints the Guards that the promised forces, were to come in in the night (which would be starre-light enough) that so they might receive them as friends. The gates are hereupon set open, and the enemies being admitted into the City as into another *Troy*, upon the Watch-word given, soon dispatch'd the Guards and others that were near. Now could be nothing heard for the cry of Armes, Armes.

He forgets community.

John Longstrat *his confident betrayes him by stratagem.*

The

The King and his Courtiers being gotten into a body, drove back the enemy to the Gates, which the citizens had by that time shut again: whereupon the rest of them that were without, were forced to set Engines to force open the Gates, which being once broken open, they flourished and set up their Colours. The citizens stiffely resisted the first assault, and made a strong body in the Market place, where the fight became very hot and bloody. The *King* himself, *Knipperdoling* and *Krechting* fell into the enemies hands; but *Rotman* seeing there was no possibility of safety, rushing where the enemy was thickest, was trod to peeces; he it seems placing all hopes of life in death. The Anabaptists upon the taking of their King being quite cast down and discouraged, went and hid themselves in Larders, Kitchins, and other lurking holes. The City was most unmercifully plundered; and to make a full search of it, there were ten dayes allotted. There was found by those of the Kings Guard at the Royal Palace as much provision as would maintain two hundred for two months. O *Goodman King*, where is now the *community* of goods and provisions which your Religion holds forth! This sad fate did that City suffer in the year one thousand five hundred thirty and five. The third day after this sacking of the City, the King was carried to the Castle of *Dulmen* three miles off. The Bishop having caused the King to be brought with all speed before him, said to him, O thou cast-away of Mankind, by what deplorable means hast thou corrupted & destroyed my people! To which the King, with an undisturbed and proud deportment made answer thus; O thou *Pope*, have we done thee any injury, by delivering into thy hands a most well-fortified and invincible City? But if thou thinkest thy self any way injur'd or endammag'd by us, if thou wilt but hearken to our advice, thou shalt be easily enriched. The Bishop hardly abstaining from laughing, desired him to discover that secret, to which he replyed, Cause an Iron Cage or Basket to be made, and cover it with leather, and carry me into all parts of thy Country to be seen for a shew, and if thou take but a peny of every one for the sight, assure thy self it will amount to more then all the charges of the warr. The more

The City of Munster unmercifully plundered.

The King is brought prisoner before the Bishop.

Who (deserved ly) checks him.

His jesting answer and proposall.

more eminent Anabaptists wore about their necks a certain medall wherein was the effigies of their King, to which were added these letters, *D. W. F.* whereby was signified, that *the word was made flesh*. But the King being carried up and down as a captive with his two associates, was shewn to divers Captains and Ecclesiasticks of the *Landgrave*, which gave occasion of disputation between them about some things, as of the *Kingdom of Christ*, and of *Magistracy*, of *Polygamy*, and of *Baptisme*, of the *Lords Supper*, and of the *Incarnation of Christ*, as also of *Matrimony*, in which [illegible] they prevailed so farre by the divine sentences of holy writ, that they brought the King of the Anabaptists put (though not acknowledging the [illegible] Non-plus. Non-plus, what to obtain [illegible] hopes of life (as was said) promised, that he would reduce the Anabaptists which swarmed in *Holland*, *Westphalia*, *England*, and *Friesland*; and that he would do all honour to the Magistrate. Upon the twentieth of *January* was numbered five hundred thirty and six, that is ANNO 1536. brought with his companions to *Munster*, where they were secured in several prisons; two dayes were [illegible] weeding and rooting up their errours. The King [illegible] He is convinced confessed his offences, and [illegible] himself [illegible] of his offences. *Christ*; but his companions discover'd a [illegible] in the defence of their cause. The next [illegible] is observed, is brought to the place of execution, fastened to a [illegible] and is pulled peece-meal by the executioner [illegible] pincers red hot out of the fire. The fifth [illegible] be suppressed, at the second he implor'd Gods mercy. For a whole hour was he pulled and afflicted with those instruments, and at length, to hasten [illegible] his death, run through with a sword. His companions were dipped with the baptisme of the same punishment, which they suffered courageously; all whose carkasses put into Iron baskets; as anathema's of eternal example, hang out of the tower of S. *Lambert*. And this was the retiring room of the Tragedy of *Munster*.

THE



Hic [illegible] IESUM,
Servabit [illegible] fuit, fuit, fuisse, fuisse.

THE CONTENTS.

HERMAN the Cobler professeth himself a Prophet, &c. he is noted for drunkennesse; The ceremonies he used in Anabaptisme, Eppo his Host discovers him and his followers to be cheats; Hermans wicked blasphemies, and his inconstancy in his opinions, his mothers

Their company is the Soul enamoured, and shall fall off from him by one Decrein of his Will &c. he is handled roughly by Herman, & taken by Charles Lord of Guldenland, &c. and is brought prisoner to Groningham; where confirmed in his heresy, he died most desperately, and died miserably.

THese three were driven Banisht men, and Ambassadors sent by the King of the Romans into Holland, Zeeland, and many of the other Netherlands, were taken prisoners out of their Victory of Almaine, which ended in having raised a Tumult, caused the Bishop to retire from before Monster, and of this Herod was one of the Nicholas Storm-Feathers, a worthy Disciple of so worthy a Master, who being dispatched away from Lubeck to the said Anabaptists, for assistance & provision of men and Armes, for the relief of Monster, was intercepted upon the Sea, and brought into the Haven of Enchuysen, where some two or three Pilots Cobled him, & many Citizens, and a great company of women flocked to see him. These two with their Companions having gained a Ship, were in a Tempest called Oost-wind, having dispersed themselves from all their own kind of a Troop, made their escape from the hands of one Pyot, about the midnight, out of a presence, where they three should meet with some later intelligence, which they receiving from their Associates, out of very joy for those good tidings, suddenly broke forth into Psalmes. The Boll-master of these, was one *Herman* an excellent Cutpurse of all the Anabaptists, a Cobler of Oyl-gate, who professed himself a true Prophet, and that he was the true Messias, the Redeemer and Saviour of this world, nay, (which caused horror to me in the relation) that he was *God the Father*. This fellow lay naked in his bed from the privy parts downward, and caused to be laid near him a large Jugg of strong beer, which he desired to drink in Hogsheds, which required no small draughts; for he had gotten an excessive thirst, greater than that of any degree that which the Serpent *Dipsas* causeth in those that are stung by it, all through his extraordinary bellowing and bawling. For, having for some dayes led a life like unto *Epicurus*,

Success in bad enterprises, causes evill men to rejoyce.

Herman the Cobler professed himself a Prophet, &c.

He is noted for drunkennesse.

rant's heard; that is to say, being drunk even to extravagance, he with a *Stentors* voice, and a horrid howling among other things often repeated this; *Kill, cut to threats without any quarter, of all these Monkes, all these Popes, and all, especially our own Magistrates; Repent, Repent, for your deliverance is at hand*, &c. In the mean time, he, with the assistance of his fellow-soulders, denounced to certain Proselytes of another Religion that Peace was not to be rejected without incurring the dreadful effects of the last judgement, which was now in hand, and these were such as both by solliciting and promises, his main design was to inveigle into his deceit. Moreover he sent to redeem some of his followers out of a prison belonging to a certain Noblemain called *Jobs of Holsen*, with this charge, that they should kill with swords or pistols, whosoever should resist them by words or blowes any wayes oppose them. When they returned with their delivered captives, they had dispatched a man (as is thought he was a Priest) looking out at his dore, with a Musquet, had he not turned his back and shut the dore against them. The very same night, which was to be the last, or wherein the world being to be turned to deceitful ashes, they expected to should by the means of this Mediator and Intercessor (as was thought) presently be restored to liberty, there were a great many that embraced him where ever they could, with those complements which they should use to one, without the earnest of whose Baptisme, they were to expect the reward of disobedience, and eternal destruction to be treasured up for them. The Sacrament of Anabaptisme being according to these ceremonies celebrated, the fore-commended Parent exhorted his children to prayer in these words; *Pray, pray, pray, pray*, mouthing it out with an agitation of his lips, like that of our Storks; which done, falling on their knees, they disgorged, a strange vicissitude of prayers and songs. The owner of that house, who was an Innkeeper, and withall lame, sate near this great Father, towards whom the Father turning, said unto him, *Arise and walk*, but *Eppo* being still lame, and seeing that they were all deceived, and that by a sort of cheats wickedly slitch'd together, withdrew from them, and hid himself

His designe to inveigle others.

The ceremonies to be used in Anabaptisme.

Eppo his Host, discovered him and his followers to be cheats.

himself for fear in another's many house farre from thence. These things being thus past, there rises up another; one *Cornelius Kemeriensis*, who ran about after a most strange manner, and when the Father [of all execrable temerity] lay sick in his bed, commenced with an imaginary, or at least such a disease as puzzelled the Physitians to find any name for; this man for an hour together uttered these and such expressions: *O FATHER, look upon thy people, have mercy upon thy people! O let thy Bowels, O Father, be moved in compassion!* &c. At which addresses the Father being moved, he commanded a tankard of beer to be drawn out of the huge-head, which was now almost at the bottom, which he drinking to his sonne, drank till it came to the Lees, which presenting to his sonne, he said to him, *Drink to the holy Ghost*. The sonne like his father, and following his example having taken it off, he flings out of bed, and falls upon those that stood by, and rolling the tankard from one hand to the other, ran up and down like a drunken man, and at length joyned with the father [who was sick of an imaginary extravagance, wherein he was much given to laugh] in roaring out these words; *Mortifie the flesh, mortifie the flesh. The flesh is a Devil, the flesh is a Devil, mortifie the flesh*, &c. Upon this there immediately starts up another, pursued (as he thought) by an extraordinary vision, and after their example, roared it out most furiously, which fellow (as was reported) was really advanced to some degrees (if not the supream) of madnesse. A certain woman better than middle aged, being frighted almost out of her wits, by the bawling and howling of this sonne, intreated that they would keep in the lunatick and possessed person, and that he might be carried to *Bedlam*. The common people being astonished at this impious, hellish crue, were forced to pinne their faith upon their sleeves, as a truth confirmed by the lying of those prophetical mouthes. These relapses of fury and madnesse, having their intervalls of calmnesse and serenity, he admonished them, that all armes and weapons were to be laid aside; and that they should put off their gurdles, edged and

* *Supposed to be a digger of graves.*

Hermans *wicked blasphemy.*

Heresie, a catching, or mad disease.

scolloped garments, and their wrought smocks and petticoats, nay that women ought to abstain wearing their neck-laces, and all things that were burdensome, intimating the manner wherein God that needs no armes, would fight their battels for them, and should discomfit all their enemies. The cowardly and inconstant vulgar being moved at the madnesse of this Doctrin, disburthened their bodies of all manner of cloathing. A certain harmelesse man having cast away his knife, takes it up again, which his daughter looking aquaint upon, rebuked her father, to which he answered, be patient, be patient, daughter, we shall have employment hereafter for this to cut bread withall. O how was this girle once a childe, but how was the old man twice! When the student of *Bedlam*, the *Sonne*, with his yelling, was exhorting the bewitched people to singing and prayer, and to resist the Devil, the *Father* presently, with his own son, in whom he was well pleased, taught them, that the time of prayer being done, and that the time of warre coming on, they must take up the instruments of warre; whereupon he gets up into a Pulpit, and declared himselfe to the people who stood all about him, with a loud voice, that he was the *Sonne of God*, and cried out that he was born a true *Mediator unto them*, &c. His mother being there present, they asked her whether she was the mother of the Son of God? to which between force and fear, she at length answered, though innocently, that she was. This gave occasion to many to be diffident, and to waver in the faith received; insomuch that a certain man discovering his dissatisfaction, and speaking ill of the sonne, the said sonne taking hold of him, flings him into a common shore, saying unto him, now art thou deservedly cast into Hell: from whence the said man coming out all dirt, divers others unanimously acknowledged that they were defiled and bespattered with the same filthinesse and abomination. And hence rise up that impious report of the Sonne of God, that he was thrust out of doores, which that Ambassadour *Antey*, being returned from *Munster*, having heard, took it in mighty indignation, and by force breaking into the house, would have vindicated those holy expressions.

Hereticks inconstant in their opinions.

Herman *blasphemes again.*

His mothers temerity.

The

The Father and Sonne, were much against it that any should come in; yet he, though the people flocking about him made some opposition, bitterly rebuking that blasphemous wretch, broke forth into these words. *Thou wilfulness and contagious burthen of the earth; What madness, what extravagance hath befooled thee without fear of divine judgement, to assume to thy self the title of the sonne of God?* which spoken, swelling up with the leaven of wrath, he casts himself upon the ground, whereupon the people ran violently upon him, knocking, beating, and kicking him like a foot-ball; at last being well loaden with blowes he rises, and breaking through the presse of the people, he got away and escaped. In his way he comes to a hole in the ice broken for the cattle to drink; twenty foot over, which he made a shift to get over, as is said, with the help of the devil; for many that would have found him out, lost their labour. All being now convinced that they were abused, for fear of the most noble *Charles* Lord of *Gelderland*, the Viceroy of *Groeningen* (called also King of *Gelderland*) who was sent to appease that tumult, got secretly away. But before they were all departed, one of them called *Drewjis* (whom they called Doctor *Nuclus*) out of pure spight, laying hold of the Father, being sick in his bed, thundred to him in these words; Thou villain, thou fittit and groanings of the Gallows, where, where is now your governing, and authority? now the time of prayers is past, &c. Having drag'd him out of bed by head and shoulders, they with some assistance, bound him with cords, and delivered him to the custody of the Mistresse of the house to be safely kept till night. In the mean time the valiant *Charles* surrounds the house with his men, and besieged it, which the woman seeing, cut the cords. Being loose, he takes a trident fork wherewith assaulting them as with a sword, he put to flight forty men through other houses; whom he lastly pursuing, was unawares surprised by others, and brought to *Groeningben*. But behold the miracle! to that very place, where this naked [of all truth] *Messias* with his forky Scepter, and this Shoemaker or Cobler beyond his Last, had with his Tridents put so many to flight, did the water-dreading

The Proverb verified, vice corrects sin.

Hermans party are convinced, and fall off from him.

One Drewjis of his party handles him roughly.

Charles Lord of Gelderland, &c. with his men surrounds the house where Herman is.

Herman is taken and brought prisoner to Groeningben.

Anabaptists resort, and render unto God infinite thanks for the religious privileges thereof. Of this lewd *Messias*, who was now well acquainted with the secrets of Groningben, it was asked in his torments, whether those fours (of whom he was ring-leader) were one of the sentence of Insanity, raised to rob the publick treasuries, (as many thought) which yet (as some say) was denied. For, he hardening himself against even the most cruel torments could be inflicted on him, still cried out; *Destroy, destroy, destroy Monkes: Popes, kill all Magistrates, and particularly our own.* In the midst of these blasphemings being miserably worried out, he gave up the Ghost.

He is questioned in his torments.

He is hardened.

He dieth miserably.

THEO-



THE CONTENTS.

THEODOR. the Boucher begges Alcamie the
assures strange things of his Husbandry. is sworne of
suit, he shuns his abiding Inn. and scorneth his
companions. he doubts false and his bible gre-
naked through Antiquitie. on the deed of wicke-

denouncing their woes, &c. and terrifie the people. They are taken and imprisoned by the Burghers, but continue shameless. May 5. 1535. they are put to death; some of their last words.

ANNO 1535.

IN the year of our Lord one thousand five hundred [illegible] and five, upon the third of *February* at *Amsterdam*, in a street called *Solar* street, at the house of *John Sarta* a cloth-worker, who at that time was gone into *Austria* about some business, there [illegible] men, namely anabaptists, and five women of the same persuasion; of which flock the Bell-weather was *Theodorus Sartor*, who [illegible] into a strange enthusiasme and [illegible] stretching himself upon the ground stark-naked [illegible] his back before his brethren and sisters, [illegible] to pray unto God with a certain religious dread and hor- [illegible] Having ended his prayers, he affirmed that he [illegible] beheld God with his eyes in the exaltative and intellective [illegible] of his glory, and that he had had communication with him, both in heaven and in hell; and that the day of his judgement was at hand. After which he [illegible] of his companions, Thou art decreed to eternal damnation, and shalt be cast into the bottomless pit; [illegible] the other cried out, The Lord God of Mercy [illegible] compassion on me; the Prophet said to him, Be of good [illegible] now art thou the sonne of God, thy sins are forgiven thee. Upon the eleventh day of *February*, the [illegible] of the year, the persons aforementioned, unknown to their husbands, repaired to the same *Augias's* stable. This Prophet, or Seer, having entertained them with a Sermon of three or four hours long, casts a helmet, a brest-plate, a sword, and other armes, together with all his cloathes into the fire. Being thus stark naked, and his companions who yet had their cloaths, being uncovered, he peremptorily commanded them to do the like, as being such as must be as safe as himself. He further affirmed, that the children of God ought to look upon all things of this world with contempt and indignation. And since Truth, which is most glorious in her nakednesse, will not admit the deformity of any earthly disguise whatsoever, he affirmed that they ought in all things to conform themselves to that example of

Truth

Theodorus Sartor *an Anabaptist.*

He affirmes strange things.

His blasphemy in forgiving of sins.

He burns his cloathes, &c. and causeth his companions to do the like.

Truth and Justice. A great many hearing these things, having quite cast off all shame, offered up their shirts, smocks, and petticoats, and whatsoever [illegible] of earth, as a burnt-offering unto God. The Mistress of the house being awaken by the stink which these clothes made in burning, and going up into the upper chambers, the finder this deplorable [illegible] of immodesty and impudence; but [illegible] assurance of preserving all integrity [illegible] to that passe, that [illegible] same mare of unstable [illegible] vised to continue always a constant [illegible] to the unblameable truth. Going out of the [illegible] this posture, about three of the clock; the other [illegible] men marched barefoot after him, crying [illegible] voyce, *Woe, woe, woe, the heavy wrath* [illegible] *wrath of God, &c.* In this fanatick [illegible] pocondriack rabble run about the streets, [illegible] horrid noise, that all *Amsterdam* seem'd [illegible] trembles at it, as if it had been [illegible] enemy. The Burghers not having [illegible] such a strange and unlook'd for Accident [illegible] ous action happen'd in the dead of night [illegible] and getting these people (lost to all [illegible] and modesty) up to the Palace, clap'd them into prison. Being so disposed of, they would [illegible] no thing but of shame to chastity, but would justifie their ruine and [illegible] Truth. In the mean time the fire being [illegible] broke into the house where it was, and [illegible] casting off their cloathes into the fire, which had since reached the bed, they made a shift to quench it. But the other distracted and mad people, such as deserved to be sent to their kindred, the Savages and Heathens, inconvincibly persisted in their pestiferous opinion, and so upon the fifth of *May* the same year, they expired their wicked impieties by their death. Ones farewell was, *Praise the Lord incessantly!* Anothers, *O God revenge thou these our sufferings!* Others cried out, *Woe, woe, shut thine eyes!*

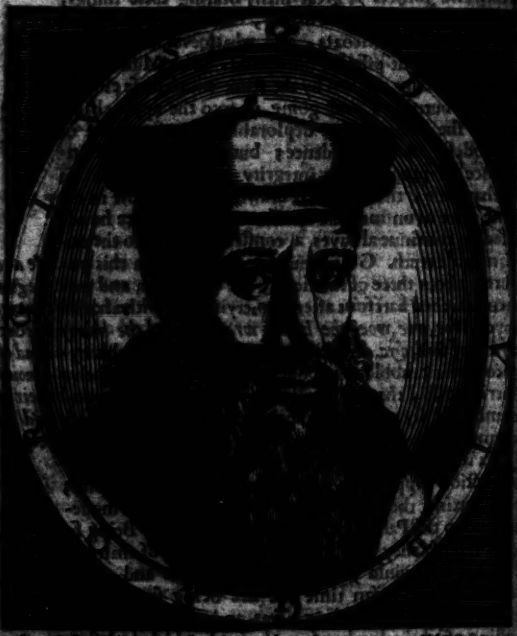
He and his rabble go naked through Amsterdam in the dead of night, denouncing their woes, &c. and terrifie the people.

They are taken and imprisoned by the Burghers, but continue shameless.

May the fifth 1535. they are slaying.

Anothers put to death.

Some of their last words.



Hortus [illegible] vel hic cui visus ego, Hic
Plurima si [illegible] Hanc [illegible]

THE CONTENTS.

DAVID GEORGE, *the miracle of the Anabaptists. At Basil he pretends to have been banished his Countrey for the Gospels sake, with his fe-nous pretences he gaines the freedome of the City for [illegible] and his, His Children, His Riches, He with his*

his Sect exalt three things. His Sonne in Law, blasphemingly as a Religion, by him published; and upon his owne excommunication. His wifes death. He had formerly vaunted himself immortall; yet Aug. 8. 1556. he died &c. His death troubled his Disciples. His Doctrine questioned by the Magistrates, Elders of the Churches assembled. XL. Articles examined out of the writings of David George. Some of the transformed Sectaries acknowledged David George to have been the cause of the tumults in the lower parts of Germany, but disowned his doctrine.

Conditions whereupon the imprisoned are set at liberty.

The Senate vote the doctrine of D. G. impious, and declare him unworthy of Christian burial, and that his body and books should be burned, which was accordingly effected.

DAVID GEORGE, a man born at Delph in Holland, the miracle of the Anabaptistical Religion, having lived in the lower Provinces forty years, died in the year one thousand five hundred forty and five, with some of his kindred and companions, in the beginning of April, begin his journey for Basil, into the state and condition of which place, he had before very diligently enquired. Whereof having sufficiently informed himself, he pretended that he had been driven out of his Country for the Gospels sake, and that he had been hitherto toss'd both on the land and sea of the miseries of this world; and therefore he humbly intreated, that now at length he might be received into some place of Rest. Some being by the representation of his misfortunes and his tears, melted into compassion towards him, he presum'd to intreat the Magistrates, that in remembrance of Christ and his holy Gospel, he might be made capable of the priviledges of a City, which if it were granted, he bid them be confident of Gods most particular protection towards their City, and that for the preservation of it, he engaged for him and his, that they should be ready to lay down their lives. The Magistrate being moved with these just remonstrances

David George the miracle of the Anabaptists. Anno 1544.

At Basil he pretends to have been banished his Country for the Gospels sake.

With his specious pretences he gains the freedome of the City for him and his.

remonstrances and desires received the *Vipet* as a Citizen, gave him the right hand of welcom and fellowship, and made him and his free of the City. What should the Magistrate do? Behold, he hath to do with a man of a grave countenance, free in his behaviour, having a very long beard and that yellowish, sky-coloured and sparkling eyes, milde and affable in the midst of his gravity, neat in his apparel: Finally one that seemed to have in him all the ingredients of honesty, modesty and truth; to be short, one, if you examine his countenance, carriage, discourse, and the cause he is embarqu'd in, all things without him are within the limits of mediocrity and modesty; if you look within him, he is nothing but deceit, fraud, and dissimulation: in a word, an ingenuous Anabaptist. Having already felt the pulses of the Senate and divers of the Citizens, coming with his whole family to *Basil*, he and his are entertained by a certain Citizen. Having setled a while in *Basil*, he purchased certain houses in the City, as also a Farm in the country and some other things thereto appertenant, married his children, and by his good offices procured to himself many friends. For, as long as he remained at *Basil*, he so much studied Religion, was so great an Alms-giver, and gave himself so much to other exercises of devotion, that suspicion it self had not what to say against him. By these cunning insinuations (this is beyond a young fox, and smells more of the *Lybian* wilde beast) many being surprised, came easily over to his party, so that he arrived to that esteem and reputation in matters of Religion, he pleased himself: This perswasion thus craftily gotten, was heightened by his great wealth (and his riches in jewels, whereof he brought some with him, some were daily brought from other places in the Low-countries) & was yet further encreased, by his sumptuous and rich plate and houshold-stuffe, which though they were gorgeous and majestical, yet were they not made to look beyond sobriety, cleanlinesse and mediocrity. These people sojourning thus in common houses, desiring as yet to suppresse the pernicious infection of their sect, very religiously enacted three things: First, that no man should profane or speak ill of the name of *David George*. Secondly, that

His Character.

His riches.

He, with his staff, enacts three things.

that no man should rashly or unadvisedly divulge any thing concerning his country, or manner of life, whence it was that some thought him to be a person of some quality; some, that he was some very rich Basilian Merchant; others, that he was so excessively rich; others had other imaginary opinions and conceits of him, for as much as they understood him a stranger, lived in a country where they could not be ascertained of any thing: Thirdly, he was very cautious that none of the Basilians should be carelessly admitted into his acquaintance, society or conversation; imitating therein the policy of the Princes and Wersels, which (as is reported) never affords any bird of liquorous, to the places where they frequent. And that did he by secrecy, writings and emissaries, plant and water the venomous seed of his sect through the foreign Provinces, yea knew the ways by which he wrought unsuspected and undiscovered. For, although he had lived two years among them, there was not so much as one man infected, or had privately caught the itch of his Religion. What more seemeth Mysterious are these! This man, though he feared neither deceit nor treachery from strangers, yet the fire kindled one of the deceitful embers of his own household. For, behold, one of his own Retinue doubting of *His sense in the certainty of the new Religion*, he caused him to be *Law doubting* brought before him, and asked him whether he did not *his new Religi-* acknowledge *him* to be the true *David* sent from heaven *on*, *is by him* upon earth, and to be the Repairer, Restorer, and *questioned, and* Builder up of the Tabernacle of *Israel*; to which the *upon his answer* other answered roundly and peremptorily, that these *excommuni-* figuration of the kingdom of *Israel* and other things *ted.* foretold by the Prophets were fulfilled in Christ, the true *Messias*, and that consequently there was no other to be expected. Which he hearing, not without great astonishment, did with much compassion of mind and bitter sentence chuse him, although he favour'd Law, out of doors, and (which is heavy to think on) excommunicated him. These things being thus executed, *Davids* wife fell sick of a disease (which afterwards vil- *His wife* led him and many more) that dispatch'd her out this *ted* death, other world. What a miracle is this! He that reckoned himself to be greater than Christ, and vexed himself im-

mortal

He had formerly voted himself immortal, yet Aug. 2. 1556. he dieth &c.

mortal (upon the second of August, one thousand five hundred fifty and six) did die the death, and was honourably buried according to the ceremonies of the Popish Church, and his funerals were celebrated in the sight of his sonnes and daughters, sonnes in law and daughters in law, Grandchildren and nephews, and a great concourse of Citizens. This sad tidings of his death exceedingly troubled and tormented the minds of his disciples, as a thing that very much thwarted their hopes of his promised immortality, although he had often told them, he should rise again in three dayes, and would bring all those things to passe which he had promised, while he was alive. Upon the death of this man a great many with resolute minds made it their businesse not only to bring his doctrine into suspition, but also into disesteem, unanimously resolving to embrace whatsoever was good, found, and conformable to Christian doctrine, and reject the rest as heathenish in the meanest wise, the report being up and down, both among the people and the more learned, that this man of ingenuity, and author of private doctrine, this very *David George*, was a strange and a destructive pestilence, a devouring incendiary elf, a most dangerous Sect, that (though most falsely) he was born a King, and that he assumed to himself the true *Messias*. The Magistrate being extreamly moved at these things, not detesting the rule, any longer than the glory of God and his Son *Jesus Christ* was so much concerned, caused all those who were conceived to be infected with the pestilence of that Religion, to be brought to the Palace, to whom he rubbed over what things had been manifested some yeers before; that is to say, acquainted them, how that they had been banished their Country upon the account of the Gospel, and upon their humble addresse received into the protection and made capable of the privileges of the City, &c. But that it had appeared since, that they had fled for refuge to *Basil*, not for the propagation of the Gospel, but for that of the leaven of the sacrilegious *David*, though by all outward appearances

His death troubled his disciples.

A good resolution.

A pattern for good Magistrates.

clause, they had hitherto been acknowledged fautours and professors of the true Religion. In the first place therefore (before we bring delators to know the truth) we required to know his true proper name; for, some have thought, (as some authours deliver) that his name was John Brigges. Secondly, whether he had privately or publickly dispersed his Religion; and what Tenets he held. To which last point answer unanimously was made, that had left their country for the true Religions sake, nor did they acknowledge themselves any other than the professors and professors of the lawfull Religion. That for his name, he had not called himself by any other than his own proper name; and for his doctrine, they had acknowledged none either privately or publickly, save what he had privately sometimes suggested, which was not disconsonant to the publick. The Magistrate perceiving this obstinacy of mind caused eleven of them, the better to discover the truth, to be sealed, and more closely looked to. In the mean time, the Senate leaving the same witnesses in this businesse, appointed some to bring forth into publick view some books and writings of *David*, which should give no small light in the businesse, and these the Magistrate recommended to men of the greatest learning to be read over and examined with the greatest circumspection; that so wherefore they should meet with repugnant to the Truth, they should extract, and give him an account thereof. Those who had this charge upon them, presented the Senate with this extract of Articles out of his writings.

The Senates enquiry.

Eleven of the Sectaries secured.

In such cases the learned to be consulted with.

Articles extracted out of the writings of David George.

1. That all the Doctrine delivered by Moses, the Prophets, or by Jesus Christ himself, and his Apostles, was not sufficient to salvation, but first to set up and set forth for young men, and children, to keep them within decency and duty; but that the doctrine of David George was perfect, entire, and sufficient for the obtaining of salvation.

2. He affirmed that he was Christ and the Messias, the well beloved Sonne of the Father in whom he was well pleased, not born of blood, nor of the flesh, nor of the lust

of

of man, but of the holy Ghost and the spirit of Christ, who notwithstanding hee had long since according to the flesh, and departed hidden in some place unknown to the world, was now at length manifested from heaven into David George.

2. He held that he only was to be worshipped, as who should bring out the house of Israel, and the true (that is the professors of his doctrine) tribe of Levi, and the Tabernacle of the Lord, not through miseries, sufferings, crosses, as the Messias of the Jewes did, but with all meekness, love, and mercy in the spirit of Christ granted unto him from the Father which is in heaven.

3. He approved himself to be invested with the authority of Saving, or condemning, binding and loosing, and that at the last day he should judge the twelve tribes of Israel.

4. He further maintained that Jesus Christ was sent from the Father to take flesh upon him, for this reason at least, that by his doctrine and the use of his Sacraments, men, being as it were no better then children, and uncapable of receiving the true doctrine, might be kept within duty till the coming of David George, who should advance a Doctrine that should be more perfect and more effectuall, should search out mankinde, and should consummate the knowledge of God and of his sonne, and whatsoever hath been said of him.

5. But he further affirmed, That these things should not come to passe according to humane ceremonies, but after a spiritual dispensation, and after such a manner as hath not been heard of, which yet none should be able to discern or comprehend, but such as were worthy disciples of David George.

6. To make good and prove all these things, he wrested and misinterpreted many places of the holy Scriptures of Christ and the Apostles, whom he commends, but intended and themselves, nor any other Ecclesiasticall teachers save only the coming of David George.

7. And thence it was that he argued thus, If the Doctrine of Christ and his Apostles be more true and more effectuall for the obtaining of salvation, the Church which they had by their doctrine built up and confirmed could not possibly have been broken to pieces, for (as Christ himself

himself testifieth) against the true Church, the gates of Hell shall not be able to prevaile: But that building of Christ and his Apostles is overturned and pulled down to the very foundation by Antichrist, as may be evidently seen in the Papacy, according to the Testimony of the same Christ; It therefore necessarily followes, that the Doctrine of the Apostles is imperfect and interrupted: whence he concluded his own doctrine and faith to be the only solid and sufficient doctrine.

9. Moreover he maintained himself to be greater than John Baptist, yea than all the Saints that had gone before him, for that the least in the Kingdome of God (according to the suffrage of Truth it self) is greater than John; But he said David George was one whose kingdome was heavenly and most perfect; whence he makes himself not only greater than John, but also sets himself above Christ, since that he was born of flesh, and that himself was born of the Spirit according to a heavenly manner.

10. He further alleaged with Christ, that all sinnes committed against God the Father, and against the Son may be forgiven, but those that are committed against the Holy Ghost, that is to say against David George, shall be forgiven neither in this world, nor in the world to come, by which means it is apparent that he conceiv'd himself greater and higher than Christ, admitting Christs own Testimony.

11. He declared Polygamy to be free and lawfull for all, even for those that are regenerated by the Spirit of David George.

These heads [without any brains] did the Magistrate deliver to be carried to some that were in the prison, to fish out what confession they would make, who besides these, being provoked and challenged by a number of Questions, answered at last, That this (Datus) I would say David George, was the same who had embroyled the lower parts of Germany with so many tumults & sedition, but that as to that doctrine and the fore-recited Articles, they unanimously affirmed that they had never heard nor read of any such thing. Nevertheless they were so acknowledge the doctrine expressed in those Articles, to be pestiferous, execrable, and derived not from hea-

Some of the imprisoned Sectaries acknowledged David George to have been the cause of the tumults in the lower parts of Germany, but disowned his doctrine.

ven,

wed, but from Hell, and that it was heretical, and to be banished with an eternal Anathema; and withall, as men miserably seduced, yet desiring for the time to come, to be reduced into the right way, they were, with good reason, to implore forgiveness. Among those that were in close prison, there was one formerly of *David*'s greatest confidents, who confessed, that indeed he had been infected with that Religion, but that since by the illumination of the grace of God, he discovered and detested the errours springing from it, and avoyded them as he would do a cockatrice. But there were others who were civilly acquainted with this man, who defied that they had knowne any such thing by him, and cried out against the fore-mentioned Articles as impious and blasphemous. These pillages, the Judges appointed by the Magistrate, gave him an account of, who perceiving that some that were in custody were not so extravagant, but that they had some remainders of discretion left, he sent to them some learned and able preachers of the word, who, having diligently weeded out the tares of their errors, should sow into their hearts the living seed of true faith. Those who were sent, lifting them with all the humanity, mildnesse, meeknesse and charity possible, could scrue nothing out of them, more than what the Judges who had been employed before, had done. In the mean time a report was spread about the City, that it was not *David George*, nor any eminent person of any other name that had been buried, but that a meer swine, calfe, hee-goat (haply an Asse) had been carried out and buried, and that the dead carkasse embalmed with the strongest spices, was worshipped and adored with great devotion and religion. But this was but a report, and was not true. Those that were in custody abhorring that doctrine, as unheard of, and such as deserved to be anathematized, and desiring to renew their acquaintance with discretion and their senses, are delivered out of those habitations of Iron which they had been pent up in for two moneths, upon these conditions, That none should make any purchase either within or neer the City, without the knowledge and consent of the Magistrate; That they shall not entertain any coming out of the lower Provinces, though

An ingenuous confession and resolution.

A pious act.

A lying report raised.

Conditions whereupon the imprisoned are set at liberty.

though of their kindred; but as publick houses or Inns. That the printed books and writings that were translated into the Dutch language, shall be brought into the Palace. That there should be nothing published that were disconsonant to *Christian* Doctrine. That children should be educated according to innocent manners. That they should not make such promiscuous marriages among themselves as they did. That they should take no Dutch into their families. That they should submit to exercitements and pecuniary mulcts [if any were inflicted on them] as Citizens ought to do. That upon a day assigned they should in the Parish-Church, in the presence of the whole congregation, make a publick abjuration of the said Religion, and condemn and anathematize the whole sect of it. That they should hold no friendship or correspondence with any that shall persist in that Religion. To these conditions did they promise to subscribe, with all the reverence and gratitude they could possibly expresse. These things being thus managed, the most renowned Senate, returning afresh to the businesse of the Arch Heretick, passed these votes. viz. That the doctrine of *David George*, upon mature examination thereof, was found impious and derogatory to the divine Majesty: That the printed books, and whatsoever may have been the light, should have the second light of the fire; That he as the most infamous promoter of that execrable Sect, and a most horrid blasphemer against *God* and *Christ*, should not be accounted worthy *Christian* Burial. That he should be taken up out of his grave by the common Hangman, and together with his books and all his writings, and his manuscripts should, according to the Ecclesiastical Canons, be burnt in a solemn place. According to the said judgement, the carkasse being digged up, was, with all his writings, whereof the greatest part was that (truly) *miraculous book*, together with his effigies brought by the Hangman to the place of execution, where having opened the direful Coffin, he being found not much disfigured, nay so little, that he was knowne by divers (he being covered with a watered garment, having about him a most white sheet, a very clean pillow under his head; his

The votes of the renowned Senate.

The doctrine of D. G. declared impious.

He is declared unworthy of Christian Burial.

And that his body and books should be burned.

face yellowish

yellowish Beard rendring him yet gracefully ugly, in a Coat, having a silk Cap on, under which was a piece of red cloath, and adorned with a garland of Rosemary) was set up publickly to be seen, and the third year after his death, was with his writings committed to Vulcan, that is to fry, burned.

A fit punishment for perverse Heretics.



Omnia fama ferente, ubique locorumque Deumque
Infandi SERVETI omnes opprobrium!

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SERVETUS his converse with Mahumetans and Jewes. He disguiseth his monstrous opinions with the Name of Christian Reformation. The place of his birth. At the 24. year of his age, he boasted himself the onely Teacher and Seer of the world. He envieth

against the Deity of Christ. Oecolampadius confutes his blasphemies, and causeth him to be thrust out of the Church of Basil. Servetus held but one person in the Godhead to be worshipped, &c. He held the holy Ghost to be Nature. His horrid blasphemy. He would reconcile the Turkish Alcoran to Christian Religion. He declares himself Prince of the Anabaptists. At Geneva, Calvin faithfully reproves Servetus, but he continues obstinate. Anno 1553. by the decrees of several Senates, He was burned.

Servetus his converse with Mahumetans and Jewes.

MICHAEL SERVETUS, like another *Simon Magus*, having conversed long among the *Mahumetans* and the *Jewes*, and being excellently well furnished with their imaginous opinions, began both out of Divinity, and the general treasury of Christian Religion, a monstrous issue of opinions, with the coition of what he had received from the extravagant *Mahumetans*, and *Thalmudists*, upon which brat, this instrument of *Satan*, must needs bestow the disguised name of *Christian Reformation*. From this cocks egge were bred these Cockatrices, *Gnesius*, *Oribaldus*, *Blandrata*, *Gentilis*, *Alciatus*, *Simonius*, *Casanovius*, *Menno*, and divers other *Anabaptistical* Vipers, who extreamly increased the restless waves of sects and opinions. We, recommending the rest to their proper place, Hell, will take a more particular survey of one Religion, and by the horridness of that guilt as the others. This Servetus was a *Spaniard*, born in the kingdom of *Arragon*, most unworthy both of his Name and Nation. Being rapt into a most incredible enthusiasme, he boldly layes his unwash'd hands upon holy Divinity; and at the four and twentieth year of his age, boasted himself to be the only *Teacher* and *Seer* of the world, making it his main design, and that by his impious and worthlesse writings, to inveigh against the Deity of the Son of God; with which writings being sufficiently furnished, and withall enflamed with hopes of raising no ordinary tumults, he bestirres himself winde and tyde, for *Basil*, but *Oecolampadius*, an Ecclesiastical Doctor, learnedly before a full Senate confuted the blasphemies of this man, and

He disguiseth his monstrous opinions, with the name of Christian Reformation.

The place of his birth.

His arrogant Boast.

He enveighes against the Deity of Christ.

Oecolampadius confutes his blasphemies, & causeth him to be thrust out of the Church of Basil.

by

by the publick Authority he had, caused him as a pestilent blasphemer to be thrust out of the Church of *Basil*. From thence he went to *Venice*, where, in regard the *Venetians* had been timely forewarned of him by the wise and learned *Melanthon*, he made no harvest of his incredible blasphemies, nor indeed was he permitted seed-time for them. Religion is nowhere safe! But having consulted with the Arch-hereticks his Predecessors, and being bitd-lim'd, he held that there was but one person in the Godhead to be worshipped and acknowledged, which was revealed to mankind sometimes under one notion, sometimes under another; and that it was thus, that those notions of *Father*, *Son*, and *Holy Ghost*, were to be understood in the Scriptures. Nay, with the same line of his blasphemous mouth, he affirmed that our Saviour *Jesus Christ* according to his humane nature, was not the Sonne of God; nor coeternal with the Father. The *Holy Ghost* he granted to be nothing but that influence by which all things are moved, which is called *nature*. He, most impiously Ironical, affirmed that to understand the word *Person*, we must referre our selves to *Comedies*. But the most horrid blasphemy of all, was, when by the suggestion of Satan, he imagined, that the most glorious and ever to be worshipped and adored Trinity (who doth not tremble at it?) was most fitly compared to *Cerberus* the Porter of Hell-gate. But he stayed not here; no, he thought it should be accounted nothing but a diabolical plantasme, the laughing-stock of Satan, and the monstrous *Geryon*, whom the Poets by some strange mystery of Philosophy feigned to have three bodies. O incredible, and unheard of subtilty of blasphemy! The most glorious name of the most blessed Trinity is grown so odious to this man, that he would personate (being the greatest that ever was) all the Atheists that have quarrelled with that name. Moreover he maintained, that taking but away the only Article of the *Trinity*, the *Turkish Alcoran* might be easily reconciled to the *Christian* Religion; and that by the joyning together of these two, a great impediment would be removed; yea, that the pertinacious asserting of that Article had enraged to madnesse whole Countries and Provinces.

Servetus held but one person in the Godhead to be worshipped, &c.

He held the holy Ghost to be Nature.

His horrid blasphemy.

He would reconcile the Alcoran to Christian Religion.

This abomination of God and men held that the Prophet *Moses*, that great servant of God, and faithful steward of the Lords house, that *Prince* and *Captain General* of the people of *Israel*, one so much in favour with God that he was admitted to speak to him face to face, was to be accounted no other than an *Impostor*. He accounted the Patriarch *Abraham* and his seed, too much given to Revenge, and that he was most unjust and most malicious to his enemy. The most glorious Church of *Israel* (*viz.* the swine that loves the mire) he esteemed no better than a Hogge-Sty; and declared himself a sworn Prince of the Anabaptistical generation. But, keep off, and approach not, O all ye other Heresies and Hydra's of opinions of this one man, furies not capable of expiation! being arrived at *Geneva*, and being forbidden to spue out and spatter his pestiferous blasphemies, he continued in hostility against all sharp, but wholsome admonitions: which *Calvin*, that famous Minister of the Church perceiving, being desirous to discharge the duty of a soul-saving Pastor, went friendly to *Servetus*, in hopes to deliver him out of his most impious errours and horrible Heresie, and so to redeem him out of the jawes of Hell, and faithfully reproved him. But he being dazled with the brightness of *Truth*, and overcome, returned nothing to *Calvin* (so well deserving of him) but an intolerable obstinacy, and inconvincible recapitulation of his blasphemies, whence it came to passe, that by the just and prudent Decree of the Senates of *Bernes*, *Zuring*, *Basil*, and *Scaffuse*, and by the righteous condemnation of the eternal God, in the moneth of December in the year one thousand five hundred fifty and three, (or as *Sleidan* hath it, to *October*,) he was (How great is the obstinacy of blasphemy!) being at that time ecstatically hardened and inconvicted, consecrated to the avenging flames.

He declares himself Prince of the Anabaptists.

At Geneva, Calvin reproves Servetus.

Servetus his obstinacy.

ANNO 1553. *By the Decree of several Senates he was burned.*



Diogite Arrii quæ ferarum membra vidistis!
Dilacerate membris, visceribusq; suis.

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only God in a Judaical sense. They deny the Trinity

Arius his wretched doctrine. Anno 325.

ABout the year of the Incarnation of the Son of God, three hundred twenty and three, Hell was deliver'd of a certain Priest at Alexandria named *Arrius*, a man little beyond Apostolical perfection, the trumpet of eloquence, one that might have been cut out for all honesty and eloquence, were it not with the poison of his Heresie, and the [illegible] of his destructive doctrine, did in the time of Silvester Bishop of Rome, and the Emperour Constantine, infect in a manner all Christendome to his opinion, and corrupted some even great nations in the faith, that were few Bishops who stood to the true doctrine more approved against him. To remedy this disease, a place in Bithynia, in the year three hundred twenty five, a generall Council was called; but to no purpose: the conception of Arrius his opinion were deeply rooted, that they were become such ravening wolves among the flock of Christ, that all that would not embrace their belief, were to expect banishment or death. Their imagined that the Sonne was not of an equall nature and coeternall with the Father, but that he was onely agreeing and concurring with his Father; to confirm which, they alledged that place of John 10. 30. which saies, *I and the Father are one*; and though they called the Sonne a great God, yet they denied, that he was a living and true God, and coessential with the Father: They boasted that they were ready to answer all objections, and acknowledged one only God, in a *Judaical* sense. To that, *I and the Father are one*, they were used to retort thus, Doth the unity in this place denote co-essency? It must therefore follow, that it is as much, where the Apostle saies, 1 *Cor.* 3. 8. *He that planteth and he that watereth, are one*. They accounted the word *Trinity* a laughing-stock and a Fiction; that the Sonne of God was a Creature, and that the *Holy Ghost* was both born of *Christ*, and conceived and begotten of the *Virgin Mary*. All that were baptized in the name of the blessed Trinity, they baptized again. They denied that Christ was the Sonne of God according to the Spirit and

the

Arrianisme, its increase. Anno 325.

The General Council at Nice. Anno 325. called as a remedy against Arrianisme, but without success.

The Arrians misinterpret that place, Joh. 10. 30 concerning the Father and the Sonne.

They acknowledged one only God in a Judaicall sense.

They deny the Trinity.

the Godhead; they denied God his own Sonne.

While *Arrius* was disburthening himself of the necessities of Nature, his bowels came forth, and with them his life. And so he who was the successor of those Arch-Heretick, *Artemon* (who lived about the year of our Lord two hundred) and *Paulus Samosatenus* (who lived about two hundred forty one) came to a miserable death, in the year 336. See *Athanasius*, *Epiphanius*, *Hilarius*, *Hieron*, *Augustine*, *Ambrose*, *Basil*, *Theodoret*, *Eusebius*, *Socrates*, *Nicephorus*, *Sozomen*, and other Ecclesiastical writers, who have treated of these things more at large.

Arrius his wretched death, ANNO 336.



MAHO-



Mahometus Impostor Arabs gulosus mollis mundi Perditionis omnigeni dux, et origo mali.

THE CONTENTS.

MAHOMET characterized. He made a laughing stock of the Trinity. He agreed with Carpocrates, and other heretiques. He renewed Circumcision, and to indulge his disciples, he allowed them Polygamy, &c. His Iron Tombe at Mecca.

IN

IN the year six hundred twenty two, *Honorius* the 81st being Bishop of *Rome*, and *Heraclius Cæsar* Emperour of the *East*, a certain false Arab heretick called *Mahomet*, exchanged Heil for earth; a *Pro-phet*, by Nation an *Arabian*, but most depraved and corrupt. He had sometimes been a Merchant extreamly rich, and withall very fabulous to boot; he was a serious professor of diabolical Arts, a most ungodly instrument of *Satan*, the Viceroy of Antichrist, or his sworne Sive-manner. This man endeavoured to poll his brother *Arrius*, with such praises as are correspondent to his Heaven. He also with *Sabellius* renewed the laughing-stock of the *Trinity*. He with *Arrius* held that Christ, was onely a Man, and that he was onely called God, *Jeremias* 23. that is to say, according to a certain manner of speaking. He agrees with *Carpocrates* who denied that Christ was a God and a Prophet. This is also he that shakes hands with *Cerdon* who utterly abjur'd the Godhead of the Sonne, or that he was co-substantial with the Father. He imagines with the *Manichees* [illegible] Christ, but some other that was [illegible] the Crosse. With the *Donatists*, he contemned the [illegible] ments of the Church. With the most impure *Origen* he affirmes that the devils shall be eternally saved according to an humane, yet an invisible manner. He with *Cerinthus* placed eternal Felicity in the lust of the flesh. Circumcision, that was long since abolished and antiquated, he renewed. Upon his disciples he bestowed the privileges, of *Polygamy*, *Concubines* and *Divorces*, as *Moses* had done; and with such dreams and an imaginary Phrensy was the miserable wretch ever troubled. This man when he died was put into an iron Tombe at *Mecca*, which by the strength of Loadstones, being as it were in the middle and centre of an arched edifice, hangs up to the astonishment of the beholders, by which means the miraculous sanctity of this Prophet is greatly celebrated. All the dominions of the Great *Turk* professe this mans faith, whom they acquiesse in as a miracle.

Anno 622. *Mahomet the-phet, by Nation an Arabian, but most depra-ved and corrupt.*

He made a laughing stock of the Trinity.

He agreed with Carpocrates, and other here-with Cerdon.

He renewed circumcision, and to indulge his disciples, he allowed them Polygamy, &c.

His Iron Tomb at Mecca.

BAL-



Ille ego qui Divûm mysteria sacra retexi
Ipse etenim fatis dissecuere meo.

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HUBMOR *a Patron of Anabaptisme. He damned usury. He brought in a worship to the Virgin* MARY, *&c. The Senate of Suring by a Council reduced him. He renounced the heads of his former doctrine. Himself or Self still alive. He is taken and*

and imprisoned at Vienna in Austria. He and his wife both burned.

DOctor *Balthasar Hubmor* of *Friburg*, a man excellently well learned, another *Rufinus* in his affaires, a Clergy man at *Ingolstade*, was the third eminent Patron of *Anabaptisme* and a sworne promoter of that worthy Sect. This man in his Sermons at *Regenburgh*, itweighed so bitterly and so implacably against the usury of the Jewes, that he banished it even to eternal damnation; he brought in a certain religious worship to be done to the Virgin *Mary*, and some superstitious vowes, and was the cause of great tumults and insurrections, and had built up his doctrine upon very firm and solid foundations, until the most wise Senate of *Suevia* applyed the universall medicine of a Council to these things, and assigned a day to reduce and roote out that sect, which was the seventeenth of *January*, in the year one thousand five hundred twenty five, wherein the Senate being present, and a great presence of people, the most learned *Zuinglius* and other sonnes of learning, opposed this our Doctor, by whom, and the strength of truth after most hot and serious debating on both sides, he ingenuously confessed himself to be overcome. The heads of the Doctrine, which he before defended, and whereof he afterwards made his abrenunciation, were these: That he detested the cheat, and humane invention of Anabaptisme; He affirmed that the spirit both before the fall and after was uncorrupt and unstainable, and that it never dies in sin; whence it should follow, that not it, but the flesh, is deprived of liberty; he also acknowledged that the spirit overcomes and triumphs over the flesh. Though his Recantation was made, and divers rebaptized into their better senses, yet the Torrents of this sect neither stood still, nor were dried up, but increased in *Switzerland* into a deluge, which overturned almost all. This man escaping the endeavours of spies, and shunning the Halter, was at length taken with the figtree leafe of divine vengeance, and cast into prison at *Vienna* in *Austria*. Being afterwards put much to the question, it being the designe of vengeance, the

Hubmor Patron of Anabaptisme.

He damned usury.

He brought in a worship to the Virgin Mary, &c.

The Senate of Suring by a Council reduced him.

He renounced the heads of his former doctrine.

Himself, or Sect, still alive.

He is taken and imprisoned at Vienna in Austria.

He and his wife both burned.

the encouraging fire soon turned him to ashes. His wife being also baptized into the same white-pool of Baptisme; they both, with minds hardened to their own profusions, were not distinguished of their flesh, but with the departure of their lives.

C

JOHN



Mediam in Medunto vixerat, ut vixerat, refecta
Mente domi, & pectus pulsabat Hydra caput.

THE CONTENTS.

JOHN HUT *the prop and pillar of Anabaptisme.*
His credulity in dreames and visions. He is accounted
a true Prophet by his Proselytes. At Meabeth, his Fra-
ternity became as it were a Monastery.

IN

John Hut the prop and pillar of Anabaptisme.

IN the times of the [illegible] up *John Hut*, a learned man, the prop and pillar of Anabaptisme, to a greater degree of [illegible] which kind of heresie he accursed the execrable fashion of the schoolmen [illegible] that he persuaded men that if they were not [illegible] by him and his, they must necessarily [illegible] for their sinnes. To which purpose, [illegible]

Anabaptists aime at the advancement of themselves, but destruction of others.

[illegible] the reformed people of *Israel*, and that [illegible] Consuming fire, [illegible] and that God himself [illegible] from heaven the time wherein these things [illegible] To vi-ons & horrible dreams, [illegible] him from God) he gave great credit [illegible] he saw the preparations of the [illegible] going to blow the Trumpet, by an [illegible] from God. Upon the account [illegible] as occasion as their [illegible] finding the difficulty [illegible] wherein they should spend them; all which [illegible] ere it was coming, before the day came, they [illegible] a publique, and inconvenience before, [illegible] having the like of posterity perpetually [illegible] However they [illegible] upon the [illegible] day of black *Monday*, would not [illegible] did still adore this mischievous [illegible] true Prophet, even so adored [illegible] nor worthy the face or name of ministers, [illegible] in great numbers live at *Merbern* in Palaces and Covents upon their accidental contributions, and where they get their livelihood with their hands, and apply themselves to any handy-craft, whereof they are the Masters and Governours, who by the commodities gained by them increase the common stock: They have at home with them their Cooks, their skullions, their errand-boyes, and their Butlers, who have a care and dispose all things as they do in Monasteries and Hospitals; They study to maintain mutual peace and concord, being all equal. These even to this day are commonly known by the name of the *Hutsian Fraternity*.

Hut, accounted a true Prophet by his Proselytes.

At Merbern the Hutsian Fraternity became as it were a Monastery.

LODO-



Ludwic Hetzer. Sacris Literatus arrogans, Corpore sic Hatzer sed de adulter erat.

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Odowick Hetzer a famous Heretick. He gained Proselytes in Austria and Switzerland. Anno 1527. at a publick disputation Oecolampadius puts Hetzers Emissaries to their shifts. Hetzer denied Christ to be co-essential with the Father. His

farewell to his Disciples. He is put to death for Adultery.

Lodowick Hetzer a famous heretick.

LOdowick Hetzer famous for his Heresie, and Learning, was first very intimately acquainted with Nicolas Storck, and then with Thomas Munzer, yet he agreed not with these in all things, but of a more moderate opinion of theirs of the overturning and subversion of all the powers of this world, which exploded by them on us * malicious and barbarous, for both these, and joyning with John Denck they by their mutual endeavours, sent some Preachers into Germany. But differing also from him in some things, he propagated his own sect in Austria, and many embraced it, especially at Augusta in Switzerland. Which gave occasion that the Reformed Senate appointed a publick disputation at Berne, and caused letters of safe conduct to be sent to Hetzer and his followers, for which bickering was set apart the fifth day of February, in the year one thousand five hundred twenty seven, whose he appeared not himself, but his emissaries came, who were by the most learned (but withall, stinging,) Oecolampadius driven unto their shifts, and enforced to acknowledge conviction. Hetzer was a considerable part, and the firebrand of the Anabaptistical sect, but he stiffely denied Christ to be co-essential with the Father, which the verses made by him upon the carrying of the Cross, do more then hint.

* An item to the Hot-spurs of our times.

Hetzer gaines Proselytes in Austria, and Switzerland.

Anno 1527. At a publick disputation, Oecolampadius puts Hetzers Emissaries to their shifts.

Hetzer denied Christ to be co-essentiall with the Father.

Ipse ego qui propriâ cuncta hæc virtute creabam
Quæris quot simus? Frustra, ego solus eram.
Hic non tres numero, verùm sum solus, at isti
Haud numero tres sunt, nam qui ego, solus eram.
Nescio Personam. solus sum vivus ego, & sons.
Qui me nescit, eum nescio. solus ero.

I who at first did make all things alone,
Am vainly ask'd my number? as being one.
These three did not the works, but only I
This in these three made this great Synergie.
I know no Person, I in the only Maine,
And, though they know me not still one remain.

He

He was excellent as three tongues, he undertook to translate the book of *Ecclesiasticus* out of the *Hebrew* into *High-Dutch*. *Plantavus* hath testified for him in writing, that he very honestly and unblameably did farewell to his Disciples, and with most devout prayers commended himself to God, even to the astonishment of the beholders. He having been kept long in close prison, was on the fourth day of *February*, in the year one thousand five hundred twenty nine, sentenced to die; and thinking himself unworthy of the glory, was led without the walls, where he was put to death, not for *sedition* or *heptisme* (as *Plantavus* saith) but for *Adultery*, which act he endeavoured to excuse by some arguments fetch't from the holy Scriptures.

His farewel to his disciples.

He is put to death for Adultery.



Pellibus a timeris fuetus, doctissime, Nasti
Hofmann tenerus excoriare Gregas.

THE CONTENTS.

HOFMAN *a Skinner, and Anabaptist. Anno* 1528. *seduced* 300 *men and women at* Embda *in* West-Friesland. *His followers accounted him a Prophet. At* Strasburg, *he challenged the Ministers to dispute, which was agreed upon* Jan. 23. 1532. *where being mildely*

mildly dealt with, he is nevertheless obstinate. Other Prophets and Prophetesses deluded him. He deluded himself, and voluntarily pined himself to death.

IN the year one thousand five hundred twenty eight, *Melchior Hofman* a Skinner of *Strasburg*, a most eloquent and most crafty man, at *Embden* in *West Friezland*, enlisted 300. men and women into his doctrine, where he conjured up *Anabaptisme* out of hell upon pain of damnation, whereupon being returned to the lower Provinces, who ever addicted themselves to him, he entertained them with water, baptizing all promiscuously. This man upon the prophecy of a certain decrepid old man went to *Strasburg*, it having been foretold him, that he should be cast into prison, and remain there six monethes, at which time being set at liberty, he should with his fellow-labourers, disperse the harvest of the Gospel through all the world. He was by his followers acknowledg'd and honour'd as a great *Prophet*. This was the great prop and pillar of the reign of *Munster*. Having therefore made what haste he could possible to *Strasburg* in order to the fulfilling of the prophecy, he there challenges the Ministers of the word to dispute, which oft times the Senate engaged with, upon the eleventh of *January* one thousand five hundred thirty and two; at which time, the mists and clouds of errors and blindnesse, were quite dispersed by the sunne of the Gospel. However, *Hofman* stiffely adhered to the foresaid prophecy, as also to his own dreams and visions; nor would he acknowledge himself overcome; but their mildnesse having somewhat appeased him, he was thence dismissed, as one judged worthy of such a place where Lepers are shut up, lest others be infected. But 'tis incredible how joyful he was at that newes, out of an excessive thanksgiving to God, putting off his shoes, and casting his hat into the ayre, and calling the living God to witnesse, that he would live upon bread and water, before he would discover and brand the author of that opinion. In the mean time some Prophets began to rise and keep a stirre, hinting, that he should be secured for that half year, and that afterwards he should go abroad with one hundred

ANNO 1528. *Hofman a Skinner, and Anabaptist, seduces 300. men and women at Embda in West-Friezland.*

His followers accounted him a great Prophet.

At Strasburg he challenged the Ministers to dispute, which was agreed on, Jan. 11. 1532.

Other Prophets delude him.

forty and four thousand Prophets, who should, without any resistance, * reduce and bring the whole world under the subjection of their doctrine? There was also certain Prophetesse who should prophecy, that, this *Hofman* was *Elias*, that *Cornelius Polterman* was *Enoch*, and that *Strasburg* was the new *Jerusalem*, and she had also dreamed, that she had been in a great spacious Hall wherein were many brethren and sisters sitting together, wherunto a certain young man in shining apparel should enter, having in his hand a golden Bowle of rich Nectar, which he going about should raise to every one to whom having drunk it to the dregged, there was none pretended to compare with him, but only *Polterman*. Alas poor *Melchior*! He having nothing, yet made Master of a strong Tower, did after the example of *Elsdras*, signify by letters that his Baptisme should be put off for two years longer, untill *Africk* should bring forth another monster, that should carry hay in its horns. There were many other dreams, and some nocturnal pollutions, which they attributed to heaven, and thought such as should have been wittyen in Cedar. But it was *Melchior's* pleasure to think it a miserably happy kind of death, to die voluntarily, by pining and consuming away with hunger, thirst, and cold.

** Yet it's like, to back their prophecies, they pretended liberty of conscience.*

A Prophetesse deludes him.

He deluded himself.

He voluntarily pined himself to death.

MEL-



Discipulus sic Rinckæ docet Baptisma negare,
Sanguine carnifices & scelerare manus!

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MElchior Rinck an Anabaptist. He is accounted a notable interpreter of dreames and visions. His disciple Thomas Boucker in a waking-dream cut off his brother Leonard's head; pretending for his murther obedience to the decree of God.

Melchior Rinck an *Anabaptist.*

MELCHIOR RINCK a most wonderfull Enthusiast, was also a most extraordinary promoter of Anabaptisme, and among his followers celebrated the festivals of it. He made it his businesse to extoll Anabaptisme above all others, with those commendations (which certainly it wanted not) besides he was accounted no ordinary promoter and interpreter of dreames and visions, which it was thought he could not performe without the special indulgence of God the Father; nay, he arrived to that esteem among the chiefest of his opinion, and became so absolutely petrified of their minds, that his followers interpreted whatever was scattered abroad concerning dreames and visions, to have proceeded from heavenly inspirations from God the Father. Accordingly in *Switzerland* (to omit other particulars) at *Sangall*, even at a full Councill, his disciple *Thomas Scucker*, being rapt into an Enthusiasme, (his Father and Mother then present, and his Brother *Leonard*, having by his command, cast himself at his knees before him) calls for a sword, whereupon the parents and divers others running to know what was the cause and meaning of such an extravagant action, he bid them not be troubled at all, for that there should happen nothing but what should be according to the will of God; Of this waking dream did they all unanimously expect the interpretation. The fortunate *Thomas* [guilty alas of too much credulity] did, in the presence of all those sleeping-waking spectators cut off his own Brothers head, and having forgotten the use of water, baptized him with his owne blood. But what followed? The Magistrate having sudden notice of it, and the offence being fresh and horrid, the Malefactor is dragg'd to prison by head and shoulders, where he, having long considered his action with himself, professed he had therein obeyed the decrees of the Divine power. These things, did the unfortunate yeare one thousand

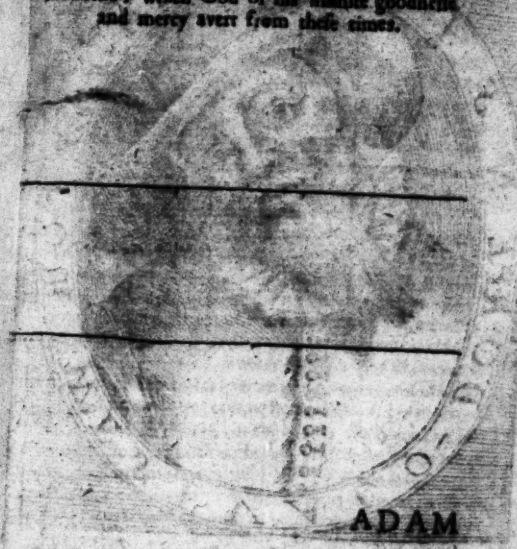
He is accounted a notable Interpreter of dreams and visions.

His disciple Thomas Scucker, *in a waking-dream cut off his Brother* Leonards *head.*

He pretends (for his mother) obedience to the decree of God.

ANNO 1527.

sand five hundred twenty and seven six. Here men may perceive, in a most wicked and unjustifiable action, the eminent crafts of an implacable fury and madness; which God of his infinite goodness and mercy avert from these times.





Nomine qui Pastor tu Impastor moribus audis,
Qui à recto teneras Tramite ductis vues.

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ADam Pastor a derider of Paedobaptisme. He revived the Arrian heresie. His foolish interpretation of that place, Gen. 2. 17. so often confuted.

ADAM

ADAM PASTOR, a man born at a Village in Westphalia, was one of those who with the maine force pursued the Anabaptists, that were fled, looking upon it with indignation, as a thing ridiculous, being of the same opinion in that businesse, as Menno and Theodore Phrisius as to the incarnation of God; he was of a quite contrary judgement. For Menno held, that Christ was something more worthy and more divine then the seed of a woman, but (our) Adam stood upon it, that he was lesse worthy then that of God, so that he rowsed up the Arrian heresy, which had lain so long asleep, as having been but too famous in the year three hundred twenty five. For in a certain book of his whose title was, OF GODS MERCIE, he writ thus, *The most divine word, which is the main considerable in our businesse, is written in the second of* Gen. *v.* 17. The day that ye shall eat of the fruit, ye shall die the death. *This is that word, which is made flesh.* John 1. *Tea that God which is uncapable of suffering and impassible, is made passible, and he that was immortal, is made mortal; for he was crucified, and died for our advantage.* To be brief, he held, that Christ was not to be accounted any thing but the hand, the finger, or the voice of God. But although the opinion or Religion of this [third, but most unfaithful] *Pastor Adam* wander out of the limits of divinity, & that it seem to be an ancient heresie, containing nothing in it but what is childish, trifling, and meere foppery, & hath bin confuted & brought to nothing by the most religious preachers of the word of God, notwithstanding the barking of the viperous progeny of *Arrius* and *Servetus*; yet he hath this in particular, that he would have us look narrowly to his explication of the second of *Genesis*, which he so commends, where he foolishly and vainly endeavours to prove that *the prohibition there, is the word made flesh.* This monster did not only beget this sect, but nursed it; here are baites, allurements, and all the possonable charmes imaginable that may cunningly seduce the best and most innocent of men. But alas! where is the free and indulgent promise of God of the seed of the woman, which cuts the very throat of the Devill, and tyes him

Adam Pastor a derider of Pædobaptisme.

He revived the Arrian heresie.

His foolish interpretation of that place, Gen. 2. 17.

His opinion hath been sufficiently refuted.

him in the strictest chaines? where are his often promises to Abraham? to Isaac? to Israel and to his old people, confirmed by a League so solemnly made? In thy seed all the earth shall be blessed. And then shall be a blessing unto me. This seed, wanteth the Apostle, is none other than Christ himself, whom God without question means. The desperate contagion of this mans Religion did Servetus and his adherents professe, embrace, and celebrate.

HENRY



Vestra Domus Nicholaus condit, quo errandi vestis
Facile fundamen Religionis habet.

THE CONTENTS.

HENRY NICHOLAS. *Father of the Family of Love. He is against Infant-Baptisme. His dreadfull Lapse.*

HENRY

Henry Nicholas Father of the family of Love.

THere was also one *Henry Nicholas* the Father of the family of Love, (as he called himself) & not the meanest man of all his Gang; one who by many means endeavoured to cripple the Baptisme of children, as if too known and apparent out of his writings; which at a third hand, he with all fredome, earnestnesse and kindnesse; endeavoured to communicate to *David George* and the others of his fellow-labourers, and his new *Jerusalem* friends. This man in a Pamphlet of his, wherein he notably described himself, and which he dedicated to an intimate friend of his under the name of *L. W.* maintaining that the * minute of the last Trumpet was coming, that should unfold all the Books of mens consciences, hell, and eternal Judgement, which should be found to have been onely things grounded upon mens fear, and as all wrath and high mindedness were hateful and detestable to God, so also were glorious and plausible lies no lesse odious to him. The same man endeavoured to perswade people, that he was a Prophet of God, and the humanity of his Saviour. He further affirmed, that at the last day, God should be all in all men, nay, the *Devils* themselves after perfect happinesse. All the things that were said of Devils, of Hell, of Angels, and eternall Judgements, and the pains of damnation; he said, were only told by the Scriptures to terrifie men by fear of civil punishments, and to establish right Polity.

* As to that minute (if he confine not God) we may believe him.

His blasphemy.

Doubtless he hugg'd himself in this opinion.

His divelish Logick.

The conclusion.

These few things we have brought to light, were not invented by us, but were extorted out of their own Disciples, with abundance of discourse, not without the presence of many men of godlinesse and excellent understanding, * they admitting not the universall rule of the *Scriptures*. But alas! take these away, where is *Faith?* fear of God? eternall happinesse? But let us believe them; let us believe them, and we shall be saved.

* Heretick's allow not of the Scriptures.

Oh! that to Hereticks I could say

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Melchior Rinck, an Anabaptist. 70, &c. his disciple Thomas Scatlers cuts off his brothers head. R. 72.

Seditaries like tinder, are soon on fire. 3. their usual pretends to raise sedition. Ibid.
Sedition goes not always unpunished. 31.
Michael Servetus an Anabaptist, his blasphemous opinions and end. 51, &c.
Success in bad enterprises, causes evil men to repeat. T. 31.

Theodorus Sartor, or Theodor the Brother, an Adorator, his blasphemy, Actions, and End. 37. &c.
John Tuyssenbroeck, an abettor of John Buckhold. 79, &c. his seditious Sermon. V. 11.

Vice corrects its self. 31.

FINIS.